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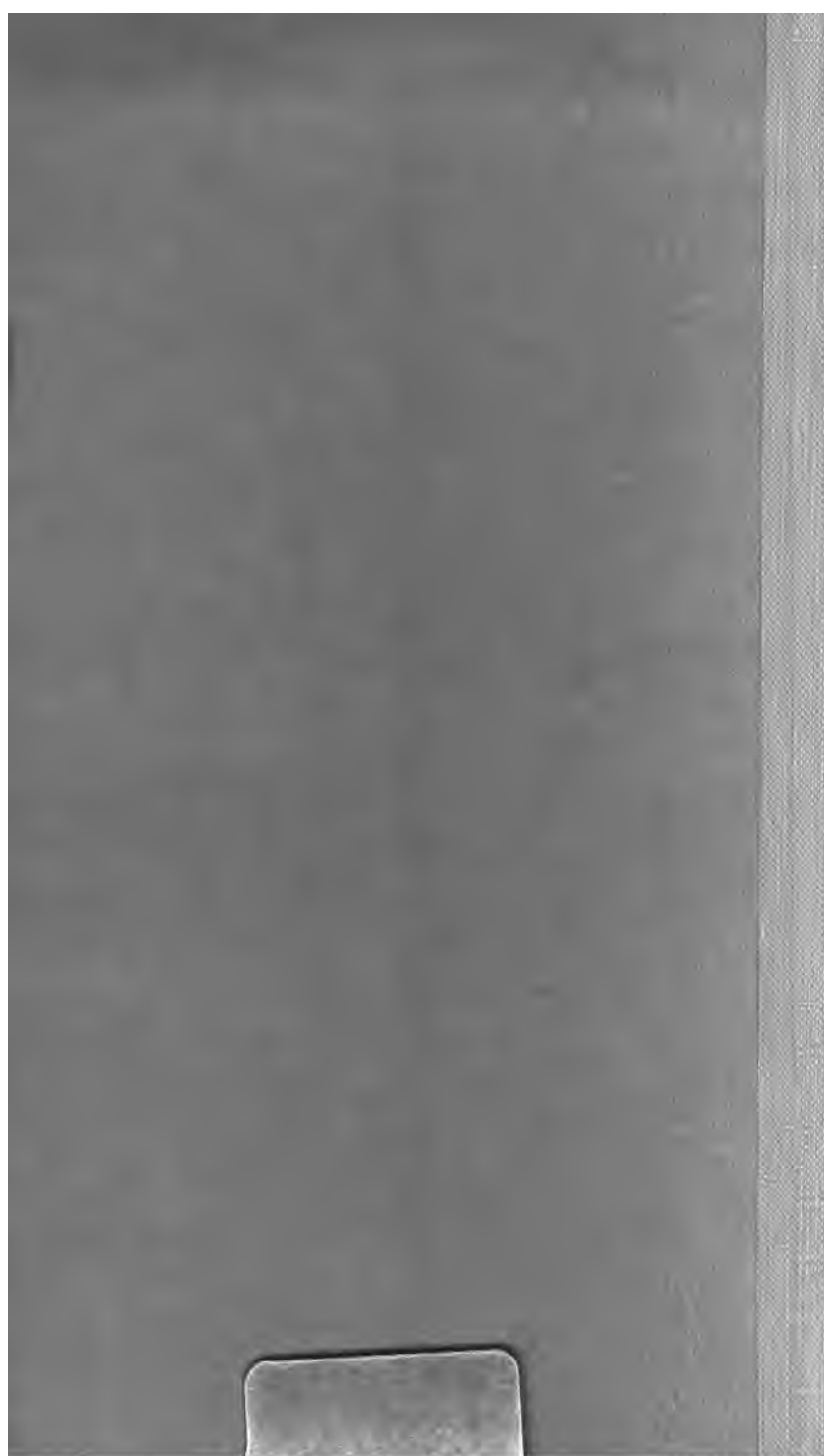
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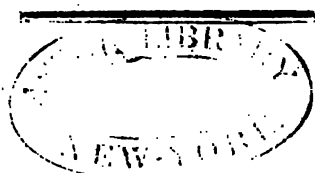
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THE  
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[Vol. II.

TO THE PUBLIC.

THE Publishers, in commencing another volume, deem it their duty to express their thanks to those who have patronized the Journal, as Subscribers and Agents. At the same time, they are under the necessity of stating, that, unless the subscriptions are all punctually paid, they will sustain a considerable loss. The price of the Journal is so exceedingly low, that a large subscription list, and punctuality in payment, will be necessary to defray the expenses.

They are induced, however, to attempt to continue the Journal at its present low rate, from an earnest desire to diffuse religious information particularly useful and interesting to Episcopalians, as extensively as possible. They are aware of the difficulty of so conducting the Journal as to make it satisfactory to all descriptions of readers. Its literary selections recommend it to some; while others would prefer its devotion solely to religious information. But, independently of all other considerations, the Publishers presume to think, that the *religious documents* which the Journal contains, particularly in relation to the Protestant Episcopal Church in this country, should recommend it to the patronage of all Episcopalians. It conveys, in a speedy manner, and in a cheap form, information relative to the Church, which all Episcopalians should receive; and which it may be of importance to them to preserve. The Publishers will be grateful for original communications; and, influenced as they are in this publication, solely by an earnest desire to promote the interests of the Protestant Episcopal Church, they trust that all the friends of that Church will extend their patronage to the Journal, and endeavour to promote its circulation.

Vol. II.

BRIEF NOTICES of the LIFE and CHARACTER of the REV. JOHN BOWDEN, D. D. *Professor of Moral Philosophy in Columbia College.*

THE Rev. Dr. BOWDEN was the eldest son of Thomas Bowden, Esq. an officer in his Britannic Majesty's 46th regiment of foot. This regiment was stationed in Ireland at the time of his birth, which was in January, 1751. His father came with his regiment to America upon the breaking out of the French war, and he soon after followed him, under the charge of a clergyman of the Church of England. On his arrival he studied for, and was entered at Princeton College, where he remained but two years; his father returning with his regiment to Ireland, he went with him. After remaining some time there, he came to America in 1770, and entered King's (now Columbia) College, where he graduated in 1772. Soon after he left college he commenced the study of Divinity, and went home to England, where he was ordained Deacon by the Right Rev. Dr. Keppel, Bishop of Exeter, in 1774. He was ordained Priest by the Rev. Dr. Terrick, Bishop of London.

In the summer of 1774 he returned to New-York, where he was settled as an assistant minister in Trinity Church, in conjunction with the late Bishop Moore. Soon after the revolutionary war broke out the churches were shut up, in expectation that the British troops would take possession of the city: he retired to Norwalk, in Connecticut. When the British troops took possession of Long-Island and New-York he returned; but, on account of the weakness of his voice, he declined preaching in Trinity Church, and retired to Jamaica, on Long-Island, where he occasionally assisted the Rev. Mr. Bloomer, rector of that parish. Upon

the evacuation of this city he went to Norwalk, and took charge of the church in December, 1784. He continued there until October, 1789; when, owing to the weak state of his lungs, he accepted an invitation to take charge of the church at St. Croix, in the West-Indies. After remaining in that island about two years he found that his voice was no better, and that the climate had debilitated and weakened his constitution. He was under the painful necessity of relinquishing preaching altogether. He returned to the United States, and settled at Stratford, in Connecticut. After residing there some time, he took charge of the Episcopal Academy in Cheshire, Connecticut, in 1796, where he continued until he was appointed, in the year 1805, Professor of Moral Philosophy and Belles Letters in Columbia College. In this situation he remained, discharging its duties with exemplary fidelity, until the summer of 1817, when his declining health induced him to take a journey to Ballston Springs, where he departed this life, July 31st, 1817.

Dr. Bowden was distinguished as an able advocate and defender of the Church; for which duties he was eminently qualified by his extensive acquirements in theology, and by his powers of clear and forcible reasoning. He considered the Church of which he was a minister as pure in her doctrine, apostolic in her ministry, and primitive and evangelical in her worship; and, therefore, she possessed his warmest attachment; and her prosperity was the object that occupied his labours and his prayers. Having derived his opinions on the subject of the constitution of the Christian Church from the writings of those early ages, when, under the ministrations and government of diocesan bishops, her visible unity was preserved, he opposed, with equal zeal and ability, the encroachments of *papery* on primitive episcopacy, and those separations from the orders of the ministry, constituted by Christ and his apostles, by which *Protestants* are rent into sects almost without number. He advocated and defended episcopacy, as that apostolic and primitive bond of *visible unity*, by which alone Christians can maintain the unity of

the Spirit. He was, indeed, a *Churchman of the Old School*, which ranks among its leaders *Hooker, and Taylor, and Hammond*, and, in more modern times, *Horne, and Jones of Nayland*; men distinguished by the union in their writings of evangelical truth with apostolic order, and, in their lives, of fervent piety with deep humility. After the model of these masters of theology, he enforced the peculiar truths of the gospel, unmixed with the dangerous speculations of Calvinism, which he exposed in many of his writings, with great keenness and strength of argument; and, while he strenuously insisted on salvation through the merits of the Redeemer and the grace of the Holy Spirit, he checked the excesses of enthusiasm and schism, by maintaining that the merits and grace of Christ are applied to the soul of the penitent believer, in union with the Church for which the Redeemer shed his blood, and which the Holy Spirit animates, by the regular and devout participation of its duly administered ordinances. His sermons were remarkable for weight of matter, and great simplicity and conciseness of style; and, before his voice failed him, his delivery was forcible and interesting. Simplicity and dignity were those traits of his character which distinguished and adorned all his deportment and actions, and rendered impressive and interesting all his conduct as a Christian and a man. Unaffected in his piety, sincere and disinterested in his friendships, amiable and benevolent in social intercourse, he was beloved and revered wherever he was known. A fund of useful and entertaining information rendered his conversation a source of pleasure and instruction. His character, however, is so justly delineated in the annexed extract, as to render unnecessary our longer dwelling upon it. In his writings Dr. Bowden has left a valuable legacy to the Church; and to them, we trust, her sons will often have recourse for information as to her principles, and for the means of defending them.

The following is a list of his writings:

1. A Letter, from John Bowden, A. M. Rector of St. Paul's Church, Norwalk, to the Rev. Ezra Stiles, D.D. LL.D.

President of Yale College; occasioned by some Passages concerning Church Government, in an Ordination Sermon, preached at New-London, May 17th, 1787.

2. A Second Letter from John Bowden, A. M. Rector of St. Paul's Church, Norwalk, to the Rev. Dr. Stiles, President of Yale College. In this Letter the Rev. Dr. Chauncy's *Complete View of Episcopacy until the Close of the second Century*, is particularly considered; and some Remarks are made upon a few Passages of Dr. Stiles's *Election Sermon*.
3. A Letter from a Weaver to the Rev. Mr. Sherman, occasioned by a Publication of his in the *Fairfield Gazette*, for the Purpose of "Pinching the Episcopalian Clergy with the Truth."
4. An Address from John Bowden, A. M. to the Members of the Episcopal Church in Stratford; to which is added a Letter to the Rev. Mr. Jas. Sayre.
5. Two Letters to the Editor of the *Christian's Magazine*; by a Churchman.
6. A Letter from a Churchman to his Friend in New-Haven; containing a few Strictures on a Pamphlet signed J. R. O.
7. Some Remarks in favour of the Division of the General Convention of the Church into two Houses; the House of Bishops, and the House of Lay-Deputies; the one having a negative on the other. [We have not this pamphlet in our possession, and are not able to state its precise title.]
8. A full-length Portrait of Calvinism.
9. The Essentials of Ordination.
10. The Apostolic Origin of Episcopacy asserted, in a Series of Letters, addressed to the Rev. Dr. Miller, one of the Pastors of the United Presbyterian Churches in the city of New-York.
11. A Series of Letters, addressed to the Rev. Dr. Miller, in answer to his Continuation of Letters concerning the Constitution and Order of the Christian Ministry.
12. Observations, by a Protestant, on a Profession of Catholic Faith, by a Clergyman of Baltimore, and with the Authority of the Right Rev. Bishop Carroll.

*Extract from a Sermon delivered at Grace Church, New-York, by the Rev. Dr. Bowen, on the Sunday after Intelligence had been received of the lamented Death of the Rev. Dr. BOWDEN, Professor of Moral Philosophy and Rhetoric in Columbia College—from Heb. xi. 13, 14.*

I know not, however, how I can better enforce exhortations such as

these,\* than by referring you to the exemplification of the principles in which they are founded, which rendered the life of a venerable servant of God, recently taken from among us, so honourable, so useful and instructive. This eminent and excellent person had long sustained, in the eyes of many whom I now address, the character of religious virtue, which I have endeavoured to portray, as that which a sincere conviction of the Christian doctrine of life and immortality will almost infallibly produce. None who knew him could fail to perceive, that, as a pilgrim seeking a better, even an heavenly country, he pursued the path of life; alike in all he did, in all he enjoyed, and all he suffered, *having respect to the recompense of the reward reserved for the faithful in the Heavens*. It was this which gave to the character of his virtue an elevation and purity, a vivacity and cheerfulness, a fortitude and vigour, which made it virtue of no common kind in the eyes of any who had opportunity of knowing it. The character and life of Dr. BOWDEN were, indeed, such as no other principle could have formed and animated, but that strong and clear Christian conviction, which estimates the things which are seen and temporal, by no rule but their subserviency to the things which are unseen and eternal. For when the minister of God is seen, as he was, so long as Providence permitted him, to exercise the pastoral function, diligently and anxiously labouring, with all his heart and mind, for the defence and diffusion of Divine Truth, and the happiness and salvation of men; when the instructor of the young is seen, as he was, for more than twenty years, guiding their affections and their views, through all the objects and purposes of human learning, to that honour, which, coming from God, so far transcends all human favour and applause; when the man is seen, as he was, till near threescore years and ten, in private life, unexceptionably and blame-

\* Exhortations to act, enjoy, and suffer, so as to make evident a sincere desire, and pursuit of the things which are above.

lessly faithful to all the duties of its various relations, of husband, father, friend; in social life, righteous, benevolent, candid, and kind, in a degree which places him beyond the possibility of reproach, and defies even that ingenuity of malice, whose favourite subject is the fairest virtue: into what influence but that of the faith, which lifting the soul above the world, and the things thereof, brings it where the spirit that is from above becomes its animating principle, can we resolve the character? There are those, I am confident, in this assembly, who will bear me witness, that I am not uttering the language of unfounded panegyric. I know that I speak from my own heart, to those of some present at least, the *just* tribute of affection, to the memory of one whose excellence in all Christian virtue was as rare as it was admired.

Of the intellectual and literary character of the deceased, this is not the place or the occasion for the eulogium which it claims of his survivors. Yet, on this, were I permitted, I could dwell with fondness and delight. He was, indeed, in this view, a *burning and a shining light*, and we were *willing for a season to rejoice in his light*. Of his character, however, in this respect, we may here speak the praise, which we know is all that he would value. His studies, laborious as they were, were sanctified by the faith which makes the glory of God, and the advancement of his truth, the true end of all human pursuits; and all his attainments in science were but the materials of usefulness to the cause in which the supreme delight of his life was placed, the cause of God and virtue. In him the ambition of human favour and distinction (alas! how rare an excellence is this of the eminent in human learning) was the last motive of exertion. I say not that he was insensible to the praise of men: this had been, perhaps, no virtue. But it was evident enough to those who knew him, to make him the object of their affectionate admiration, that in him the sensibility to the praise of men, considered as a *motive*, was lost and absorbed in the

solicitude he felt to be, to the utmost that his powers and influence admitted, an instrument of good to the Church of the Redeemer, and the family for which he vouchsafed to bleed. Faithfulness to conscious obligation, as a member and minister of the Church of Christ, was, in a word, in all the stations which he filled, in all the employments of his mind, and all the exertions of its powers, the predominant principle of his conduct. And while the tribute of respect, for the ability and learning he had so honourably manifested, was brought him from every quarter of our communion, it was valued by himself only as a testimony that he had not failed of his purpose; that of contributing of the resources God had given, to the interests of truth, and the prevalence and stability of principles, which he considered indispensably essential to the welfare and integrity of that kingdom of Christ on earth, through which he was labouring to pass to the treasure, which, laid up in Heaven, constantly attracted thither the best affections and the warmest solitudes of his heart. Through a life of labour and of care, thus characterised in all its periods, and through all its varying scenes, by the purifying and elevating influence of the Christian hope of eternal life, and the correspondent estimate and use of all earthly things, our venerable and beloved brother has passed, through a peaceful and tranquil death, to join, we believe, the great *company of the just*, whose names are written in Heaven. We have cause, as a Church, to mourn his removal from us, although he had so well filled up the usual measure of human days. For even amidst the infirmities which the severity of his mental labours\*

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\* The last work of Dr. Bowden's pen given to the press, was "*Observations, by a Protestant, on a Profession of Catholic Faith, by a Clergyman of Baltimore, and with the authority of the Right Rev. Bishop Carroll.*" This work was undertaken under the influence of an apprehension, perhaps unnecessarily indulged, that the Protestant Faith might be shaken in some minds, by some recent instances of defection and delusion of a somewhat ex-

had gathered on him, he was still one of the brightest ornaments, and, through the well-founded influence of his sentiments, and the venerable dignity of his whole character and conduct, one of the most useful members of our household of faith. Fervent in spirit, too, as the servant of the Lord, to the very last possibility of his usefulness to his Church, he was found, even by the arrest that took him from us, at the post of honourable service, and was willing to breathe out his spirit there.

Brethren, we must mourn; we cannot but reasonably mourn the departure of one, whose presence among us was still so much our delight and confidence, and whose light, though the brilliancy of its earlier lustre was gone, still shone with a fulness of pure undazzled lumination, on which the eye of affection rested with an unwearied contemplation. Gone, however, to the reward of his fidelity, let not our hearts repine at his gain. 'It is the Lord, let him do what seemeth to him good.'

Nor let us, in the *multitude of our sorrows*, as members of the Church and of society, for the loss of this excellent servant of Christ, and of his brethren for Christ's sake, forget the sorrows of those who mourn in this event the husband and the parent, to them inestimably dear. Let us, as becomes us, supplicate in their behalf, the God of all comfort, who alone can sustain their souls in this their day of bitter extremity; and in the spirit of sympathetic concern for their bereavement, commend them to the Father of the fatherless, and the widow's trust, even God in his holy habitation, and to the precious interposition of his providence.

Brethren, the honour done to the dead is for the benefit of the living. We would claim in your hearts a place for the memory of this eminent-

traordinary character. Its excellent author was animated to the labour of it, under great infirmity of body, by a solicitude for the interests of truth; which, having characterised his whole life, seemed literally to consume its last feeble remains.

ly holy man; because in the remembrance of worth like his, there is a continual incitement to all that is good and all that is happy. Remembering, then, his ardent love of the truth, as it is in Jesus, and his active zeal for its interests; remembering his benevolence and kindness towards all his fellow men, however distinguished from him by denomination, tenets, pursuits, or condition; remembering the cheerfulness of enjoyment, and the humble patience of suffering, with which he pursued the way of his pilgrimage, through the probation of mortality, to the *rest that remaineth for the people of God, in that better, even that heavenly country*, into which Christ has opened the prospect of faith—let us be *followers together* of the example of religious virtue which he has left; and while the young cherish the grateful impression of his labours for their good, and his wise and pious counsels, let none forget, that as to such it belongs to bear the honour of the Divine favour and approbation, so to such it no less belongs to be remembered with honour and affection by men, as those by whose examples Heaven would animate and guide them in the pursuit of life eternal.

#### On the Common Prayer Book.

PERSONS who use the Prayer Book should consider it a great advantage that they are enabled to unite in public service, with both the voice and the heart. To bear a part ourselves in the worship of the congregation will make us attentive; for when required to unite with the voice, we are, by common sense, required to unite with the mind also. Besides, to have a book before us, in which the substance of our devotion is laid down, will actually help us to worship; for the book impresses the eye, while the voice of the minister impresses the ear; and the double impression, if attended to, is powerful, and will raise distinctly in our minds the sentiments of devotion, and the feelings of solemnity. Such being, in part, the

advantage of using a Prayer Book, it will be proper to explain the offices of morning and evening prayers.

If we have been seriously impressed with the awful truths of religion ; if we have felt the continual sinfulness of our hearts and lives, this feeling will be uppermost whenever we worship our Maker. Hence it is proper to begin worship with an acknowledgment of sin. And this acknowledgment is not only proper in itself, but it is also enjoined in scripture. Public service, therefore, begins by the minister's reading one or more passages of scripture to that effect ; and then exhorting the congregation to confess their sins with a "pure heart ;" he bids them not dissemble, nor cloak their offences ;—i. e. not hide them from themselves, nor excuse them before God. Then immediately follows a full confession of things undone which ought to have been done, and of things done which ought not to have been done, and of their being no health in us ;—i. e. of our being thoroughly diseased with sin. While we make this solemn offering to God, each individual should acknowledge in his heart, his own particular sins ; he should bring to mind the crimes and follies he has been guilty of, and the duties he has omitted. If all will do this with sincerity, and with full resolution to amend, there cannot arise before the Throne a fuller confession than that in the Prayer Book.—It should be uttered by all, and with an audible voice ; for whatever comes from the lips of the congregation should be as the "voice of a great multitude, and as the voice of many waters." (Rev. xix. 6.)

In every congregation there will doubtless be some who have made the above confession in sincerity. Such are entitled to hear from the minister a declaration of pardon ; not an unconditional pardon ; for it is declared to them only, who, "with hearty repentance and true faith, turn unto God ;" not an actual pardon ; for the protestant minister leaves that with his Master ; but that solemn assurance, or invoking of pardon, which

seems to have been ordered by our Saviour, when he ordained the twelve to be ministers. (John, xx. 23.)—The humble worshipper should here listen to the priest with sincere gratitude to God.

Next follows the Lord's Prayer. This being a form of words directed by our Saviour himself, the respect is paid to it of requiring the whole congregation to repeat it whenever it is used, and of inserting it in every one of the services ; in morning and evening prayers ; before the sermon ; in the communion ; in the office of baptism, &c. And this is peculiarly proper ; for all that we can pray for is contained in it ; of course, all that we omit in other prayers, we remember in this. It is placed after the confession, as being a short and comprehensive summary of our petitions, calculated to give utterance to all our feelings, without wearying them with the severer parts of devotion.

We then enter on a more enlivening duty, that of praise. We first ask of God that he will open our lips ; i. e. sanctify the words by which we are to show forth his praise ; then, rising from the posture of prayer, we give glory to the Godhead, Three in One. The minister then invites the people ; "Praise ye the Lord," (the same in English as Hallelujah in Hebrew) and the people, accepting this invitation, proceed with the minister to celebrate the praises of Jehovah. For this purpose we use the inspired language of the psalms. The psalms have all of them a spiritual meaning. In some this meaning is plain ; in others not so clear. But we must suppose David, or the King, to mean our Saviour ; his enemies, to be our spiritual foes ; Sion and Jerusalem, to be the Church, or body of believers ; Moab, &c. to be its enemies ; and so forth. A little attention, in this way, will show the psalms to be full of important meaning, and highly adapted to the spiritual understanding of serious persons. So that while we praise God, in the language of the psalms, we also improve and comfort ourselves.

Next follow the two lessons, from

the Old and New Testaments; the benefit of which need not be pointed out. After each of them we again rise, and "praise the Lord." Then we repeat the sum and substance of our faith, as contained in the Creed: this is useful to the whole congregation, but particularly to the young and ignorant. The custom of bowing at the name of Jesus, is agreeable to scripture, (Phil. ii. 10.) and, in this place, the ceremony is full of meaning, for it is an acknowledgment that our Saviour is truly God.

Of the prayers that come next nothing need be said; no person, who reads them, can deny their excellence; no person, whose heart gives meaning to their language, can deny that they utter all that the soul can desire. More especially, the Litany is both elegant and affecting; and it has this great advantage, that the voices of the people have a share in its supplications; by which means all are kept attentive, and are reminded that the public service is incomplete unless they join in it. At the end of the other prayers the *people* are to say *Amen*; this is the custom, as recorded in scripture, (1 Chron. xvi. 36. 1 Cor. xiv. 16.) It should be pronounced loudly, and as with one voice. A Christian bishop of the early ages is said to have remarked, that when his congregation said *Amen*, it was like a clap of thunder; and in the Revelations, the voice of the adoring multitude was as the voice of mighty thunders. (Rev. xix. 6. and xiv. 2.)

It cannot be expected that in so short a tract, all the beauty and excellence of the public service should be set forth. Only one other advantage will be noted—the service is almost wholly in Scripture language, as will be seen by those who take the trouble to examine.

The following hints may be added:

1. We should endeavour to be present at the beginning of service, for the most important part of devotion is the confession of our sins; and we lose the opportunity of performing this duty, by not being sea-

sonably at church. To keep our minds seriously occupied before service has begun, we should utter a short prayer, and seek in the Bible or Prayer Book for some devout meditation.

2. We should repeat loudly all parts of the service, in which the people are to unite with their voices. This is agreeable to common sense; for whispering and half whispering mars the whole beauty of such a worship as ours.—It may be added, that all should join in chanting and singing; for the best psalm tunes, and almost all the chants are simple music, such as any one may learn.

3. We should not wait to have our hearts excited before we join in the service; we should bear our parts at once, and throughout with solemn attention. The blessed Spirit, who helpeth us to pray as we ought, will, we trust, give as great a blessing if we utter the service, as if we only listen to it.

4. We should not regard the service as a mere appendage to preaching. This is a most inconsiderate error; for our highest duty is to worship God; our highest privilege is to open our hearts to him in prayer and praise, that he may pour in a blessing. Our service contains more truth than any sermon ever written; it is agreed by millions to be truth without error; whereas sermons have the judgment of but one man that they are correct; it is truth without enthusiasm; and enthusiasm in language, while it excites pious feeling, will often excite other feelings along with it.

We should not be unwilling to let our pious thoughts be directed by so valuable a book; it will not lead us into improper reflections; it will not restrain feelings truly devout. In public worship of every kind, the devotion of the congregation must be led; and the sooner Episcopalians accustom their minds to the guidance of the Prayer Book, the sooner will they love and profit by the duties of the sanctuary. Besides that, much of the language is borrowed from Scripture; many parts of the service were in use centuries and centuries ago.



In these words, many a martyr has given utterance to the holiest and highest feelings of religion. These words, long accustomed to, have stirred up anew the decaying spirit of many a departing Christian. The pious Episcopalian may safely intrust his feelings to such a guide. He need not fear that his piety will be mislaid, or his devotion prevented from expanding into the noblest exercise. While he "prays with the spirit, he will pray with the understanding also."

**CONSTITUTION of the LADIES' ASSOCIATION of the City of Troy, for the Assistance of Students who intend to take Orders in the Episcopal Church.**

**Article 1.** THE funds of the association shall be devoted to the Assistance of Pious Young Men, of limited fortunes, who wish to qualify themselves for the ministry in the Protestant Episcopal Church.

**Art. 2.** The officers of the society shall be a first and second directress, treasurer, and secretary, each of whom shall be chosen by ballot from among the members; and who, with ten managers, chosen in like manner, shall constitute a board, for the transaction of all business in the recess of the society.

**Art. 3.** The first directress shall preside in all meetings, whether of the board or society; shall have the casting vote when there is an equal division of either; and may call a special meeting with the advice of the other officers.

**Art. 4.** The second directress shall perform all the duties of the first, in the absence of that lady.

**Art. 5.** The treasurer shall receive and credit all monies paid or presented to the society, and shall keep a faithful account of all disbursements, and for what purpose made; and shall exhibit the state of the funds at each meeting of the society.

**Art. 6.** The secretary shall keep a record of the proceedings of each meeting, and shall exhibit her minutes

when requested either by the board or society.

**Art. 7.** No monies shall be drawn from the treasury but by vote of the board, and by an order signed by the first directress.

**Art. 8.** Twelve members shall form a quorum, who, with the requisite number of officers, shall be competent to transact all business.

**Art. 9.** Any female subscribing *Fifty Cents* annually, shall be considered a member.

**Art. 10.** The society shall meet the last Wednesday in November, February, May, and August; the meeting in November to be the anniversary.

No additions, alterations, or amendments can be made to the foregoing articles, but by vote of three-fourths of the number of members necessary to form a quorum.

At their first anniversary meeting, held on Wednesday, the 26th of November, 1817, the following officers were chosen:

Mrs. Mary Mabbett, *First Directress*.  
Mrs. Ann Douglass, *Second Ditto*.  
Miss Lydia Kellogg, *Treasurer*.  
Miss Sarah Hull, *Secretary*.

*Managers.*

Mrs. Mary Warren.  
Mrs. — Wells.  
Mrs. Margaret Kellogg.  
Mrs. Deborah Bishop.  
Miss Lorinda Delong.  
Miss Harriet Butler.  
Miss Eliza Kellogg.  
Miss Caroline Tibbits.  
Miss Harriet Selden.  
Miss Abigail Peebles.

It appears, by the report of the treasurer, that they have *one hundred and thirty dollars* now on interest; and that they are, likewise, collecting the subscriptions for the present year.

The following address was delivered before the society, at this meeting, by the Rev. DAVID BUTLER, Rector of St. Paul's Church, Troy:

**LADIES,**

I feel myself greatly honoured, in being called upon to attend with you upon this, your first anniversary

meeting; and it falls in with my inclination, no less than with my duty, to encourage you in the pious and benevolent object of your association.

Created, as you were, by our beneficent God, to sooth, by your tender assiduities, those of our sex under the weight of the more rugged employments that fall to our share; to cheer with your vivacity our more gloomy and less flexible minds; to soften our hearts, and make them melt into pity, or expand with benevolence; you could not have combined in an object more congenial with your nature, or more acceptable to the God who made you for the enjoyment and the diffusion of happiness, than that of your present undertaking. If it was by your sex that sin and misery were first introduced into the world, you seem to be disposed to make all the reparation in your power for the former, by pointing man to the fountain opened for its purification; and to alleviate, as far as possible, the latter, by your tender sympathies and vigilant attentions. But, alas! man, who followed you too readily in the transgression, is not now so quick to move in the direction to which you point, nor to participate with you in your benevolent designs. I hope, however, that your combined efforts will rouse our attention, and influence us more effectually in the way of duty, than your separate and individual endeavours have hitherto done. The great object of your present association is to promote the religion of Christ; to furnish his Church with administrators of its sacred rights and ordinances; to send forth the heralds of his gospel to proclaim pardon and reconciliation to a rebellious world; to preach repentance and remission of sins in his name; and to invite all, even the most profligate and abandoned, to come unto him and be saved.

Though it is not your province to officiate as ministers of religion; to be clothed with authority to proclaim the gospel, and administer its ordinances; yet you can be greatly useful to those who act in this capacity; and, by your endeavours and your

substance, can assist in providing and qualifying young men for the exercise of this important office.

Under the Jewish dispensation God elevated one family only to the holy office of the priesthood; and every other person was prohibited, by the severest penalties, from coming nigh him in the discharge of its sacred functions. But under the mild and more extended economy of the gospel, the priesthood has been thrown open to all the families of the Christian Church; those in the most humble situations may participate of its honour, when qualified by suitable graces of the heart, and furnished with those intellectual accomplishments necessary to enable them to teach, and to give efficacy to their sacred administrations. This being the case, it is most laudable in you to unite your endeavours in finding out young men of pious dispositions and sound minds; and contributing of your substance towards their education; that so they may be furnished with knowledge, and clothed with authority, to render their graces and their native powers more extensively useful.

What renders this object more peculiarly important is, that at present there is so little encouragement, in a worldly point of view, to enter the ministry of the Church, that it is greatly to be feared that opulent families will be loath to educate their sons with a view to a profession so little inviting; and young men who are educated, of whatever description, unless impelled by the strongest sense of duty, will shrink from an undertaking attended with so many difficulties, and which offers so few worldly advantages; though it seems almost impossible that any one who devotes his time to the study of the religion of Christ, should not feel his heart warmed in his sacred cause. Yet there is no doubt but the Church would be better served than it usually has been, could a method be devised for seeking out young men of vigorous minds, of good elocution, and deeply impressed with sentiments of religion, and furnishing them with a suitable

education, to serve in its sacred ministry. This now is the object for which you have combined; and, as far as your powers extend, the Church will be furnished with ministers of this description. And what joy must it give you to usher even one from obscurity into the vineyard of our Lord, with a heart warmed in the sacred cause of his Master; qualified to rouse the sinner to repentance; to animate and encourage the saint in his painful conflicts; to pour balm into the wounds of the afflicted of every description; and successfully lead all, who are not incorrigibly perverse, in the ways of peace and happiness. To behold this, or even to anticipate it, will afford you more true joy than all the splendours that can be procured by wealth; than all the gratifications the world can give. This joy is divine; it flows directly from God, and brings us into conformity with his image. He, when he saw us all perishing, sent his own Son into the world to redeem us. When, therefore, we see others perishing, and use our efforts to provide for their escape, we act towards them as God has acted towards us all; and, by so doing, we please him, and become in our degree like him. I hope, therefore, that it is purely with this pious and benevolent design that you have entered upon your present undertaking.

The Church to which you belong was never perfectly organized in this country till since the Revolutionary War; its defects, therefore, till that time were principally to be ascribed to its mutilated state; but it has at present all the officers assigned it by its Divine Head and Founder; and, therefore, requires nothing now but the careful attention of its private members to their duty; and that these officers should be such as the nature of their functions require, not only to adorn it with external beauty, but to make it all glorious within. You, respected Ladies, are now contributing to both of these purposes. By uniting your endeavours to find out and educate suitable young men for the ministry, you are fulfilling a duty highly becoming you as private mem-

bers of the Church; and if you are equally attentive to all your social and domestic duties, and successful in this, you will then have been instrumental in rendering the Church what it was designed by its Divine Founder, to be a city worthy the joy of the whole earth; its public officers respected and venerated for their learning, wisdom, and piety; and its private members following them in the ways of peace and holiness.

That all who are called to officiate in the sacred office, to the preparation for which you are uniting your endeavours and contributing of your substance; that all such should be richly furnished with knowledge, and plentifully endowed with wisdom and grace, is deeply felt by him who addresses you; who, conscious of his own defects, is sometimes almost ready to sink under the weight of his charge.

Think for a moment of the situation of a minister, under the awful responsibility of the charge of immortal souls; the necessity of being called upon perpetually to speak something that may be profitable to his hearers; frequently invited to attend scenes of the most tender distress; to sooth the afflicted; to administer consolation in the chambers of the sick, the sorrowful, the dying; sometimes sought too by departing souls, that have made no provision for the world into which they are entering; and requested by them to speak that peace to their troubled minds, which he finds it not in his power to do; to direct tender consciences in the most difficult instances of duty; desirous of doing right, of pleasing, and saving all; yet subject, from infirmity, to err in doing his best; to displease, even when he does right; and to fail of his object, when he has done all his Master requires him to do. This, you must see, is a difficult situation.—“Who is sufficient for these things?” and who, that has undertaken them, can escape many days or many nights without a bleeding heart, and a mind agitated with the most painful sensations?

Yes, these are the difficulties, the duties, the sorrows, to which the

; pupil you are contributing to re for the ministry is to be call- I presume, therefore, that you rudge neither pains nor expense nishing him with all they can e, to qualify him for so difficult ertaking. Nor will you, under use that all the ministers of re- have like passions and infirmi- other men, cease your prayers em, that they may be replenish- h heavenly grace, and continu- attered with the dew of the Dis- lessing. But, after all the en- ents with which they can be ed, and all the prayers you can for them, they may not always cessful. They may plant and but it is God only that can e increase; as all does not de- on the seed which is sown by isbandman, but much on the o it is with the preacher. Un- e hearers are prepared for a e reception of the word, it will e effect; it will bring no fruit ection.

me here impress it upon you, nale friends, that the Church e endeavouring to serve is not military regiment, seeking, by ition with others, glory and re- merely by swelling her num- r giving external brilliancy to ploits; much less is she set in array against any who are by the Christian name. No, a very different end in view, is to promote and preserve. This is committed to her as d deposit, which she must keep, en speak evil of her, and for- r; even if she suffers persecu- r so doing; otherwise she loses racter, given by an apostle of urch, as being the ground and f the Truth. It is the spirit of ine organization and all her ins- ns to impose humility and as into the minds of all her r; to dispose them to subor- n and order within their own fold; to bind her children to- in the tenderest charity; and in their hearts with the most lent affections for the whole of nas race. *She refrains, in her*

ministry, from mingling with others in the offices of religion; not from the want of personal respect for their talents, their piety, or their worth; but from a persuasion that it not only tends most to the preservation of the integrity of her own institutions, but that it is best calculated to secure a permanently good understanding even with those with whom she is so unhappy as to differ.

Our claims to correctness are found- ed in the persuasion that our ministry, in all its orders, is of divine institu- tion; and that it has descended to us through the channel appointed by Christ himself; in the belief that our worship, doctrines, and sacraments are entirely conformable to the gos- pel; not in the opinion that our mem- bers are, personally, of all others the most holy, that they are the peculiar favourites of God. No, such arro- gance would be very unbecoming the followers of a meek and lowly Master.

It is in the view I have now given you of the ministry, worship, doc- trines, and sacraments of our Church, that we suppose it our bounden duty to conform to its ordinances, to pre- serve it in its purity, and to continue in its unity. But all this requires no hostility to any other Church. As those others are satisfied of the cor- rectness of theirs; as they are engag- ed in the same holy cause with us, of promoting piety and virtue in the world; it becomes us to respect them for their good intentions, and to re- joice at their success in arresting sin- ners in their course to ruin, and bring- ing their minds into the penitent, meek, humble, devout, and charitable frame, required by the gospel of Christ. We should not wish to thwart them in their honest endeav- ours to do good; but only mildly point out to them the particular in- stances in which we suppose them to be mistaken. This benevolent of- fice we must likewise expect from them in their view of things; and if, for doing it, either we or they are of- fended, it will be unreasonable, and indicate rather the pride of the old man, than the meekness and humility of the new. A haughty contempt of

any of our fellow-creatures is extremely wrong; and harshness of feeling and expression, towards any who are called by the Christian name, is totally inconsistent with the spirit of our religion. To censure any, as destitute of holiness of heart, who profess this religion, and do not dishonour it by the impurity of their lives, is the height of impiety and presumption; it is assuming a prerogative of God, who alone can try the hearts of men; and flying directly in the face of one of his most peremptory commands, "Judge not, that ye be not judged." No, it rather becomes us to treat them with the most scrupulous delicacy; to be tender in speaking of the points of difference between us; never to interfere with their concerns, except in cases in which we can be useful to them, consistently with our own principles; to live with them in the exercise of all kind offices; to associate with them as friends, and cherish for them the sincerest affection; to be gratified with all their spiritual attainments; and, humbly conscious of our own defects, sincerely hope they do excel us in many things good and praise-worthy; and that both they and we may at length arrive at such Christian perfection, that we may, according to the design of our common Master, finally become one fold, under one Shepherd; and so hold the faith in unity of spirit, in the bond of peace, and righteousness of life here, that we may hereafter come to that blessed place, where division shall be known no more; and all, with one heart and one voice, unite in shouting forth the everlasting praises of God and the Lamb.

I hope, therefore, respected Ladies, that with such views of our religion, and such dispositions of mind, you will persevere in your attachment to the Church to which you belong; that you will continue your endeavours to promote its welfare; that you will do all in your power to furnish it with intelligent, pious, and accomplished ministers; that you will, *by the purity of your lives; the modest and amiable simplicity of your man-*

*ners; a most scrupulous regard to your social and domestic duties; a regular and devout attendance at all the sacred ordinances of the Church; I hope you will thus bear witness to the doctrine of God our Saviour.*

May God, for Christ's sake, bestow his Grace into your hearts for every holy purpose; and may his blessing rest for ever upon you.

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*A PRAYER for the inestimable Blessings of Redemption.*

ETERNAL God, the Lord and Father of all things both in Heaven and on earth, I prostrate myself before thee in all humility, and with a heart in grateful praise and thanksgiving for the inestimable blessings which thou hast vouchsafed upon us, sons of men, in sending thine only begotten Son, the mighty God and Prince of Peace, as thou hadst promised by thy holy prophets. I express my gratitude before thee for this precious gift, this high behest, which in thy merciful love towards the creatures of thy hand, hast bestowed upon me, vouchsafing to redeem me, by the intercession of thy pure and immaculate Son, a rebellious and sinful man, and to turn them from their perverse and sinful ways to the pure will of thee, through the means and mediation of our Lord and Saviour Christ, the heir of all things, the brightness of thy glory, and the express image of thy person. I praise thee, O God, and I extol thy mercy and loving-kindness towards us: O, God, thy gratitude bring forth the fruits of thy goodness, and aid me with thy Spirit to put off the old, and to put upon me the new man; that I may devote myself to thy service with purity of worship, and simplicity of heart, in the great sacrifice and atonement, which thou hast accepted for the transgressions of our former nature, that they may not have been made in vain. Strengthen me with thy grace, and strengthen my faith, fear, and love, that I may wean all mine affections from the things of this world, and fix them

the promises of that bliss eternal, which thou hast given me through thy Son, our Lord and Saviour Jesus Christ; to whom, with thee and the Holy Ghost, be all honour and glory, for ever and ever.

#### FAITH, *an* EXTRACT.

Born St. Peter and St. Paul, in speaking of the all-sufficiency of faith, guard their doctrine from abuse, by alluding to one or more of its essential properties, in order that their converts might not boast of an inefficient creed, while their hearts and conduct were unrenewed. Faith that purifieth the heart and worketh by love, could not easily be supposed to mean a mere barren assent to the truth of Christianity.

Among the characteristic properties of faith, there is no one more remarkable than that mentioned by St. John, and to which allusion has been already made, namely, that it "overcometh the world." It is evident from universal experience, that no other principle can produce this effect. Faith, however, performs it by a mode of operation peculiar to itself; by presenting to the view things that are invisible, and showing their great superiority to the vanities of time and sense. The reason why men prefer this world to that which is to come, is not that their judgment is convinced, but that their passions are allured. Heaven is allowedly the greater object, but it is distant and invisible; whereas the world is ever at hand with its fascinations. It assumes every shape, addresses itself to every passion, obtrudes into every recess. We are never free from its influence. Whatever we see around us is the world, and if we look into our own hearts, the world and worldliness are triumphant there. The voluptuous man worships it in the shape of pleasure; the covetous, of gold; the ambitious, of honour; the retired, of ease. It dwells in cities; but, not confined to these, it seeks the lonely retreat; it enters the temple of the Almighty; it enters the closet of the most

heavenly minded Christian. Persons the most unlike in every other respect are here equally enslaved. The profligate and the moralist, the infidel and the ostentatious devotee, are under its influence. Business and pleasure, pride and pretended humility, sensual and intellectual enjoyments, all partake more or less of the world.

An object thus prepossessing, and thus obtrusive, must, of necessity, influence our minds, unless something more important be introduced. "Now, faith is the substance of things hoped for, the evidence of things not seen." It brings Heaven nigh. It antedates eternity. It prevents the unhallowed intrusion of the world by pre-occupying its place, and presenting to the mind objects infinitely more important, and which are overlooked only because they are remote and spiritual. Upon every earthly scene it inscribes, "Vanity of vanities, all is vanity;" while it invests every thing relating to a future world with inconceivable importance. Men in general view Heaven as a dream, and earth as a reality, and their conduct corresponds to their perceptions; but faith reverses the scene, and thus "it overcometh the world." It presents motives to duty more forcible than the highest temporal considerations, whilst it assures us of that divine encouragement and support which alone can enable us to surmount every impediment. This is a double influence, and is not easily counteracted.

#### OBEDIENCE, *an* EXTRACT.

It is to the *motive* we must chiefly look for the immense difference between the moralist and the Christian, the Pharisee and the genuine disciple. The good works of the one spring from a principle of gratitude and affection; those of the other from habit, or expediency, or fear, or at best from an arrogant expectation of purchasing Heaven by the performance. The one is an obedient child, the other an unwilling slave.

If, however, an earthly parent would not be satisfied with an obedience

wholly unprompted by affection, why should we offer the same insult to our Father which is in Heaven? No person who loves any object better than his Creator, can be said to be truly obedient. God requires our supreme and unrivalled affections; which being once engaged, our conduct will necessarily become holy and acceptable in his eyes.

To render obedience complete, it must be constant and unremitted. There are no excepted moments in which a rival is allowed. Amidst the fatigues and the anxieties of life, our spirit must be uniformly Christian. Religion, though not always in our thoughts, must be so interwoven with the first springs of action, as to be always conspicuous in our conduct. Surrounded with the worshippers of the world, we must never bow our knee to their enchanting idol. The apostle exhorts us in the very same verse both to be diligent in business and "fervent in spirit, serving the Lord;" so that the importance of our callings in life is by no means an excuse for our neglect of eternal concerns. God is far from accepting that aguish piety which works itself up into a warm fit of devotion every seventh day, and then contentedly shivers and freezes the other six. Our devotion should be the regular glow of a soul in spiritual health, and not the alternate frost and fever of mere sentimental Christianity. A few tears shed in passion-week will not evince our love for the Redeemer, if we are deliberately "crucifying him afresh, and putting him to an open shame" during the remainder of the year. Unusually solemn occasions, it is true, call for unusually solemn acts; but the general impression should remain long after the individual act has ceased. The Gospel being intended for all ages, and climates, and conditions in life, was made of such a nature that its energy might be unintermitted in every possible variety of circumstance. Had it simply consisted of a stated routine of ceremonies, its operation must frequently have been suspended, or even rendered wholly impracticable; but what season or cir-

cumstance is there which can prevent the obedience of *the heart*? In business and at leisure, at home and abroad, in prosperity and adversity, in sickness and in health, the habitual desire to obey God will find means to operate in acts appropriate to the occasion. There is no moment in which there is not some temptation to be avoided, none in which there is not some duty to be performed.

#### NATIONAL EDUCATION SOCIETY.

(From the Religious Monitor.)

ON the 5th of June, the National Society, for the Education of the Poor in the Principles of the Established Church, held its annual meeting at the Central School, in Baldwin's Gardens.

His Grace the Archbishop of Canterbury took the chair, supported by the Archbishop of York, and the Bishops of Exeter, Salisbury, St. Asaph, Carlisle, Ely, Chester, Gloucester, Oxford, and Landaff; the Archdeacons of London, Buckingham, Northumberland, Huntingdon, and Chichester; Lords Kenyon and Radstock; Mr. Wilberforce, Mr. Duncombe, Mr. Ashton Smith, Mr. G. Gipps, and a numerous and highly respectable assembly of the clergy and laity.

The Archbishop of Canterbury opened the business of the day in nearly the following words:—"I have the honour to meet you for the sixth time, to receive the Annual Report of your General Committee; and I meet you with more than ordinary satisfaction, because the hopes which I ventured to express when last I filled this chair have been realized. The law officers of the crown, by the gracious directions of his Royal Highness the Prince Regent, have prepared a charter, which, having received the sanction of the great seal, has been this day accepted by your Committee, on behalf of the members at large; and the National Society now constitutes one of the great incorporated charities of the empire. I now request the Secretary to read us the Report."

The Report having been read by the Rev. T. T. Walmsley, the Secretary, his Grace thus resumed :—

“ I rise with great satisfaction, after hearing this Report, because it developes most clearly the progress of the national system under the care of your Committee. It appears that the number of scholars in your Central School has increased one hundred and sixty-nine ; making the number now in attendance nine hundred and seventy-four, being as many as the school can conveniently hold ; a decisive proof that the master and mistress have discharged their duty. The state of the Central School is a matter of the very first importance, on the ground that it is the resort from whence all other schools are to receive information.

“ The training of masters, another important branch of the Committee's care, has received particular attention ; and great numbers of those, thus trained, are now diffusing the system both in this kingdom and abroad. These exertions have not been made without incurring great expense ; and it appears that the disbursements have exceeded the annual receipts by upwards of 1000*l*. This circumstance has been occasioned by many persons having withdrawn their subscriptions from the general fund, and applied them to the support of schools in their own immediate neighbourhood. The expense of training masters in the Central School alone, during the last year, has been upwards of 500*l*.

“ The extent to which the labours of the Committee have gone may be estimated, when we learn that no fewer than two hundred and thirty-three schools have been united to this Society in the course of the last year, making the whole number now united one thousand and nine.

“ Your attention is farther called to the increased number of children now under instruction in the principles of the Established Church. It is estimated that the scholars now taught upon the plan and principles of our Society, of whom no official intimation has been received by the

Committee, amount to no less than forty thousand. Of these it is probable that many are, in fact, united to District Committees in the country, though no regular return has yet been received from them. I am happy to say, that the scholars, of whom regular returns have been received by the Secretary, amount to one hundred and fifty-five thousand. The number of scholars now educating, according to the plan and principles of our Society, cannot, therefore, be much less than two hundred thousand. When you connect this statement with the rapid succession of scholars which takes place in our schools, some idea may be formed of the good which has been done, and which is now doing throughout the island. Nor has the benefit of our plan been confined to this kingdom only ; the colonies and several foreign nations have largely participated ; a reflection which, to the liberal feelings of an Englishman, will afford the highest gratification.

“ The expenditure of our funds has proceeded nearly to their whole extent ; and, I trust, we have not been faulty in giving an assurance, that although there is a deficiency at present, we expect a fresh spring in the bounty of our fellow countrymen. Three thousand pounds only now remain, and this we will liberally dispense, trusting, that when the public know our wants, and see our efforts, we shall not have reason to regret our liberality.

“ The result of the whole appears to be, that with a sum of about 30,000*l*. upwards of a thousand schools have been united with this Society, and two hundred thousand children are enjoying the benefit of a religious education. We hope this result shows that your Committee have endeavoured to do their duty. It must not, and will not be forgotten, that putting books into the hands of this immense population may be the means of doing infinite good, if rightly superintended ; and the means of doing infinite mischief, if left loose and undirected to their proper channel.”

Mr. Joshua Watson, the treasurer,



stated, that the Vice-Chancellor and the Lord Chief Baron, the auditors of the accounts, had commissioned him to express their satisfaction at being enabled to render their services to the Society.—Various persons of distinction spoke at the meeting, and concurred in testifying the merits and the importance of the institution.

#### AN ANECDOTE.

DIFFICULT as the consequence of reproof may appear to a delicate mind; yet if the conviction of its propriety was more frequently attended to, effects would, most probably, be often produced; which, if not accompanied with the desired change in the party *reproved*, might administer some secret satisfaction to the *reprover*. The writer of the subsequent occurrence, some years since, dined at an ordinary; when his feelings were, for a long time, painfully exercised by the profaneness and indecency, which distinguished the conversation of a person; who sat near to him, of genteel appearance. At length overcome by the horrid impiety, he interposed with "Hush!" This was immediately resented with "What do you mean?" The reply was, "You swore, Sir;" which occasioned an expected return of indignant observations; when, in answer, it was suggested, "You doubtless would be considered a gentleman: now, true politeness must necessarily discover itself in endeavouring to avoid every thing which might excite pain in the minds of our company; and you appear, Sir, not to recollect, that oaths and curses cannot but be offensive to persons of the least moral decency." Reflections upon religion ensued, and methodism was a term not omitted: to all which, retiring, I observed,— "Sir, religion is not the subject of my address: my appeal is made to your feelings, independent of the awful sanctions of that sacred subject. Had you a friend, whose remembrance was dear; if his name was reproachfully used, you would consider yourself bound to vindicate it to the utmost of your power. Remember, Sir, when you are profan-

ing the glorious name of God, some one may be present who may rejoice in this, that God is his friend; and who, consequently, cannot bear with indifference his honour attacked."

Truth triumphed; for, as the writer was informed, this confession was extorted, "We are bad fellows, and require to be taken down sometimes."

#### LATE PUBLICATIONS IN ENGLAND.

The Variation of Public Opinion and Feelings considered, as it respects Religion. A Sermon preached before the Right Rev. the Lord Bishop of Sarum, on his Visitation, held at Devizes, on Friday, August 15, 1817. By the Rev. G. Crabbe, LL.B. Rector of Trowbridge, in the Diocese of Sarum.

Two Sermons on the Sacrament of the Lord's Supper. By the Rev. Charles Coleman, M. A. M. R. I. A.

Scripture Portraits; or, Biographical Memoirs of the most distinguished Characters recorded in the Old Testament: with an historical Narrative of the principal Events, &c. &c. By the Rev. Robert Stevenson, of Castle Hedingham. 2 vols. 12mo.

Sermons on various Subjects and Occasions, with an Address to the Members of the Church of England, on the Necessity of a regular Ministry. By the Rev. John Nance, D. D. Rector of Old Romney, and Master of Ashford School, Kent, and late Fellow of Worcester College, Oxford. 2 vols. 8vo.

Observations on the Expediency of publishing only improved Versions of the Bible for the Continent. By Theophilus Abauzit, D. D.

Preparatory Observations on the Study of Religion, in eight Lectures, delivered before the Children of a Family in High Life, by their Tutor, a Clergyman of the Church of England.

A Charge delivered at the Primary Visitation of Herbert Marsh, Lord Bishop of Landaff, in August, 1817.

A Course of Sermons, for the Lord's Day, throughout the Year: from the first Sunday in Advent to the twenty-fifth Sunday after Trinity: including Christmas Day, the first Day of Lent, Good Friday, and Ascension Day; adapted to, and taken chiefly from the Service of the Day. By Joseph Holden Pott, A. M. Archdeacon of London, and Vicar of St. Martin in the Fields. 2 vols. 8vo.

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[Vol. II.]

**THE LIFE OF IGNATIUS.**

(Abridged from Cox's Lives of the Fathers.)

IGNATIUS, surnamed THEOPHORUS,\* the celebrated bishop of Antioch, was born about the year of our Lord 28. It is certain that at a very early age he was acquainted with the apostles. Chrysostom informs us, that "he was educated by them, always with them, and admitted not merely to their familiar discourses, but to their most private conferences." We learn also, from the account of his martyrdom, which was written by some who were eye-witnesses of that solemn scene, that he and Polycarp were fellow-disciples of the apostle John.

Having spent many years in this holy society, and given evident marks of exalted piety, Ignatius was placed by the apostle Paul over the Gentile Church at Antioch, the metropolis of Syria. This city, illustrious in the annals of history as the oriental seat of the Roman emperors and their governors, will ever be memorable in the Church of Christ, as the place where the disciples were first called Christians.† The apostles Paul and Peter are generally acknowledged by the ancients to have jointly contributed in establishing Christianity in this populous city; the former applying himself to the Gentiles, and the latter to the Jews. At length being called off to the ministry of other churches, they appointed Ignatius and Euodius to superintend their respec-

tive flocks. In these situations they both continued till the death of Euodius; when the Jewish and Gentile converts were incorporated into one church, and Ignatius set over it by those of the apostles who were still alive. This event took place in the seventieth year of our Lord, and four years after the martyrdom of Paul and Peter; Ignatius being upwards of forty years of age.

The assiduous attention of Ignatius to the spiritual welfare of his flock, could alone be equalled by his affection for them. Although they were exceedingly numerous, he appears to have watched over them with the anxiety of a parent. He was, indeed, in a remarkable degree divested of every thing that is selfish; and, for a long term of successive years, seemed to live only to promote the best interests of his people. Whilst eminent for his fortitude in encountering difficulties, he was not deficient in sympathy for the afflicted. Although "death, in its most frightful forms," to use the language of an ancient writer, "could make no more impression upon the adamant mind of Ignatius, than the dashing waves upon a rock of marble," he, nevertheless, felt the tenderest anxiety for his people; and whilst he himself was longing for the crown of martyrdom, he ever rejoiced on their account at every interval of calm, fearing lest any of his weaker brethren should be overpowered with the storm of persecution.

Zeal to preserve his people from the contagion of false doctrine was another prominent trait in the character of Ignatius. Not contented with feeding his flock with the sim-

\* *Theophorus*, one who carries God in his breast;—a name probably given to Ignatius, on account of his soul being filled with the love of God, and sanctified with an extraordinary portion of Divine grace.

† *Acts xi. 26.*

cere milk of the Word, he solemnly warned them against heretics;\*—"beasts in the shape of men;"—for whose conversion, indeed, they were fervently to pray, but utterly to abjure their society.

Anxious to render every part of Divine worship as edifying as possible, Ignatius paid particular attention to psalmody; and for this purpose introduced into his church at Antioch responsive singing, which seems shortly after to have been adopted in all the Christian assemblies. This delightful part of religious service we may readily suppose must have been peculiarly interesting to a man of his constitutional warmth and ardent piety. We may behold in imagination this venerable prelate directing the method, and supplying the subject, in this part of sacred worship; at one time exciting the acknowledgment of mercies received, at another anticipating promised blessings; now tuning his harp to the mournful strain of penitence, and now to the enlivening song of rejoicing faith.

Pliny's reference to the custom of the Christians joining in singing hymns is well worthy of recollection. In his letter to the emperor Trajan, amongst other practices of the Christians, he remarks, that they were accustomed, on an appointed day, to sing hymns to Christ as a Deity. A circumstance which not merely points out the conspicuous place which singing occupied in their manner of worship, but also affords an unequivocal evidence of the Godhead of Christ being generally acknowledged in the first ages of Christianity.

The emperor Trajan, though described by historians as remarkable for his clemency, was for many years an opposer of the Christians. His

zeal in behalf of Paganism, in connexion with his dread of conspiracies, led him to regard with the utmost jealousy and distrust any associations among his subjects, and to pass a law by which all societies, which were not supported by the royal authority, were considered as illegal; being reputed nurseries of disorder and sedition. Under the sanction of this edict Christian assemblies were prohibited, and the most excellent of men were persecuted in all parts of the empire. Great numbers of them were put to death, as well in popular tumults, as by edicts and judicial proceedings. In this persecution, as we have already related, Clement, bishop of Rome, was condemned to be thrown into the sea; and the venerable Simeon, bishop of Jerusalem, though an hundred and twenty years old, was severely scourged, and then crucified.

In the year 107 Trajan visited Antioch, in his way to the Parthian war. Elated with his recent conquest of the Scythians and Dacians, who, during the reign of Domitian, had insulted with impunity the majesty of Rome, the emperor entered the city with all the solemn pomp of a triumph. According to his custom in other places, he immediately inquired respecting the prosperity of the Christians, foolishly deeming their success injurious to his own celebrity, and also probably fearing that their religion would ultimately overthrow the ancient Pagan establishments. No sooner did the report of the emperor's inquiry reach Ignatius, than, regardless of his own danger, this intrepid servant of God came unrequied into his presence.

The conduct of Ignatius on this occasion has been condemned as exceedingly precipitate, and tending rather to irritate than allay the fury of the royal persecutor. It is certain that the believer in Christ should neither needlessly court persecution, nor cowardly shrink from it. The zeal, however, which errs is worthy of our respect, whilst that worldly prudence, which contrives every mean device to avoid the cross, deserves

\* Two heresies at a very early period crept into the Church of Christ; that of the Gnostics or Docetæ, (here referred to by Ignatius,) and that of the Ebionites. The Gnostics held that the body of Christ was only a phantom; and, consequently, that he was never really incarnate, or really suffered. The Ebionites looked upon Christ as a mere man; and thus both of them virtually denied the grand doctrine of the atonement.

verest censure. After all, it is means evident, that the conduct is Christian hero may not be ated. It is probable that he ived that this display of courage not be displeasing to a warlike , and his testimony to the inno- of the Christians might not be in vain. We are too apt to aine respecting the propriety of s by the result, forgetting that s ours, and events are God's.

soon as Ignatius was introduced re presence of the emperor, he dressed by him in the follow- nanner: "What an impious art thou, thus to transgress our ands, and to inveigle others he same folly to their ruin!" rmly replied, "Theophorus not to be called so; for all d spirits are departed from the ts of God. But if you call me d because I am hostile to evil , I confess the charge. For I re all their snares through the rt of Christ the heavenly King." who," said Trajan, "is Theo- s?" "He who has Christ in east," rejoined the hero. "And st thou not," inquired the em- , "that gods reside in us also, ght for us against our enemies?" i mistake," replied Ignatius, "in g the evil spirits of the Heathens

For there is only *one* God, made heaven and earth, the sea ll that is in them; and one Je- hrist, his only begotten Son; kingdom be my portion!" n contemptuously exclaimed, *kingdom*, do you say, who was led under Pilate?" "His," ted Ignatius, "who crucified n with its author, and has put o fraud and malice of Satan un- e feet of those who carry Him ir heart." "Dost thou then," med the emperor, "carry Him as crucified within thee?" "I plied the venerable saint, "for ritten, *I will dwell in them, and in them.*"

Itated by the undaunted courage e martyr, a courage which in

any other cause he would have ad- mired, the emperor endeavoured to shake his constancy by threats. But, finding him inflexible, he pronounced upon him the following sentence: "Since Ignatius confesses, that he carries within himself him that was crucified, we command that he be carried, bound by soldiers, to Great Rome, there to be thrown to the wild beasts for the entertainment of the people."

During the whole of the interview we may conceive Ignatius standing before the emperor with a firm and manly air; collected in himself, yet probably not without anxiety for the issue of the conference. But no sooner had he heard the final sen- tence, than every painful feeling vanished from his breast; his counte- nance brightened, and his eyes glis- tened with delight. At length he joyfully exclaimed, "I thank thee, O Lord, that thou hast vouchsafed to honour me with a perfect love towards thee; and hast thought me worthy with the apostle Paul to be put in iron fetters." Having said this, we are told, he joyfully put on his bonds; and then having prayed for the church, and commended it with tears unto the Lord, he was hurried away.

It has been observed that it is not a little remarkable, that Trajan should have sent Ignatius so long and expensive a journey for execution, instead of inflicting upon him sum- mary punishment. Probably the em- peror wished to make so public an example of this ringleader of the sect, at once more effectually to inti- midate the numerous body of Chris- tians he had left at Rome, and at the same time to excite the magistrates by his own conduct to carry on the persecution with vigour. Whatever were his motives, Divine Providence made it a means of advancing the in- terest of the Gospel. In consequence of this respite Ignatius was enabled to manifest the blessed support which real Christianity will afford, and also gladden the hearts of thousands by his instructive conversation and epis- tles. Being now obliged to desist from the public duties of his charac-

he had a fine opportunity for giving full scope to all the feelings of his soul. Standing as on an eminence, he reviewed his life, re-examined the ground of his hope, and anticipated the crown which awaited him with a "joy unspeakable and full of glory."

Being consigned to a guard of ten soldiers, Ignatius took a final leave of his beloved Antioch; and, accompanied by Philo and Agathopus, his deacons, he was conducted on foot to Seleucia, a seaport, about sixteen miles from Antioch, the very place from which Paul and Barnabas had sailed for Cyprus. They here went on board, and after a tedious voyage arrived at Smyrna, a city of Ionia.

Whilst the ship remained in port, Ignatius was allowed the pleasure of visiting his friend Polycarp, bishop of the place. These good men had been fellow-disciples of St. John. Doubtless this meeting was accompanied in each with feelings of a peculiar character, but not of grief and despondency. So far was Polycarp from being dejected by the circumstances of his friend, that he was enabled to rejoice with him in his present captivity, and the prospect of his violent death. He administered to him every encouragement, and fervently exhorted him to a firm and patient perseverance.

During the continuance of Ignatius at Smyrna, the bishops, presbyters, and deacons, of the neighbouring churches came to visit him, to partake of his prayers and blessing, and to encourage him to steadfastness. Not satisfied with the exhortations he personally gave to these visitors, he wrote from this place four interesting letters, to the churches of Ephesus, Magnesia, Tralles, and Rome.

After they had remained some time at Smyrna, his keepers, impatient of their stay, which probably had been protracted by some maritime impediment, sailed with him for Troas, a noted city of Lesser Phrygia, not far from the ruins of ancient Troy. On their arrival, Ignatius received the pleasing intelligence of the persecu-

tion having ceased\* at Antioch; and here, as at Smyrna, the rigours of his captivity were softened by the company of Christian brethren.

Besides the pleasing interviews which Ignatius enjoyed with the pious inhabitants of Troas, he was also permitted freely to discourse with the deputies from the different churches in the neighbouring country; his guards, probably from the same mercenary motives as at Smyrna, not depriving him of this privilege. He also availed himself of this opportunity of writing to his beloved friend Polycarp, and to the churches at Philadelphia and Smyrna. In all of these letters he speaks in the most affectionate terms of his deserted flock at Antioch, and requests that persons might be sent to console them under his loss, and to congratulate them on the abatement of the persecution.

There is a rich vein of sound instruction and practical religion running through all his epistles. Polycarp has left this attestation of their excellence:—"they treat of faith and patience, and of all things that pertain to edification in the Lord Jesus." To this testimony we may add, that while these epistles discover the piety and faithfulness of their writer, they also exhibit the strong sense which the Church then entertained of the infinite importance of the doctrines of Christ's Godhead, humanity, and priesthood. And they show that these doctrines constituted the faith, and were the pillars on which

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\* Eusebius has justly represented the state of the Christians on this *mitigation*, for it cannot properly be termed *cessation*, of the persecution. "Trajan," says he, "gave a rescript, in which it was decreed that Christians should not be sought out, but that if they were convicted, they should be punished; by which, though the violence of the storm seemed to be in some measure abated, yet ill disposed persons still found opportunities to exert their malice, whilst sometimes the populace, and sometimes the governors, were contriving ways to oppress them. Thus the persecution, though it was not general, was kept up in different places; and many of the faithful were exposed to various trials and afflictions, and obtained the honour of martyrdom."

tion of Christian charity, piety, and holiness, noted.

well worthy of notice, that the orders of bishops, presbyters, and deacons, are plainly represented in these epistles, as recognized early period. The bishops are seen as holding the presidency of the church, as the representatives of the Father, and of Jesus; the presbyters as supplying the place of apostles; and the deacons occupying an inferior situation in the ministry. "In the present age, when no bounds seem to be set to the liberty of conscience, it is one of the most serious consequences among Christians, that the apostle insisted upon by the two apostolic fathers, Clement and Ignatius, Church union; and the great value of their writings is to dissuade from separating, for slight pretexts from their lawful pastors. We endeavour to persuade any to us to do violence to their consciences; but we wish to show that the will of God that private should, on many occasions, give; and that individuals, instead of asserting a continual right of judging and judging for themselves, consider, that without some union, there can, in great society, be no union and concord, are most acceptable in God's

At Treas the holy bishop and his assistants sailed to Neapolis, a town of Macedonia; and thence proceeded to Philippi, a familiar to Christian ears, inseparably associated with the labours and epistolary writings of the apostle Paul. At this they again experienced from their friends, that attention and sympathy so congenial to Christianity. Ignatius now appeared like a rising Elijah; and every one came in contact with him was desirous to catch his falling mantle. They then passed on foot through Asia, in their way to Epidam-

nus, being accompanied by some of the Philippian Christians. Whence again they took ship and sailed across the Adriatic, and then, entering the Tuscan sea, they came at length in view of Puteoli.

As great military actions give a celebrity to the smallest village near which they were performed, so the little town of Puteoli was viewed with considerable interest by Ignatius, as the place which St. Paul had a few years before visited in circumstances not very dissimilar to his own. He requested his guards to allow him to walk from thence to Rome, through the Appian Forum and Three Taverns, that he might thus tread in the very footsteps of the great apostle. His request, however, was not granted. But after a day and night's delay at Puteoli, a prosperous gale springing up, they were quickly brought to Ostia, a town at the mouth of the Tiber; the holy martyr longing as much to reach the end of his race, as his keepers, weary of their charge, to deliver him into the hands of their masters.

The Christians at Rome, having daily expected his arrival, came in crowds to meet him; their joy in beholding him being mingled with extreme regret in the prospect of the cruel death which would soon deprive them of so venerable a saint. Some of them, it seems, had influence with government, which they were anxious to exert for his preservation. But no sooner had Ignatius ascertained their intention, than he expressed his decided disapprobation of it, referred them to the pleasure he derived from the consideration of his approaching martyrdom, and entertained them "to put no obstacles in his way, now he was hastening to his crown."

On their arrival at Rome, Ignatius was presented to the prefect of the city, who, anxious to make his punishment as conspicuous as possible, fixed on one of their great festivals for its execution; on which occasion it was customary to entertain the people with the bloody conflicts of

gladiators, and the fighting of wild beasts.

In the mean time Ignatius, and the brethren that resorted to him, were continually engaged in acts of devotion. On the morning of his execution he kneeled down and addressed his petitions, like the first martyr, to the Lord Jesus Christ; earnestly beseeching him to bless his Church, to unite his people together in love, and to put a stop to the persecution.

He was then hastily led to the amphitheatre, and found that splendid building crowded with an innumerable multitude, anxious to feast their eyes on his expiring tortures, and manifesting their zeal for Paganism by loud execrations of the martyr and his God. At length the lions were let loose, and filled the edifice with horrid rearings, whilst with a haughty step they paced the spacious area, and frowned on the surrounding company.

A chilling horror now pervaded the breasts of the few pious individuals who had accompanied the martyr to the closing scene of his pilgrimage, whilst a savage joy lightened the countenances of the cruel spectators. The venerable bishop alone appeared unmoved at the tremendous scene. At length, in that mood of mind which sports at suffering, he exclaimed, "I shall now, as God's corn, be ground between the teeth of these wild beasts, and become white bread for my heavenly Master." By this time the lions had beheld him, and rushed with open jaws upon their unshrinking prey. A shout of triumph now echoed through the amphitheatre; and in a moment his mournful friends perceived that the bitterness of death was past; and the savage spectators that their brutal sport was ended.

"An admiration of Rome," remarks a writer in a celebrated modern Review, "is one of the worst heresies which we bring with us from school; and it cannot admit of a doubt that the elegance acquired from an early intercourse with ancient authors is dearly purchased by the perverted notions of glory and greatness so generally imbibed at the same time. A

wise teacher of youth will always endeavour to counteract impressions favourable to the character of the Romans, by representing them in their true colours, as a selfish, perfidious, cruel, superstitious race of barbarians, endowed with the scanty and doubtful virtues of a savage life, but deformed by more than its ordinary excess; and whose original purity of manners, and good faith amongst themselves, did not endure a moment longer than it enabled them to subdue the rest of the world."<sup>\*</sup>

A few bones were all that remained of Ignatius: these were carefully collected by the Christians who were eye-witnesses of his martyrdom, and honourably interred in a cemetery near the city of Antioch. Thus a decent and commendable respect was paid to the remains of an eminent martyr, similar to which other instances are recorded. But by degrees this pious veneration degenerated into an abject superstition. In the fourth century the emperor Theodosius removed the relics of Ignatius, with great pomp and ceremony, to a temple built within the city, and dedicated to his memory.

Thus "this valiant martyr of Christ," to adopt the language of the original writers of his martyrdom, "trod under foot the devil, and finished the course which he had desired in Christ Jesus our Lord, by whom, and with whom, all glory and power be to the Father, with the blessed Spirit, for ever and ever, Amen."

Ignatius suffered death in the tenth year of Trajan's reign, December 20th, 107, and about the eightieth year of his age.

#### *The Epiphany, or the Manifestation of Christ to the Gentiles, Jan. 6.*

THE services for this anniversary remind us of three manifestations of our Saviour; namely, that of his birth, by a supernatural appearance of a luminous body in the firmament, which attracted the attention, and

<sup>\*</sup> Edinburgh Review, No. 42. p. 396.

directed the steps, of his first Gentile worshippers; the attesting voice of the Almighty, and the descent of the Holy Ghost upon him, as he stood in the waters of Jordan; and the first display of his miraculous powers, by turning the water into wine at Cana, in Galilee. Great are these wonders; but further manifestations are predicted in the two first lessons, which are taken from Isaiah, who delights to expatiate on those still unborn periods of time, that will perfect the ripeness of the harvest of the world, and consummate the designs for which the Son of God was made man. We allude to the national conversion of the Jews; till which event, prophecy does not encourage us to hope for the extinction of idolatry and imposture. Though we should endeavour to expedite the happy period, when the will of God shall be obeyed upon earth as it is in heaven, by our efforts, our prayers, and, above all, by the purity and sanctity of our own conduct,—the Scripture gives us cause to expect, that, though the agency of man may be instrumental, the leading circumstances of the restoration of Israel to the favour of their God, and to the land of their fathers, will be miraculous. The interposition of the Deity, after so long a suspension, will probably give such incontestable confirmation to the Christian system, as will convince and convert the whole earth, confound the impostor Mahomet, overturn the shrine of every idol, silence the gainsayings of infidels, and cause all who are Christians in name to become in reality obedient to Christ. This blessed change must occasion a great improvement in human affairs. Christian principles and practice, universally adopted, will remove all moral evils; so as to realize those sublime descriptions of security and concord, which the prophets (and especially the son of Amos) continually apply to that period in the temporal kingdom of the Messiah, when “the knowledge of the Lord shall cover the earth.” Many devout Christians speculate still further upon these prophecies; they speak of an

exemption from the greater portion of natural evils, as signified by the binding of Satan; and suppose, that this situation of things will continue for a thousand years; which will not only be the sabbatical rest of the world, but the seventh millenary from its creation; to which blessed state another lamentable apostacy will succeed, and usher in the day of doom. These expectations seem built on rhetorical embellishments literally expounded; and the epoch when this era is to commence, on observations on the analogy of times and numbers, which occur in Holy Writ, and in the revolutions of the heavenly bodies. But, as there may be more of the reveries of warm imagination, than of rational expectation, in these visions of millennial bliss, it is advisable not to press them too far, nor to dwell upon them with intense thought, lest they should withdraw our attention from clearer discoveries.

The promises to alienated Israel rest on a different basis; their preservation, as a distinct people, for above seventeen centuries, points them out as reserved for some especial purpose; and the very limited circulation of the Gospel in the three largest portions of the earth, so insultingly urged against its predicted universality, only confirms its prophetic evidence. The time is not yet arrived “when the fulness of the Gentiles are to come in,” for Judea is still in desolation; and till her ancient church is re-edified, the glory of our Zion will remain obscure. It is, indeed, distressing to consider that many of the eastern and southern nations, which were christianized by the early labours of the apostles, have been for many hundred years revolted and alienated. The time of their sanctification bears no proportion to that of their apostacy. Judea, whose riven rocks yet bear testimony to the Redeemer’s crucifixion, only hears his name repeated by a few indigent monks; while the praise of Mahomet, blasphemously joined to that of the Almighty, resounds from the minarets of all her cities. From these chilling views, how refreshing is it to direct



our eyes to the sacred volume, and to contemplate the prospect which will certainly open on the renovated world. And in no parts of Scripture are the promises of this splendid day more luminous and precise, than in the lessons selected for the festival appropriated to the first rising of the star of Jacob on the night of heathen darkness.

The sixtieth chapter of Isaiah rapturously describes an astonishing influx of oriental nations to the Church of God. The poetry is of the highest order,—rich in metaphor, rapid in delineation. The light breaks from Jerusalem, and rouses the Gentile world as from a profound sleep, indulged during a period of total darkness. Deep and spacious seas shall be crossed by the eager converts; among whom are particularly mentioned the inhabitants of Arabia, the native country of Mahomet, and the scenes of his first conquests. The isles of the Gentiles and the ships of Tarshish, (which in scripture language indicate the maritime nations of Europe,) hasten to bring from distant lands the offspring of the Jewish church to their reinstated parent. The labour of strangers shall build the walls of Jerusalem, while kings minister unto her. “For in my wrath,” saith God, “I smote thee; but in my favour have I had mercy upon thee.” The prophet proceeds to paint the sanctity, supremacy, righteousness, glory, and invincibility, of this metropolitan city, in a strain of rapture which induces some to transfer the description to an heavenly, instead of an earthly Salem. But the forty-ninth chapter, used in the afternoon, acts as a comment on the sixtieth; and, by reciting the dealings of God to his creatures in ages which have already elapsed since the time of the prophet, elucidates our views of the future. In the commencement, Christ addresses the Gentiles, predicts his own birth, and divinely appointed office, to restore Israel, and to illuminate the Gentiles. He laments the failure of his efforts in the first instance; but, in a sublime *colloquy with the Father*, his hope of

ultimate success is re-invigorated. Before him whom they once despised, kings and princes shall bend in worship. Many nations, which in Isaiah’s time were literally desolate, shall be the heritage of the Messiah. Prisoners of Satan, bound in the chains of idolatry, and cast into the dark dungeons of superstition, shall become his peaceful and happy flock, abiding by the waters of salvation, and secured from spiritual hunger by the food of his word. Impediments, naturally as insurmountable as inaccessible mountains, shall yield to the power of God; and converts shall successively be drawn from every quarter of the globe. All this we have witnessed; but a subsequent scene is described, which faith still anticipates. The heavens and the earth are exhorted to break forth into singing, because of an event at once miraculous and joyful; the recal of the ancient people of God. Zion, lamenting, complains that she has been long forgotten; but the Almighty appeals to the yearnings of maternal affection for its infant offspring, and affirms, that forgetfulness is incompatible with that immutability of promise and purpose which distinguish the Eternal Mind. Those that laid her waste are commanded to depart; and Jerusalem is invited to lift up her eyes, and behold her children flocking to her from every region. So numerous are the returning hosts, that the former boundaries of her dominion will prove too narrow for the conflux; and, as she sits attired as a bride in royal splendour, she shall wonder from whence these multitudes come, and how they have been preserved. In this scene the Gentile nations act as the restorers of Israel; kings and queens glory in being their protectors, and a most dreadful vengeance falls on their oppressors. This prophecy cannot have been fulfilled. The Jews returned from their Babylonish captivity a scanty and humiliated company of fugitives, to whom the edict of their heathen lord scarcely afforded security from the hostility, the pillage, and the contempt of their fellow-slaves. No ma-

ritime isles or ships of Tarshish assisted the returning captives as they timidly traversed the plains of Mesopotamia. No superiority in sanctity; no external supremacy, security, or invincibility, marked that period of Jewish history which intervened between Ezra and Christ. They sunk into a secular, sordid-minded people; tributary to foreigners; disturbed by civil commotions; and deprived of every especial mark of divine favour. Beside, the times treated of by Isaiah are subsequent to Christ's first manifestation to the Gentiles; nor can the words of the prophecies apply to that new Jerusalem which St. John saw in vision, and which St. Paul denominates the mother of us all. That glorious city is not built with hands. Ships, camels, and dromedaries, are not needed to convey inhabitants who can glide through ether, and pass with a thought from orb to orb. Nor will earthly potentates be wanted to nurse the Church, which, with the leprosy of sin, will lose the lassitude of debility. There is an Epiphany, therefore, yet to come; but as the present race of Christians are most interested in that which is past, let us meditate on those appearances of Divine power that have converted our portion of the world,—the first-fruits an harvest which will surely be gathered in its due season.

The first manifestation of Christ in order of time is narrated in the Gospel, and is interwoven with the prayer that we may finally enjoy the beatific vision, which we prefer in the collect; wherein we implore that God, who led the first Gentile worshippers of his Son by a guiding star, till their eyes were gladdened by beholding the light of the world; so to conduct us who are led by faith, that, our mortal journey finished, we may in the world beyond the grave, be satisfied with beholding the Divine Majesty. According to the opinion most prevalent in the Christian Church, the object of this prayer will not be accomplished till after the day of judgment; but he who can bestow eternal happiness does not linger if

he withholds his gift till time is annihilated.

The Apostle of the Gentiles speaks in the epistle, reminding his converts of the commission he had received, and the sufferings and restraints which it imposed upon him. He refers to his own miraculous conversion; and declares that the spirit of God revealed to him, and to all the apostles, that the Gentiles were admitted to the benefits of Christ's Gospel. While he magnifies the office to which he was deputed, he speaks of himself with the deepest humility, according to his usual custom; for it is remarkable, that the superiority which some ascribe to St. Paul, almost as an article of faith, is by him ever disclaimed; not with that ostentatious humility which deals in disqualifying phrases, but with the frank simplicity of a sincere discriminating mind, conscious of what was due to itself and to others. The plan of universal redemption, now made known to men and angels, was, he says, the eternal purpose of Infinite Wisdom, and emboldens the faithful petitioner to seek the throne of grace through the revealed Mediator, Christ Jesus.

Several learned men, who resided in a country east of Judea, (according to some in the native land of Job, while others supposed they lived in Chaldea, the birth-place of astronomy,) were surprised by the appearance of a new star, which differed from the other heavenly bodies. The general expectation of an extraordinary personage made them connect his birth with this appearance, and determined them to seek Judea for an explanation. They inquired at the capital for him who was "born King of the Jews;" and gave as a reason, a desire to pay him adoration. To a temporal king of Judea, Arabian or Chaldean sages owed no allegiance, much less worship; but though the report of the shepherds, and the prophecy of Simeon, had made no impression on proud and sensual Jerusalem,—the worshippers of idols, or the venerators of fire, when they beheld an extraordinary star, referred

its appearance to the long-promised Deliverer who was to spring from Judea; and the servile habits imposed by Asiatic despotism prepared them to believe, that a personage destined to such celebrity, as to have his birth announced by a new luminary, required to be accosted as an incarnate God. We must not ascribe any clearer views to those who had no other guide in these conclusions, but remote and perverted traditions, or the light of nature. Of that light Jortin advises "Christians not to talk contemptuously and injuriously; it being the candle of the Lord, shining in the breast of rational creatures, and almost the only light that has been afforded to many generations and nations."

Herod, alarmed, convened the Sanhedrim, and inquired of the scribes where the Messiah was to be born. All Jerusalem was troubled, as well as the king; but when Bethlehem, a neighbouring city, was pointed out, we do not find that any of its inhabitants accompanied the strangers, who set out charged with an insidious command to inform Herod of the exact situation in which they found the infant, that he also might worship him. The star which drew them from their own country again became visible, and, marshalling them in their way, pointed out the house of Joseph; for, the confluence of strangers having left the city, the holy family were no longer inhabitants of a stable. We infer from thence, that the comforts of our station are not unlawful when they may be innocently procured; as the submission of Christ to less than human accommodations teaches us to attach no importance to externals, when the will of God indicates that it is fitter for us to have them withheld or resumed.

On seeing the infant Jesus, the sages knelt, and offered the costly treasures which they had prepared. Prayer sanctified their gifts; for the favour of God is not secured by an ostensible devotion of our wealth to *the uses of religion, unless this is accompanied by their inward consecration.* And now those who had hi-

therto been directed, in a manner adapted to their education, by one of those celestial, though natural, objects, whose laws they studied, received a direct communication from the God of Israel, who commanded them to return to their own country by another road.

The event that we are considering announced an extraordinary change in the mode of the divine government, which the prophets predicted would one day take place. There are no such distinctions now in the world as once subsisted between Jews and Gentiles. The breaking down of this partition wall, first signified by the accepted offerings of the Magi,—afterwards by our Lord's occasional intercourse with the progeny of Canaan; the mixed inhabitants of Samaria, and the Gentile Galilee; and, above all, by the rending asunder of the veil which enclosed the holy of holies at his passion, proclaimed to mankind that the service of true worshippers would be every where as acceptable as the sacrifices at Jerusalem, and the offerings of the sons of Abraham.

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#### *A PRAYER for the Blessings of a Redeemer.*

ETERNAL God, and Father of our Lord Jesus Christ, accept, I beseech thee, my most grateful acknowledgments for thy great goodness in having sent thy Son into the world to redeem mankind, and for the unspeakable blessings of the gospel. I desire to be ever thankful, that thou, who at sundry times, and in divers manners, didst speak unto our fathers by thy servants the prophets, hast, in these latter days, spoken unto us by thy Son Jesus Christ; who, in the fulness of time appeared to bring life and immortality to light, and to bless mankind by turning them from their iniquities, and purifying unto himself a peculiar people, zealous of good works. I bless thee that for this end he was born, and that for this cause he came into the world, that he might bear witness to the truth; and I sincerely

believe that he is the Christ, the Son of the living God. I thank thee for the proofs which he gave that thou wast with him, even by the miracles which he wrought, by the prophecies which he uttered and fulfilled, by the purity of his doctrines, the perfection of his precepts, and the excellence of his example. I bless thee, that he has left me a pattern that I should follow his steps; that as he was delivered up for mine offences, and made perfect by sufferings and death, so he was raised again for my justification, and declared to be the Son of God, with power by his resurrection from the dead. I magnify thee that when he had shown himself alive after this by many infallible proofs, he was taken up into heaven, and set down on the right hand of God. And I adore thee, that thou hast appointed a day, in which thou wilt judge the world in righteousness by him, and render unto every man according to his works. May then these glorious truths, which are ever presented to me in the gospel, be deeply impressed upon my mind. May these powerful and persuasive motives produce their genuine effects, by freeing my mind from all evil passions, and by engaging me to live soberly, righteously, and godly. May I, by a patient continuance in well-doing, seek for glory, honour, and immortality; that so, when Christ, who is my life, shall appear, I may also appear with him in glory, and receive the end of my faith and hope, even an everlasting salvation. Grant this, O God, for the merits, and through the mediation of Jesus Christ.

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*A PRAYER for an effectual Belief of the Christian Religion.*

GRACIOUS God and heavenly Father, I adore thine infinite goodness, manifested to the children of men in the revelation of the holy Gospel. I believe, O God, that the blessed Jesus condescended to take upon him human nature, with all its frailties and infirmities, sin only excepted; that he was the great prophet sent from thee to instruct me in all the

particulars of my duty, to give me right apprehensions of thy divine majesty, and to improve my nature to the utmost perfection; and that he confirmed his mission by greater miracles than any other man ever did, and by prophecies, which lay beyond the reach of any created understanding, the fulfilment of which convinces me that he was sent from God. I believe, O Lord, that thou didst by a voice from heaven declare him to be thy beloved Son, in whom thou wast well pleased, and that all the prophecies concerning the Messiah were fulfilled in him. I believe that he suffered death upon the cross for man's redemption, and made there a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; that he has satisfied thy justice, and made reconciliation for us. I believe that he rose from the dead the third day according to his own infallible prediction; that he conversed forty days with his disciples; that in their sight he ascended up into heaven, where he now sits at thy right hand to intercede for sinners; that he has fulfilled his promise to his disciples of sending to them the Holy Spirit, and that the miraculous gifts, as bestowed upon his apostles, proved his exaltation, at the same time that they enabled him to propagate his religion throughout the world. Lord, I beseech thee, increase this my faith, and strengthen it against all weakness and infirmity. Let no unreasonable prejudice cloud the light of mine understanding; let no pride and vanity obscure the proofs of thy holy revelations; let no partiality pervert my judgment in matters of such high importance; and, above all, let no unreasonable lusts or appetites corrupt my will, and indispose me to entertain thy holy and excellent laws. Make my faith lively and effectual, and let its fruits appear in my life and conversation; make it perfect by charity, which is the true character of thy disciples; that so, by believing and loving thee in this life, I may see and enjoy thee eternally in that which is to come, through the merits of Jesus Christ, my Lord and Saviour.

## HOME.

The youth, middle-aged, and the grey-headed Sire,  
To this grand conclusion must come,  
That all who for happiness have a desire,  
Must find and enjoy it at home.

In youth, how delightful to range the gay fields,  
Through groves and o'er hillocks to roam—

Yet sporting in groves and o'er landscapes,  
ne'er yields  
Such heartfelt emotions as home.

The man who has seen, for the toils of a day,

Fame, riches, and titles, all come,  
If asked, "what give bliss the most real?"  
would say—

"The conjugal fireside and home."

When keen cutting winds through the vallies do blow,

And howl o'er the verdure strip'd hills;  
When high tow'ring mountains are covered with snow,  
And frost has embargoed the rills.

How happy the man, when the clouds from the west

Foretell a cold storm is to come,  
Who has for a shelter, from winter's chill blast,  
A neat little cot and a home.

At Aurora's bright dawn, in the sweet time of spring,

When first the wing'd warblers have come,

It charms us, if absent, whenever they sing;

But much more than charms if at home.

Then say, shall we ever more happiness have?

O yes: And when will the time come?  
When the body shall quietly rest in the grave,

And the soul finds in Heaven a home!

[*New-Hampshire Sentinel.*]

# AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

## *The second Annual Report of the Managers of the Auxiliary New-York Bible and Common Prayer Book Society.*

THE second anniversary of this Society having arrived, the Board of Managers are again called upon to express their gratitude to God, that he has in mercy permitted them, for another year, to continue their labour of love. Before they present to you a history of their proceedings during

the past year, they cannot refrain from calling your attention to the present state of the Christian world. No era in the annals of time (excepting that of the glorious reformation,) has ever been more distinctly marked by great and unusual exertions to diffuse the light of revealed truth. Who, is there who cannot trace the outline which separates this new era from that which ended within our own recollection? Looking back into the history of the world for the last few years, or forward into its future state, the most interesting matter is held forth to our contemplation, and the bosom is alternately agitated by consolation or hope. Infidelity, originating in evil, has produced good; its baneful effects were counteracted by the first exhibition of its horrid features. It had no sooner reached the summit of its power, than it was hurled from its eminence; and the nations of Christendom, instead of feeling its dreadful shock, now under the blessing of temporal peace, are actively engaged in promoting that peace with God which passes all understanding. The tempestuous sea has subsided, and its violent swell has ceased; but while we admire and are astonished at the great exertions made by the Christian world at the close of the period in question, we should also humbly express our gratitude, that Christianity, to which we owe our eternal redemption, has not been perverted, dishonoured, debased, and destroyed.

The holy Scriptures, printed without number, and in almost all languages, are going forth to the most benighted parts of the world, that the Gospel may in every region take root and flourish; and ameliorate and enrich the soil.

Engaged in so honourable a cause, your Board of Managers (as secondary agents in the divine counsels) have felt the great responsibility of their stations, and have faithfully improved every opportunity their means would permit. The most extensive theatre of our exertions is unquestionably opened to us in the new settlements of our country, and to this great ob-

ject our attention has been actively directed.

As all institutions for the diffusion of Christianity are founded in charity, it has been deemed proper, in the formation of this Society, that this heavenly virtue should not be limited to the distribution of the Bible only; but also that by distributing the Book of Common Prayer, to extend to others the same Gospel privileges we ourselves enjoy. The great object in separating from the Church of Rome was not only that the Scriptures should be read and widely disseminated, but also that the Church should be restored to its primitive purity. Should we not then as Protestant Episcopalians throw away the precious fruits of the reformation, did we not stand with the Bible in one hand, and the Book of Common Prayer in the other. The Liturgy was drawn from the Scriptures by those great men, who were chief promoters, and, finally, martyrs in the cause of the reformation, and by the identity of its principles, it is capable of being resolved into the Scriptures again. As the great end in view in distributing the Bible is to point out the way of peace and of eternal life, and to bring men to the knowledge and love of God, and of his Son Jesus Christ; so the great object in distributing the Book of Common Prayer is to point out that ark of our salvation, that spiritual Building instituted by Christ, into which he has commanded all men to enter—into which the Scriptures are designed to lead all who read and believe them, and whose rule of faith and practice they are.

In order to erect this glorious Building, its Divine Head has ordained certain persons to build it up, and edify it in faith and love, and to unite it in the bands of Christian fellowship; and he has also appointed certain sacraments and ordinances to be administered by them to such as become living stones in this sacred edifice. As the knowledge of the Jewish Church and of the Old Testament was found necessary under the old dispensation, as neither could have effectually existed without the

other, so the knowledge and establishment of the Church of Christ, which is the pillar of the faith, and the preaching of the word, were so intimately united from the first promulgation of the Gospel, that their separate existence can scarcely be conceived. If the knowledge of the Church is essentially necessary for mankind, and missionary labour, from the limited number of those engaged therein, cannot sufficiently extend this knowledge: If there is this void, we know of no law, human or divine, which prohibits an attempt to supply the defect. To leave men in uncertainty as to what they should believe or disbelieve, is to bewilder their minds, and subject them to the probable danger of embracing no creed at all. The true religion has been preserved from the beginning by the Church of Christ, and it will continue still to preserve it. It was upon these principles that the Society to which this is auxiliary was formed, before the existence of any Bible Society in this city; and it would be to disregard these principles, and condemn their authority, had this association adopted a different course. Let those, then, who feel the truth of these immutable principles, not withhold from them the support of their charity. We regard every Bible dispersed by this, or any other institution, as a welcome accession to the common stock, for the health of human souls. We rejoice in every attempt to increase this common stock; and with pleasure do we report, that in various parts of our state, and also in Upper Canada, societies, having in view the same laudable objects with our own, have been lately established, and whose offerings will all be brought to this sacred pile. The establishment of these auxiliary institutions should incite our zeal, and animate us to facilitate their operations. In the hands of Providence they may be powerful instruments in leading many, who are scattered and dispersed, into the common fold of their Redeemer.

The more fully to accomplish the pious purposes of this Society, the Legislature of the state, at its last ses-

sion, passed an act of incorporation, and also provided a mode by which institutions, having the same laudable purposes, can partake of the same benefits and privileges.

In the late establishment of Sunday Schools in this city, the Board rejoice that the field of their labour has been much enlarged, and they anticipate, with pleasure, the time when these schools shall be formed in every part of the Union, and by instilling into the tender mind, principles of piety, become efficient pioneers for the extensive dissemination of religious knowledge. We are confident, that to rescue the young from ignorance and vice, to make them useful members of society, to promote their interest in this life and that which is to come, present such strong motives for the general establishment of Sunday Schools, that they cannot be disregarded; and we are inspired with the hope, that this beneficial system will, at no distant day, shed its blessings upon every city and village of our country.

During the last year, your Board of Managers have gratuitously distributed 623 Bibles; and the number of Common Prayer Books issued from our depository during the same period, is 5,239. The account of the Treasurer, exhibits the number of Prayer Books supplied by us to societies and individuals, for gratuitous distribution. These distributions have been principally made in the most destitute parts of our state; and as our operations are not confined to prescribed limits, we have paid every attention to the spiritual wants of other states. The most gratifying accounts have been received from the Clergymen who were travelling into, and intrusted with our distribution in the new settlements of our country. Through the industry of these gentlemen, many congregations have been formed for divine worship, and the most important results may be expected. Our distributions have also been liberal in the state of Connecticut, and the acknowledgments of the *Clergy very gratifying.*

*It will appear, by the Report of the Treasurer, that the receipts dur-*

ing the year amount to \$3,497 78, and that the disbursements amount to \$3,346 22, leaving in the treasury a balance of \$151 56. The present demands on the treasury will nearly absorb this balance; we confidently rest, however, in the assurance, that the liberal patronage hitherto extended to us by our fellow-citizens, will still be piously afforded.

Your Board of Managers have lately concluded an arrangement for the printing of the Book of Common Prayer, from their stereotype plates, by which not only this Society, but sister Societies, and charitable individuals will be enabled much more extensively to promote their views. In the completion of this arrangement, your Board are inspired with the hope, that these prayers, which have obtained universal reputation, and have been deservedly admired among Protestants in every age, will be more widely circulated; and by the religion infused and embodied therein, the hearts and lives of many will be transformed, and brought to the worship of God with zeal and knowledge, spirit and truth, purity and sincerity.

From this detail of our proceedings, it is gratifying indeed to learn, that among the many and various institutions to further the eternal interests of mankind, we have not been inactive, and that our usefulness has been co-extensive with the means intrusted to us; and we are justified in entertaining the most sanguine hopes, that it is impossible to calculate the good which, under Divine Providence, we have been and may be instrumental in producing. Although at the commencement of religious societies, their fervour is generally the most active, still it is a subject of congratulation that the members of this Society, feeling the important objects for which they were associated, seem to have increased in zeal to further them. Let this zeal suffer no diminution until its holy flame be extinguished in death; but while we linger on this stage of mortality, let the glory of God, and the diffusion of his truth, unite us more and more in Christian love, that the riches of redeeming

grace, which we so highly prize, may be extended to those who are destitute.

By order of the Board,  
WM. E. DUNSCOMB.

THE second anniversary of the "*Auxiliary New-York Bible and Common Prayer Book Society*" was held in Trinity Church, on Monday evening, the 26th inst. The minutes of the last anniversary being read and approved, the Annual Report was then read by William E. Dunscomb, Esq.—Whereupon, on motion of the Right Rev. Bishop Hobart, seconded by the Rev. Mr. Lyell, the following resolutions were unanimously adopted:—

*Resolved*, That this Society receive, with much satisfaction, the very interesting Report of the Board of Managers.

*Resolved*, That the thanks of the Society be presented to the Board of Managers, for the zeal and fidelity with which they have prosecuted the objects of the institution.

*Resolved*, That in the opinion of this Society, the increasing number of Episcopalians, who are scattered through the new settlements, and the wants of many in other parts of our country, render necessary augmented zeal to provide them with the means of religious knowledge and worship, by the distribution of the Bible and Book of Common Prayer; and that these considerations, while they afford to the Society, and to the Managers, a powerful stimulus to perseverance, under the Divine blessing, in their labours, will, they trust, induce the friends of religion, and the Church, to co-operate with them in their pious and benevolent work, by extending to the institution their patronage and beneficence.

The Society then proceeded to the election of a Board of Officers and Managers for the ensuing year; when the following gentlemen were elected, viz.

EDWARD N. COX, President.  
LUTHER BRADISH, 1st Vice-President.  
Dr. GERARDES A. COOPER, 2d Vice-President.

FLOYD SMITH, 3d Vice-President.

\*WM. E. DUNSCOMB, Corresponding Secretary.

WM. ONDERDONK, jun. Recording Secretary.

JOHN SMYTH ROGERS, Treasurer.

WM. H. HARISON, Agent.

*Managers*.—Dr. John Watts, jun. Cornelius R. Duffie, John Anthon, Benjamin Haight, Thomas N. Stanford, Lewis Loutrel, Duncan P. Campbell, John H. Hill, Ferris Pell, Charles Nichols, Charles Keeler, Alexis P. Proal, David A. Clarkson, John J. Lambert, Charles W. Sandford, John M. Aspinwall, Murray Hoffman, Henry Barclay.

New-York, January 27th, 1818.

EVANGELICAL PREACHING.—Those truths of the Gospel which characterize it as a *system of faith*, distinct from a *code of morals*, as a dispensation of mercy to man through a Redeemer, may be considered as *evangelical*—as those truths which denominate it "glad tidings." The most cursory reader of the New Testament must perceive that the following truths are inculcated in every part of this sacred volume:—That man is in a fallen and corrupt state; that Jesus Christ, the Son of God, has made atonement for the sins of man; that through the merits of Christ only can guilty man be justified; that by the grace of the Holy Spirit only can corrupt man be sanctified; that while the atonement of Christ is the *meritorious* cause of salvation, repentance and faith producing holy obedience are the indispensable *conditions* of salvation, without which no man to whom the Gospel is preached will be saved; and that, in the exercise of repentance and faith, the merits and grace of Christ are applied to the believer, to his justification and sanctification, through his union with the Church, the mystical body of Christ, by the participation of its sacraments and ordinances dispensed by its authorized ministry. This last truth, the necessity of *union with the visible Church*, as the divinely constituted mean of salvation, is a distinguishing feature of the

\* B. Haight, Esq. the former Corresponding Secretary, having declined a re-election.



Gospel dispensation. In this respect it indeed resembles the patriarchal and Jewish dispensations; in both which *external covenant* with God, by the devout participation of ordinances constituted by him, was the mode of obtaining his mercy and favour. That Christ founded a visible society—that of this visible society he is the head—that into this visible society baptism is the mode of admission—that communion with it is maintained by the participation in the exercise of repentance and faith of its sacraments and ordinances, are truths as prominent as any other in the writings of the New Testament. “Christ is the head of the Church, the Saviour of the body;” he “loved the Church, and gave himself for it,” “to the Church the Lord added daily such as should be saved;”† and communion with this Church was maintained by “continuing steadfastly in the Apostles’ doctrine and fellowship, and in breaking of bread and in prayers.”‡ It is a characteristic of all the “Epistles” recorded in the New Testament, that they consider the body of Christians to whom they are addressed, as united in a visible society, into which they were admitted by baptism; in which they are in a state of visible covenant with God; and by communion with which they are to “keep the unity of the spirit in the bond of peace.”

If then this doctrine of *external covenant with God in the Church* be a distinguishing doctrine of the Gospel, it would seem that to insist on it is an essential part of *evangelical preaching*. But it is humbly presumed that many of those Clergy in the Church of England who either assume or have obtained the title of *evangelical preachers*, lay very little stress on the necessity of *communion with God by the participation of the ordinances of the Church administered by those who are duly commissioned for the purpose*. This class of divines may not deny this doctrine, but they rarely if ever bring it forward into view. On the contrary, faith alone is insisted on, as uniting believers with Christ, in terms which if they do authorize Christians to disregard *Church unity*, lead them to consider it as among the non-essentials

of the Gospel. In evidence of this, the sermons of GISHORNE and COOPER might be cited, and the CHRISTIAN OBSERVER. In these publications Christians are not regarded agreeably to the views of them, in the *Epistles* of the Apostles, as a *visible* society, maintaining under a divinely constituted ministry, the unity of the Spirit by the participation of the sacraments and ordinances of the Church. The necessity of an union to that mystical “body” of which Christ is the head, in order to a vital union with him, and the preservation of this union with his Church, by submitting to its ministry and ordinances, in order to maintain communion with its Divine Head, are rarely if ever enforced. Those Clergymen, on the contrary, who, after the example of the Apostles, of the primitive Fathers, and of many of the most distinguished divines of the Church of England, enforce the nature and necessity of a visible covenant with God through the ministrations and ordinances of the Church, however faithful they may be in proclaiming the other leading doctrines of the Gospel, are frequently accused and censured as bigotted formalists, who are opposed to evangelical truth, and destitute of vital godliness.

The faithful steward of the mysteries of God will not, however, be deterred by any misrepresentations or reproaches, from maintaining, on the authority of inspired Apostles, the *evangelical truth*, that Christians, in the exercise of penitence and faith, are united to their Divine Head, by union with his mystical body, the Church, by the participation of its ordinances dispensed by its authorized ministry. And in proportion as the popular spirit of the day may countenance the opinion, that *Church unity* is not incompatible with varying systems of faith, with discordant forms of the ministry, and even with no ministry at all, will fidelity to his ordination vows require of him, diligently to strive to “banish and drive away from the fold this erroneous and strange doctrine.”

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\* *Eph. v. 25*; &c. † *Acts ii. 47*. ‡ *Acts ii. 42*.

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**THE LIFE OF POLYCARP.**

(Abridged from Cox's Lives of the Fathers.)

POLYCARP, the venerable bishop of Smyrna, long survived his friend Ignatius, whom, in many respects, he seems to have resembled. Like him he appears the plain Christian pastor; void of any pretensions to great attainments in human literature; but sound in the faith, esteeming his labour his reward, and ready to die for the Lord Jesus.

This venerable man was born in the East; but the exact place of his nativity, and the circumstances of his parents, are unknown. At a very early period of his life he is reported to have been sold as a slave to a noble matron, whose name was Calisto. This lady resided at Smyrna, and is said to have possessed a large fortune and eminent piety.

In such a family it may be conjectured that our young captive experienced little of the usual rigours of slavery; especially as we have ground to believe that he here exchanged the galling bondage of sin and Satan, for "the glorious liberty of the children of God."

"A liberty unsung  
 By poets, and by senators unpraised;  
 Even liberty of heart, derived from heaven;  
 Bought with his blood who gave it to man-  
 Kind,  
 And seal'd with the same token."

During Polycarp's continuance with this pious mistress, he was not only carefully instructed by her in the rudiments of Christianity, but enjoyed also the privilege of attending the ministry of Bucolus, the vigilant and holy bishop of the place.

On the death of his kind benefactor, which happened whilst he was

still a youth, Polycarp appears immediately to have become a stated disciple of the apostle John, and an inmate in his family; an event which he never after referred to without the most lively gratitude. The society of such a man must, indeed, have proved to every real Christian an unspeakable advantage; but more particularly to a well-disposed youth, like Polycarp, who had thereby an opportunity not merely of obtaining information on the most important subjects, but also of modelling his yet unformed character by that of an eminently pious, amiable, and inspired apostle.

How long Polycarp resided with St. John is not ascertained. But it appears he was yet very young when appointed deacon under Bucolus, the bishop of Smyrna, which office he discharged with great labour and success. At length, on the decease of his worthy diocesan, he was, notwithstanding his youth, appointed his successor, by the apostle John, and those of his brethren who were yet alive. Thus this venerable minister of Christ received the government of the Church at Smyrna from those who had been eye-witnesses and ministers of our Lord; and, for the long period of seventy-four successive years, was spared to inculcate those all-important doctrines, which he had himself learnt from the mouth of an apostle.

Let us here pause for a moment to admire the wonderful operations of a superintending Providence. Polycarp at length becomes an invaluable blessing to the Church of Christ, by regulating, during many years, a numerous flock with apostolical simplicity, and training up a succession of

pious men for the sacred work of the ministry. And how was he brought into so important a situation, and qualified to discharge the duties of it?

"I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."<sup>3</sup> In consequence of

his being placed, whilst a child, in a state of servitude, an event which he then probably considered as a great calamity, he was early trained in the ways of God, brought under the ministry of a Christian bishop, and, at length, made the immediate disciple of an apostle, who appears more than any of his brethren to have imbibed the spirit of his Divine Master. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"<sup>4</sup> It is truly profitable to trace the hand of God in the accomplishment of his own purposes. Such an exercise when entered upon with a Christian spirit, and regulated by Christian prudence, will increase the piety and humility of a believer, and excite his gratitude and admiration.

The vicinity of his apostolical friend was, doubtless, considered by Polycarp as an invaluable blessing. On every emergency he would have an inspired teacher to consult; and would also frequently be honoured by his company, when he paid his pastoral visits to the Asiatic churches.

During the former part of Domitian's reign the Christians appear to have been unmolested; but towards the conclusion of it this emperor increased in cruelty, and, at length, renewed the horrors of Nero's persecution. Although Polycarp appears himself to have escaped the fury of the storm, this season must have been a peculiarly afflictive one to him, in consequence of the banishment and subsequent sufferings of his venerable friend, the apostle John.

*This dreadful persecution was not of very long duration. On the ac-*

*Isaiah xlii. 16. † Rom. xi. 33.*

cession of Nerva to the throne, the laws against the Christians appear to have been repealed; the chains of many worthy persons confined in the prison were struck off, and the captives permitted to revisit their native country. On this occasion John returned from Patmos, and again superintended the Asiatic churches.

In the year 107, Polycarp, as we have mentioned above, was visited by Ignatius on his way to martyrdom. They had been fellow-disciples of the apostle John; but whether they had seen each other since that interesting period cannot now be ascertained, though, doubtless, the important duties of their respective situations must have rendered their visits to each other very rare.

Their meeting on this occasion was affectionate in the highest degree, and can be more easily conceived than described. The solid and precious fruits of Polycarp's ministry were most gratifying to his friend, and the religious intercourse which they now were permitted to enjoy with the deputies from the neighbouring churches afforded to all parties the most refined pleasure and spiritual benefit. Ignatius, like another Barnabas, when he came, and had seen the grace of God; was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord, who had done such great things for them; whilst Polycarp was so far from being discouraged at the approaching martyrdom of his friend, as even to congratulate him on his sufferings.

Shortly after Polycarp was left by his venerable friend, he received from him a letter, which he had an opportunity of writing on his journey to Rome. After having expressed his gratitude to God for their late intercourse, he gives Polycarp the most suitable advice with respect to the due discharge of his pastoral office; the benefit of which he probably experienced to the conclusion of his life. "I beseech thee, (says he) by the grace with which thou art clothed, to press forward in thy course, and to admonish all, that they may obtain salvation. Be studious of that bes-

of blessings, unity. Bear with all men, as also the Lord doth with thee. Bear with all in love, as indeed thou dost. Pray without ceasing. Ask for more understanding than thou hast at present. Watch, and possess a spirit ever attentive. Speak to each individually, as God shall enable thee. Bear with the infirmities of all, as a perfect combatant: the more labour the more reward.

Towards the conclusion of the epistle Polycarp is requested to send an approved messenger to the Church of Antioch to comfort its members, and give them every necessary information respecting their venerable bishop. Ignatius appears to have been prevented writing himself, in consequence of his hasty removal from Troas. This injunction, it is scarcely necessary to say, was faithfully attended to.

About the time of Ignatius's martyrdom, the pious subject of this narrative wrote an epistle to the Philipians, which, as well as the epistles of Ignatius was, for many years, publicly read in the Eastern Churches, and has happily survived the ravages of time. It makes no pretensions to literary fame; and, indeed, in pathos and vigour, is inferior to those of his fellow-disciple. Its object, however, is most excellent, for it directly tends to promote faith towards our Lord Jesus Christ, and the best feelings in the heart of every reader.

From the time that Polycarp wrote his epistle we have no account of him for many years. We cannot doubt he steadily pursued his Christian course, regulated his conduct by the judicious advice of his deceased friend Ignatius, and was made an unspeakable blessing to thousands, by turning them from darkness to light, and from the power of Satan unto God.

It is highly probable that, during his long protracted ministry, Polycarp directed the studies and pursuits of many young men who dedicated themselves to that sacred office: of one only, however, we have any account; namely, of Irenæus, who was afterwards the bishop of the Church at Lyons, and who ever retained the greatest regard and reverence for his venerable preceptor.

During his long life Polycarp must also frequently have been called to witness the horrid ravages made by persecution in the Churches of Christ, and the dreadful calumnies which were eagerly propagated against them.

About the year 168, Polycarp travelled to Rome to hold a conference with Anicetus, the bishop of that see, respecting the time of keeping Easter. It is singular that a circumstance of so little importance in itself should, at so early a period, and during the times of persecution, have excited so much interest in the Christian world. The one party were of opinion that it should be observed like the Jewish Passover, as a fixed feast at the full moon; the other contended that it should be considered as a moveable festival, and that it should be observed on the Lord's day following. Each party procured their own practice from apostolical tradition: Anicetus, and the generality of the Western Churches, favoured the latter practice; Polycarp, and the Eastern Churches, the former. It is not improbable that they were both in the right as to fact; it being the known practice of the apostles to become all things to all men in matters of indifference, and to comply with the customs of every place they came to, as far as they innocently could. Hence Polycarp might know that St. John, out of this prudential compliance, kept Easter upon one day at one place, and Anicetus might be equally certain that St. Peter observed it upon another day at another place, for the same reason. The error then here committed was a mistake in judgment, and not in fact, a disproportioned and excessive zeal in a matter not worth contending for.

But though Polycarp and Anicetus still retained their predilection for their former opinions, they felt and manifested a sincere regard for each other's character; and each agreed to observe his own custom, without any breach of Christian charity. In token of their attachment to each other being unaltered, they communicated together at the Holy Sacrament, whilst Anicetus, to show his

respect and affection for Polycarp, insisted on his consecrating the elements. Indeed, the amiable spirit of our Asiatic bishop seems insensibly to have excited the love of the beholder, before he knew how much reason there was to admire him. To apply the beautiful observation which Tacitus makes respecting Agricola—"A good man you would readily have judged him to be, and would rejoice to find that he was a great man."

Whilst Polycarp continued in Rome he became engaged in a much more important controversy; and his labours appear to have been attended with considerable benefit to the cause of Christianity. The heresy of Marcion\* was at that time prevalent in the city; and several persons, who had once made a profession of the true faith, were seduced by it. In the mean time Marcion, in order to give weight to his sentiments, endeavoured to insinuate into the minds of the people, that there was an agreement in doctrines between himself and Polycarp. It is not surprising that Marcion should make such an attempt, or that Polycarp should consider it as his duty to use the most decisive measures to disclose the falsehood of the heretic.

By this time the venerable subject of this narrative was very far advanced in years; but he still seemed to possess all the energy of youth. His zeal in his Divine Master's cause indeed knew no abatement to the hour of his martyrdom. The portrait which the pen of inspiration has drawn of the venerable Jewish legislator—"His eye was not dim, nor his natural force abated," was not more characteristic of the aged Moses than of the aged Polycarp.

The whole reign of Marcus Antoninus, or, as he is frequently called, Aurelius, was a most afflictive season

to the Church of God. This emperor, was a virulent persecutor of the Christians; and it cannot even be said, in extenuation of his crime, that he oppressed them through ignorance of their moral character. He knew them, and yet hated them; and, so far from treating them with the least commiseration, he encouraged his savage magistrates to torture them in the most cruel manner. The heart sickens at recounting the miseries he deliberately inflicted on the helpless sufferers, and turns away with disgust from the royal persecutor and his cruel assassins.

It may at first appear remarkable that an emperor, who is celebrated by historians for his virtues and accomplishments, should have manifested such an unrelenting enmity to the most harmless of his subjects. But we behold in him a character by no means singular; a self-righteous moralist, puffed up with pride and a sense of his own attainments; and, from this very circumstance, feeling a peculiar hatred to the humiliating doctrines of the Gospel.

The stoical philosophy, indeed, of this emperor had a direct tendency to increase his prejudices against Christianity and its faithful votaries. Did he hear that the Christians encountered every sort of torment unappalled, it was attributed by him to no better principle than that of sullen and irrational obstinacy; or was he informed that they closed their lives in fervent prayer and praise, this he considered as merely bombastic and ostentatious parade; far different from the magnanimous silence and calm dignity with which his favourite philosophers would meet their fate. In short, the very sentiments of Aurelius account for his being little affected with the sufferings of the martyrs. According to his own principles, he ought not to have been moved at all.

For some time before the martyrdom of Polycarp, persecution raged around him in its most terrific forms. Numbers were torn with whips, till their very veins and arteries were laid open; others were condemned

\* This heretic is supposed to have belonged to the sect of the Docetæ. He rejected the whole of the Old Testament, and mutilated the New. He also denied that Christ had a human nature; and, in addition to these errors, held two principles after the manner of the Manichees, in order to account for the origin of evil.

to be devoured by wild beasts; and others, placed upon the shells of sea-fish, were exposed to the most exquisite torments. In short, every step was taken, and every species of cruelty was resorted to, that might have a tendency to induce the Christians to deny their Saviour. One who witnessed the persecution observes—"Much did Satan contrive against them; but, thanks to God, without effect." So supported, indeed, were they by the grace of Christ during their bitter sufferings, that they seldom uttered a sigh or a groan. The fire of their savage tormentors was cold to them; for their only desire was to avoid that fire which is unquenchable, and to obtain those good things, "which eye hath not seen, nor ear heard, neither have entered into the heart of man."

During this tremendous season Polycarp, "in patience possessed his soul," neither disheartened by the fury of his enemies, nor hurried on by an undue zeal to present himself before them. Cleansed by the blood of Christ, and eminently possessed of that faith which overcometh the world, this aged Christian might, with strict propriety, adopt that language which, applied to Cato, is replete with ignorance and pride:

— "Let guilt or fear  
Disturb man's rest, Cato knows neither of  
them,  
Indifferent in his choice to sleep or die."

At length the populace crying out—"Take away the Atheists: let Polycarp be sought for;" he was induced, by the entreaties of his people, to retire to a village at no great distance, where, with a few friends, he was engaged day and night in earnest supplication for the Church of Christ.

The venerable saint had now weathered many storms of persecution; and might, perhaps, suppose that the same Providence that had so long preserved his valuable life, would also deliver him from this impending calamity, and finally remove him to himself by the gradual decays of nature. But the days of man are numbered by a wise and gracious God, and the manner of his death over-

ruled by the same Almighty Being. He was now nearly at the end of his pilgrimage, and was about to close a long and valuable life by an honourable martyrdom.

Three days previous to his death, Polycarp was favoured with a vision whilst engaged in prayer, in which it was figuratively represented to him, that he should be burnt alive. The place of his retreat was extorted from a young man of his household, and his enemies immediately afterwards entered his dwelling. As he was, however, at that time lying down in an upper room, connected with the flat roof of the house, he might still have possibly escaped them. But he now deemed it his duty no longer to avoid their scrutiny; thinking that he could not give a nobler testimony to his uprightness and confidence in God, than by showing to the world that these were a sufficient security to him in whatever dangers he might be involved. No sooner, therefore, had he heard that his enemies were at hand, than he calmly exclaimed, "The will of the Lord be done," and with a composed countenance entered into their presence.

The advanced age of Polycarp, and the sanctity of his appearance, sensibly impressed them. Some of them even said, "Surely it is not worth while to apprehend so old a man!" In the mean time, the martyr courteously ordered refreshment to be set before them; and, having obtained permission to engage in prayer, he stood in the midst of them, and prayed aloud with remarkable fervour and devotion for two successive hours. The spectators were astonished at the scene; and many of them repented that they were come to seize so divine a character.

As soon as he had ended his devotions, in which he had referred to the Church in general, and to various individuals that were personally known to him, his guards set him on an ass, and led him towards the city. Whilst on the road, they were met by Herod, the Irenarch, or keeper of the peace, and his father Nicetas, who took him into their chariot, and

for some time, by promises and threatening, endeavoured to induce him to sacrifice to the Heathen gods. Finding, at length, that he remained unmoved, they abused the good old man, and then cast him down from the chariot with such violence that his thigh was severely bruised by the fall. He, however, cheerfully went on with his guards to the stadium, as though unhurt. As he was entering the assembly, a voice from heaven is said to have addressed him;—"Be strong, Polycarp, and behave yourself like a man!" None saw the speaker; but many that were present heard the voice. When he was brought before the tribunal, the proconsul, struck with his appearance, earnestly exhorted him to pity his advanced age, to swear by the fortune of Cæsar, and to say, "Away with the Atheists," a term of reproach then commonly attached to the Christians. The saint, with his hand directed to the multitude, and his eyes lifted up to heaven, with a solemn countenance, said, "Away with the Atheists;" thereby intimating his fervent desire that true religion might prosper, and impiety be restrained. The proconsul still continued to urge him to apostatize. "Reproach Christ," said he, "and I will immediately release you." Fired with a holy indignation, the aged martyr replied, "Eighty and six years have I served him, and he hath never wronged me; how then can I blaspheme my King and my Saviour!" Being still urged to recant, he added, "If you affect ignorance of my real character, hear me plainly declare what I am—I am a Christian." "I have wild beasts," said the proconsul, "I will expose you to them, unless you repent." "Call them," cried the martyr. "We, Christians, are determined in our minds not to change from good to evil." "I will tame your spirit by fire," said the other, "since you despise the wild beasts, if you will not recant." "You threaten me with fire," answered Polycarp, "which burns for an hour; but you are ignorant of the future judgment, and of the fire of eternal punishment, re-

served for the ungodly. But why do you delay? Do what you please."

Firm and intrepid he stood before the council, not only contemning, but even desirous of death. In the mean time the proconsul was evidently embarrassed; but at length he sent a herald to proclaim thrice in the assembly, "Polycarp has professed himself a Christian."

At first the populace desired that a lion should be let out against him; but, as this could not then conveniently be done, as the shows of wild beasts were ended, they cried out with one voice, "Polycarp shall be burnt alive!" The sentence was executed with all possible speed; for the people immediately gathered fuel from the work-shops and baths; the poor insatuated Jews distinguishing themselves in this employment with peculiar malice. In the mean time the martyr cheerfully awaited his fate, fearing neither death nor the horrible form in which it was now presented to him.

Every thing being at length prepared for burning him, the executioners were proceeding to nail him to the stake, when he exclaimed, "Let me remain as I am; for he who giveth me strength to sustain the fire, will enable me also, without being secured by nails, to remain unmoved in the fire." They, therefore, only bound him.

Polycarp then offered up the following prayer—"O Lord God Almighty, the Father of thy beloved and blessed Son Jesus Christ, through whom we have attained the knowledge of thee; the God of angels and principalities, and of every creature, and of all the just who live in thy sight! I bless thee, that thou hast vouchsafed to bring me to this day and this hour; that I should have a part in the number of thy martyrs in the cup of Christ, for the resurrection to eternal life both of soul and body, in the incorruption of the Holy Ghost; among whom may I be accepted before thee this day, as a sacrifice well savoured and acceptable, as thou, the faithful and true God, hast ordained, promised, and art now

fulfilling. Wherefore I praise thee for all those things; I bless thee, I glorify thee, by the eternal High Priest, Jesus Christ, thy beloved Son, by whom, and with whom, in the Holy Spirit, be glory to thee both now and for ever. Amen."

As soon as Polycarp had finished his prayer, the executioner lighted the fire, which blazed to a great height; and the flame, making a kind of arch, like the sail of a ship filled with wind, surrounded the body of the holy martyr. One of the executioners perceiving that his body was not burnt, plunged his sword into it, and then cast it down into the flames, where it was soon consumed. And now, like another Elijah, he ascended in a chariot of fire; but not without having first communicated a portion of his spirit to those around him.

This venerable saint was martyred in the year of our Lord one hundred and sixty-seven, and about the one hundred and twentieth year of his own age. Eleven Christians suffered with him.

As some of the brethren, who had witnessed the martyrdom of Polycarp, were gathering up his bones to bury them, the Jews, their inveterate enemies, suggested to the Heathen magistrates that the Christians wished to pay him divine honour. Their own remark on the subject is important, as it shows that they worshipped the Lord Jesus Christ, and also that an idolatrous veneration of departed saints, so awfully prevalent in latter times, was as yet unknown in Christendom. "It is not possible," they observed, "for us to forsake Christ, who suffered for the salvation of all who are saved of the human race, or ever to worship any other. We adore him as being the SON OF GOD; but we justly love the martyrs as disciples of the Lord, and for their distinguished affection to him."\*

Thus was the long protracted and useful life of this venerable saint at length terminated by martyrdom. Such appears to have been the serenity of his mind, that none of the

accidents of life could discompose him; and such his Christian fortitude, that not even the severest punishments could unman him. Raised above the vicissitudes of this perishing world, he knew in whom he had believed, and was willing that Christ should be magnified in his body, whether it were by life or death. In merely human acquisitions many have been his superiors; but in simplicity of character, apostolical zeal, love to the Saviour, and in every virtue that can adorn the life of a Christian, he shines resplendent,

"Velut inter ignes  
Luna minores."

We conclude this account with our Lord's address to the angel, or bishop, of the Church at Smyrna, who was most probably none other than this holy martyr. If so, we may regard this short epistle as a Divine epitome of his history. The poverty and eminent piety of Polycarp—the grievous persecution of the Church at Smyrna, arising from the contrivance of Satan—the Jews persecuting and misrepresenting the Christians—and, perhaps, the martyrdom of Polycarp are referred to in this epistle of our Lord.

"Unto the angel of the Church in Smyrna write: These things saith the First, and the Last, which was dead, and is alive; I know thy works, and tribulation, and poverty (but thou art rich;) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life."\*

#### A CONFESSION.

O God, the Father of our Lord Jesus Christ, the maker of all things; and the judge of all men, I acknowledge and lament my manifold sins

\*Relation of the martyrdom of St. Polycarp.

Rev. ii. 8-10.



and wickedness, which from time to time I have most grievously committed by thought, word, and deed against thy divine majesty. O Lord, I have erred and strayed from thy ways like a lost sheep; I have followed too much the devices and desires of mine own heart; I have offended against thy holy laws; I have left undone those things which I ought to have done; and I have done those things which I ought not to have done; and there is no health in me. I do earnestly repent, and am heartily sorry for these my misdoings; the remembrance of them is grievous unto me; the burden of them is intolerable. Do thou then, O God, look down upon me with tenderness and compassion; do thou, whose nature and property is ever to have mercy and to forgive, pardon all that is past; forgive me all mine offences; deliver me from all blindness of mind, hardness of heart, and contempt of thy word and commandments; from all covetous desires, and inordinate love of riches; from pride, vain-glory, and hypocrisy, and from envy, hatred, malice, and uncharitableness. And create in me, O God, a new and contrite heart, that so, by truly lamenting and forsaking my sins, I may obtain of thee, the God of all mercy, perfect remission and forgiveness; and grant that I may ever hereafter live righteously, soberly, and godly, and earnestly endeavour to serve and please thee in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord. *Amen.*

#### *A PRAYER for True Contrition.*

Most gracious God, full of compassion, long-suffering, and of great pity, who sparest when we deserve punishment, and in thy wrath thinkest upon mercy; cause me earnestly to repent, and heartily to be sorry for all my misdoings; make the remembrance of them so burdensome and painful to me, that I may flee to thee with a troubled spirit, and a contrite heart. *Forgive me all the sins which I can now call to my remembrance; and forgive me likewise all my trans-*

gressions of thy holy will, which may now be out of the reach of any memory, but which have been open to thine all-seeing eye, and are known to thee with all their circumstances and aggravations. Pardon me, O Lord, according to the abundant goodness of thy nature, and the declarations made by thy Son Jesus Christ; and grant me that forgiveness which I can neither ask nor expect, but upon those terms and conditions which thy holiness and mercy have laid down in the gospel. And as I am truly sensible that no forgiveness can be expected, according to thy word, without amendment of life, I seriously renounce all communication with whatever is displeasing to thee, and sincerely resolve to make it my great endeavour to correct every thing that is amiss in my temper and behaviour, and to bring myself still nearer to thy holiness and perfection. Forgive me, therefore, as thou hast promised by thy dearly-beloved Son; visit, comfort, and relieve me; cast me not away from thy presence, and take not thy Holy Spirit from me; but excite in me true repentance and contrition; give me knowledge of thy truth, and confidence in thy mercy; and in the world to come life everlasting, for the sake of Jesus Christ, my Lord and Saviour. *Amen.*

#### THE BENEFIT OF READING THE SCRIPTURES.

(From *Reading on the Lessons of Morning and Evening Prayer.*)

WE are taught both in the Law and the Gospel, that it is our first and greatest duty to love the Lord our God with all our heart, and soul, and mind, and strength. In order to which it is absolutely necessary that we should know God; but how can we know him, otherwise than by that Revelation which he hath made of himself, in his own word?

This word is in our houses and our churches, so easy to be known that no Christian, man, woman, or child, can, without great neglect, be ignorant of it. And it is so necessary, and so proper to warm our hearts with the love of God, that without

this word I think this love would have been enjoined us to no purpose.

We cannot love God, until we know both him and ourselves: Him to be our Creator, Redeemer, and Preserver; and ourselves to be wholly dependent upon him for life and health, and all things which we now enjoy, or hope for and expect hereafter. And this knowledge is taught us in holy Scripture so plainly, that a child may learn it, as many children have done, and been very remarkable for their love of God.

Our case had been very miserable, if we had been left to collect the love of God to us, and our obligations to him, from the bare works of nature, or the dark and cold hints of Pagan writers. Not one man in ten thousand could ever have attained to any competent measure of the knowledge and love of God, by such means as these. And, therefore, herein is the love of God magnified towards us, in that he hath made such a revelation of himself, as is most proper and powerful to excite in us that love which he requires of us.

The holy Scriptures teach more of God to the meanest capacity, in a few lines, than the wisdom of Socrates and Plato was able to discover of him in an age. So slow are human wits to learn the perfections of the Divine Majesty from the things that are seen, that they have idolized most of the creatures in heaven, earth, and sea; and lost the knowledge, fear, and love of the true God, in such kind of idolatry, that is, in setting up the creature above the Creator.

This charge is true, and can be proved by the histories of all nations of the Gentile world. And was this the way to be filled with the love of God? No, surely; we must have another kind of knowledge of him, before we can heartily love him.

I do not know one character among all the pagan deities, that is sufficient to win the sincere love and esteem of any considerate man. There is something so monstrously vicious and abominable in them all, as provokes our detestation rather than our love.

But now to render the Divine Be-

ing amiable to us, he must be represented perfectly holy, just, and good; free from all defects and corruptions whatsoever; and so indeed the holy Scriptures most truly represent him.

The Scriptures, therefore, are the best means of warming our hearts with the love of God: as such they are recommended, and to this end the diligent reading and hearing of them is enjoined us. Thus Moses, (Deut. vi.) after he hath charged Israel to love the Lord their God with all their heart, and soul, and might, enforces his charge by this very argument of a diligent perusal of holy Scripture. "These words," adds he, "which I command thee this day, shall be in thy heart; and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes: And thou shalt write them upon the posts of thine house, and on thy gates."

This injunction an observing reader will easily see is subjoined to the first command, on purpose to lead us into the right way of attaining to the love of God. We cannot attain to it without a diligent perusal of his word; so diligent, as that we may get it by heart in sense and substance; and, as much as may be, in the very words.

In conformity to this exhortation of Moses, our Christian Fathers have so ordered the method of our education, that the Holy Bible, and Prayer Book, and Catechism composed from thence, should be the first books which are put into our hands, to teach us our mother-tongue; and that they should be read at home, as well as at school, before all others, in order to enlighten tender minds with the knowledge and love of God, and to fortify young persons against those sinful temptations which they will be sure to meet with in the world, when they come to act their part in it.

This is the most effectual way of bringing mankind to love God. We

shall, by much reading, grow well acquainted with God's dispensations and dealings with the children of men, and plainly see how much his providence is concerned in the ordering of human affairs, and thence be persuaded to be obedient to him as our gracious Father and most mighty Protector. Are not we taught and assured in his word, that we are, through Christ, his adopted children; that in him we live, and move, and have our being; that he is the author and giver of all the good things which we enjoy in this world; and that when we have finished our mortal course here, he will raise us out of our graves, so changed for the better, that we shall live for ever, and shine gloriously, and enjoy perfect happiness to all eternity!

This is what we are taught in the word of God; and it is fit that we should have his word for all this: for otherwise we should want proper arguments to induce us to love him with all our heart, and soul, and strength, and mind. For this love must be founded in that relation which there is betwixt God and us, and in a sense of our continual dependence upon him for all the mercies which we receive in this life, and all that we hope for in that which is to come.

If there were any other being besides God, from whom we receive more good things than we do from him, to that being we should owe a superior degree of love. And this, indeed, is the pernicious error of sinful men, that they frame to themselves other fountains of their happiness. But it is not possible that there should be any other besides God, since he is not only infinitely good in himself, but infinitely beneficent to mankind; and, being the creator and disposer of all things, he directs them to serve us, and endues them with virtue and power to help us; whereas of themselves they would prove utterly insipid and useless to us.

I put this case to show, that our love to God is founded in his beneficence to us; and that since he is our supreme Benefactor, we are bound to love him in that superlative degree which he requires of us.

We admire God for his wisdom and knowledge, and fear him for his power, and praise him for the manifestations of that power in all his works: But we love him for the riches of his goodness, which is continually applying his infinite wisdom, knowledge, and power, to our present and everlasting health and salvation.

And, therefore, that we may arrive at this high degree of love towards God, we must be often looking into that storehouse of all divine perfections, the holy Scripture, helping ourselves with such expositions as display more at large, places which are too contracted; reconcile seeming inconsistencies, and clear up other difficulties.

There certainly are sufficient reasons in the laws, the promises, the histories of these sacred books, and the gracious addresses and invitations of God to mankind, to move us all to love him above all things. But then we must take care to do our duty to God, according to that plain and easy account of it contained in our Church Catechism, which, though learned by us in our childhood, is, nevertheless, intended for our practice through all stages of life. More especially we must often draw nigh to him in holy worship. For they who neglect the worship of God, lay themselves open to the temptations of the world, and the snares of the devil; and, being conscious how much they have offended God, they shun him, and dread him as their enemy, as it is natural for them to do; and, consequently, it is impossible for people in such circumstances to love God.

For, as friends are alienated by keeping at a distance, and leaving off mutual civilities and good offices; and, on the contrary, strangers are made friends, and reconciled in their manners and affections by frequent communications one with another: just so it is betwixt God and man. If we draw nigh to him, he has promised to draw nigh to us. And how can we approach him, but by a holy communion with him, in the ordinances of his word and worship? There we speak to God, and God to

us, upon subjects of the most sublime nature and last importance: and what is required to make such communications comfortable to us, but faith and love on our part?

*A Valedictory Address, delivered at a General Meeting of the Society for Promoting Christian Knowledge, on Tuesday, May 17th, 1814, by the Right Rev. Father in God, George Henry (LAW,) Lord Bishop of Chester, in the Name of the Society, to the Right Rev. Father in God, Thomas Fanshaw Middleton, Lord Bishop of Calcutta, previous to his Departure for India; together with his Lordship's Reply. (Extracted from the Report of the Society for Promoting Christian Knowledge.)*

THE Society having had great reason to rejoice that Calcutta had been erected into an Episcopal See, and that Dr. Thomas Fanshaw Middleton, Archdeacon of Huntingdon, had been consecrated Bishop thereof, have granted a vote of credit to the said Bishop, to the extent of 1000*l.* to enable his Lordship to promote the objects of this Society in India, in such ways as he shall deem most consonant to the Society's designs. Before the departure of the Lord Bishop of Calcutta from London, in order to his embarkation for India, the following Valedictory Address was delivered to his Lordship, at the Board of the Society, by the Lord Bishop of Chester.

My Lord Bishop of Calcutta,—Though I am sensible that many members of this Society would discharge the office I have undertaken with much greater weight and effect; yet still, on every other account, most sincerely do I rejoice that it has fallen to my lot to offer to your Lordship this Address from the Society for Promoting Christian Knowledge.

In the first place, we hail the appointment of a Bishop in India, as a fortunate and favourable omen to the cause of Religion. The establishment of Episcopacy there will, as we have reason to think, most effectually check every erroneous doctrine, stop the wild progress of enthusiasm, and spread the knowledge of uncorrupted Christianity over a country of great extent, and of an immense population. That it is you who have been singled out for this new and important station is an additional cause of great and general satisfaction. "When it goeth well with the righteous, the city rejoiceth."

This same event cannot, also, but be a source of the purest pleasure to a mind like yours. A wide field is opened to your talents and zeal. To you is committed the Apostolical charge of diffusing the light of the Gospel where its rays

have scarcely penetrated; and of becoming, in the hand of Providence, as we hope and pray, the blessed means of establishing multitudes in the faith.

But this, our joy, both on public and private account, is mixed, as most other gratifications are, with feelings of a different and opposite nature. We lose the friend—the zealous and able advocate of our civil and ecclesiastical establishments—the warm supporter of this excellent Institution. It cannot, therefore, be a subject of surprise or blame if, on the present occasion, at least, our feelings of this kind too much predominate.

The circumstances of this day may, perhaps, sometimes recur to your mind when on the trackless deep, or in a distant clime. But, whenever they do recur, be assured that you are bearing with you the esteem—the gratitude—and the affection of every member of this Society. As to myself, it will ever be the source of pleasing recollection, that I have mingled my regrets with theirs, and that I have offered to you what I never offer but at the shrine of virtue, the tribute of my respect and regard.

But I have too long detained you from the immediate business of this meeting. Let me then, now, in the name of this very venerable Society, present to you their

#### VALEDICTORY ADDRESS.

The Society for Promoting Christian Knowledge desire, with sentiments of profound respect, to offer to your Lordship their sincere congratulations on your elevation to the Episcopal See of Calcutta.

The intercourse of a religious character which has long subsisted between this Society and the British Dominions in the East-Indies, had given us abundant reason to recognise the indispensable necessity of the establishment of an Episcopal government there, in order to secure, in any competent measure, the due celebration of the ordinances of Divine Worship, and the advantages of Christian instruction to the European inhabitants: and not less frequent occasions have arisen to satisfy us, that without this important additional instrument, the endeavours must be, in a great degree, hazardous, and ineffectual to propagate a pure and reformed faith among the Pagan and Mahomedan nations of that vast empire.—It is with unfeigned satisfaction, therefore, that we saw, in the recent Act for the renewal of the Charter of the Honourable East-India Company, a provision made, towards the attainment of this unspeakable blessing, in the power given to his Majesty to erect and constitute a Bishoprick, with such jurisdiction and functions as should, from time to time,

be limited by his Majesty, by Letters Patent under the great Seal of the United Kingdom.

The great benefits which this Society has derived from your Lordship's counsels and co-operation in all its undertakings; and not the least in that department which relates especially to the religious concerns of the Eastern parts of the World, requires of us to declare that the measure of our utmost hopes, in this matter, was amply fulfilled when we saw you called, under the special Providence of Almighty God, by the command of his Royal Highness the Prince Regent, to this high and arduous office.

From this moment, therefore, this Society looks with fresh hopes towards the East; and feels itself under a pressing obligation to persevere in, and augment to the utmost of its power, those efforts, in which it has been long engaged, in behalf of the maintenance there, and the farther advancement of the Kingdom of our blessed Lord and Saviour.

And if we may be permitted, on this interesting occasion, briefly to advert to the nature of those efforts, we would beg leave to remind your Lordship,

—That more than one hundred years have elapsed since the Society for Promoting Christian Knowledge first began to labour in this vineyard:

—That, in the progress of this interval of time, through the aid of our Missionaries, the consolations and instructions of the Gospel have been extended to many of our countrymen, placed (otherwise) in circumstances of peculiar spiritual privation and danger; and that many thousands of the natives have been converted from idols to the living God.

—That, even from the earliest date of our connexion with the East, we have made it a special object of our concern to afford to the natives an opportunity of hearing and reading the Word of God in their vernacular tongues.

—That the Liturgy of the Church of England has likewise been translated and printed by our Missionaries, and is used by them in Public Worship.

—That many other religious books and tracts, in the English and other European languages, and in sundry of the native dialects of Hindostan, have been, from time to time, sent over by this Society, or have been translated and printed there under its patronage, to the incalculable spiritual advantage of multitudes of our own fellow-creatures:

And, finally,—That, under the persuasion of the essential importance of engrafting the best principles in the young and tender mind, this Society have ever been anxious to promote and encourage the erection of schools for the instruction of the children, as well of Europeans as natives.

These, in few words, have ever been, and still are, the objects in which this Society is especially desirous to be made an instrument, in the hands of Divine Providence, for the maintenance and propagation of the Christian Religion in the British Dominions in the East-Indies; and these, we have the consolation to know, will be among the choicest objects of your Lordship's solicitude and care in your weighty charge.

We entreat, therefore, with all deference and respect, that you will condescend to honour, with such portion of your countenance, protection, and superintendence, as they may seem to deserve, those exertions which henceforward, by the blessing of Divine Providence, this Society may be enabled to make in prosecution of the above designs.

And we beg further, respectfully, to invite your favourable attention to certain printed documents, in conformity to which Diocesan Committees, in connexion with this Society, have been recently established, under the special recommendation and patronage of the Right Reverend Prelates of England and Wales, in almost all parts of this kingdom, and from which the most beneficial consequences have been found to ensue. A great Eastern Institution, to be erected upon this model, and embracing, in friendly combination, the several grand objects already referred to, has long been a matter of the earnest and anxious wishes of this Society; and to the uttermost would all our desires be gratified, if the establishment of such an institution might be coeval with the auspicious moment of your Lordship's arrival there, and be permitted to grow up under the shelter of your fostering wing.

That the Almighty may bless you with a prosperous voyage, and crown with ample success your Lordship's efforts for the advancement of his Kingdom and Glory, is the earnest prayer of the Society for Promoting Christian Knowledge."

#### *Reply of the Lord Bishop of Calcutta.*

My Lord Bishop of Chester,—I cannot proceed to notice the interesting and important matter contained in the Valedictory Address, with which I have been honoured, without having first offered to your Lordship my sincere acknowledgments for the singularly kind expressions with which your Lordship has been pleased to introduce it. I shall, indeed, my Lord, to adopt your Lordship's affecting language, whether "on the trackless deep, or in a distant clime," recollect "the circumstances of this day;" and most refreshing will it be to my wearied spirits in moments of difficulty and discouragement, for which I must not be unprepared, to be permitted to believe, on the authority of your Lordship, that I

bear with me the favourable opinion and friendly regards of the Members of this venerable Society. My pretensions to this high distinction the kindness of your Lordship's nature has exceedingly overrated; but my sense of its value I cannot exaggerate, or even adequately express. In the approbation of this Society is conveyed to my feelings whatever could be due to the best directed efforts, and most signal services, in the cause of Religion, of order, and of peace: it is the testimony of those who are distinguished by knowledge, by rank, by piety, and by Christian zeal, in the greatest of Christian nations, and in the proudest period of her existence.

Impressed with these sentiments of the venerable Society, and persuaded of the vast importance of the objects to which its labours have been unceasingly directed, I need not hesitate to offer it the pledge of my assurance, that in the distant Empire, the spiritual concerns of which the Almighty has committed to my superintendence, I shall feel it to be my duty, so far as my ability may extend, to countenance and to promote the objects of the Society, especially those to which my attention has been called in this Address. In common with the Society, I have ever been of opinion, that if the difficulties of diffusing the light of the Gospel through the Eastern World can be successfully encountered, (and the sure Word of God forbids us to despair) it can be only by establishing among our countrymen in Asia the form of Church-government derived from the Apostles, by inculcating attention to Divine ordinances, by unity of doctrine in the teachers of Religion, and by a departure from iniquity among all who name the name of Christ. That the Society has, for more than a century, unremittently endeavoured to instil into the minds both of the natives and of our countrymen in India sentiments favourable to the diffusion of the Gospel, is admitted by all who are acquainted with its proceedings, and whose candour is open to the truth. Much of the Christianity which subsists in those regions has been planted under its auspices, and nurtured by its care; and the exemplary conduct of those holy men whom it has sent forth to bear the glad tidings of the Gospel of Peace, their temperate zeal, their conciliating manners, their patience in well-doing, and their devotion to the cause of Christ, have supported the credit of the Missionary name, and have contributed to refute the misrepresentations of ignorant or interested men.

I am not unacquainted with the printed documents to which the Address refers me, in conformity to which Diocesan Committees, under the sanction of the

Right Reverend Prelates of England and Wales, have been established in most parts of this kingdom; and I pray for their multiplication, as the most effectual means of extending the blessed influence of the Society at home. Happy, indeed, shall I deem myself if Providence should enable me, by any exertion of diligence and zeal, to establish an Eastern Institution, framed upon the same admirable model, and co-operating with the Society in its benevolent designs. But, whatever be the result of this and of my other endeavours, I would only entreat that the Society will be assured of my earnest desire to promote the objects which it has this day recommended to me; and not to impute to indifference or inattention any failure or delay, for which the acknowledged difficulties of my situation may afford a reasonable excuse. Unfeignedly could I wish that so arduous an undertaking had been committed to stronger powers; but my trust is in the Almighty, who can call forth strength out of weakness. Already am I deeply impressed with the awful responsibility of my charge; and in the execution of my duties I shall feel that, under the Divine protection, I possess some security against the mischiefs of an erroneous judgment in my firm attachment to the doctrines and discipline of the Church of England.

I now take leave of the venerable Society, with my warmest thanks for this and every other mark of its regard, desiring to be remembered in its prayers.

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*The Annual Meeting of the Protestant Episcopal Tract Society was held in the Vestry-Room of Trinity Church, on Thursday evening, February 5th, 1818, and the following officers elected:*

Right Rev. Bishop Hobart, (*ex-officio*) President.

Rev. Benjamin T. Onderdonk, 1st Vice-President.

John Watts, M. D. 2d Vice-President.

Rev. William Creighton, 3d Vice-President.

Cornelius R. Duffie, Treasurer.

William E. Dunscomb, Corresponding Secretary.

Edward W. Willkings, Recording Secretary.

Thomas N. Stanford, Agent.

*Trustees.*—John J. Lambert, Murray Hoffman, William Onderdonk, jun. William H. Harison, Anthony Barclay, Floyd Smith, John Smyth.

Rogers, Charles Nicholls, Lloyd S. Daubeny, Alexis P. Proal, William Tripler, Luther Bradish, David Austen, Benjamin Haight, Isaac Colford Jones, Cornelius S. Bartow, Christopher Wolfe, Anthony Bloeker.

The Tracts published by the Society may be purchased, or procured for gratuitous distribution, of the Agent, at No. 160 Pearl-street.

*Report of the Board of Trustees of the Protestant Episcopal Tract Society, submitted at the Annual Meeting of February 5th, 1818.*

THE Board of Trustees cannot refrain from expressing their devout acknowledgments to Almighty God, whose goodness has enabled them to assemble with their constituents on the occasion of another anniversary.

It would have been an additional gratification to the feelings of the Board, if, on the present occasion, they were able to present the Society with a more interesting detail of its operations, than that which they now offer. The want of an adequate disposable fund, and a disinclination on the part of your Board to contract any new debt, have confined the proceedings of the Society solely to the distribution of its former stock of Tracts. They anxiously indulge the hope that the period is not far distant when this want will no longer exist, and the means of the Society, through the pious liberality of their brethren, become more enlarged.

By the regulations of the Society, the contributions at the time of subscribing, together with the life subscriptions and donations, with one half the interest thereon, constitute a *permanent fund*, and, of course, not subject to disbursement.

The *disposable* monies arise from the annual subscriptions, the sales of Tracts, and the remaining half of the interest of the permanent fund. From this outline of their plan, and by a view of their Treasurer's account, it will be seen that the means of your Board, have been very much circumscribed. They have pleasure, however, in stating, that during the past

year, the permanent fund has been more than doubled.

Since the formation of the Society, in the autumn of 1810, its Board of Trustees have been enabled to publish 60,250 Tracts, in an uniform series of thirteen numbers. Of this number we have records of distributions, and some few sales, amounting in all to 39,853 Tracts. There have likewise been purchased and distributed within this period, a large number of the Church Catechism, of the Companion to the Prayer Book, and of other books of devotion and instruction.

The stock of Tracts on hand in the depository of the Society, at the last anniversary, was 28,423. Of these we have advantageously distributed 8,026. Consequently there remain in the depository 20,397 Tracts. It appears from the communications of the Agent, that more than 5,000 Tracts have been given, for distribution, to the clergy and laity of our Church residing in this and in other states. From the expressions of grateful acknowledgment with which we have been favoured, we have reason to hope that, in many instances, the divine blessing has attended these distributions. The usefulness of the excellent selection of Tracts adopted by our Society, is eminently proved by their beneficial effects; and we find that the clergy and laity of our Church are always rejoiced in becoming the almoners of our bounty. Considerable donations have been likewise made to the different Prisons, Hospitals, and charitable establishments of our city; likewise to Sunday Schools, and, wherever occasion offered, to the crews of vessels.

At the last anniversary of the Society, the Board of Trustees were able but imperfectly to state the progress of the Committee employed to solicit pecuniary aid of the Episcopalians of our city. They have now the pleasure of presenting, in their Treasurer's exhibit, a statement of the result of this application. They would likewise respectfully refer your attention to the same document, for a view of the present state of their funds.

The Board of Trustees, in closing this brief narrative of their proceedings, would respectfully remind Episcopalians of the necessity of contributing liberally to the funds of the Society; and of distributing extensively the Tracts it has published. The objects of our Institution are of an interesting character; and various and powerful are the motives which ought to influence us in its behalf. Let it not be questioned that the dissemination of religious Tracts is productive of benefit. Often, through the instrumentality of these heralds, has the careless sinner been awakened, the profligate reformed, the backslider reclaimed, and the blasphemer been taught to adore the God he despised. As silent missionaries, their very appearance procures them access often when the living might have sought it in vain. Can motives, then, be wanting to augment the means, and extend the sphere of our usefulness? Surely not. It is to be feared, however, that many withhold their aid under the pretext of *doing good on a larger scale*. It is to be expected that Tract Societies should be deemed of less importance than those established for the distribution of the Bible, with the Church Liturgy, or for the support of missions. Our design, however, is so closely allied to these, as essentially to aid the cause of both. The hope is indulged, that there are few individuals who rest satisfied with having contributed to these alone, or who entertain a doubt of the utility of uniting in the relief of spiritual penury, through the means of religious Tracts.

Let us, then, be diligent and zealous in aid of the important objects of our association, and the blessings of him who alone gives efficacy to human undertakings, will ever attend our exertions.

By order of the Board,  
**WILLIAM CREIGHTON,**  
Recording Secretary.

The disbursements during the past year have been:

Paid Sexton for four meetings - 2 00  
For binding Christian Manual - 3 50

Paid Sexton for two meetings - 1 00  
For advertising in the Evening Post - 3 37  
For advertising in the Gazette - 3 00  
Paid Messrs. T. & J. Swords on account - - - - - 150 00  
For advertising in the Commercial - 5 50  
For advertising in the Courier - 3 00  
Commission to Collector on one hundred and twelve dollars fifty cents, arrears - - - - - 11 23  
Commission to Collector on three hundred and fifty-two dollars fifty cents - - - - - 35 25  
Paid Sexton for two meetings - 1 00  
To balance of disposable fund - 36 14  
To amount of permanent fund - 644 03  

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\$ 899 04

The credits within the above period have been:

Balance of permanent fund - - 272 99  
Balance of disposable fund - - 28 22  
Received for arrears and annual subscriptions - - - - - 141 00  
Received from Brooklyn Tract Society for Tracts sold - - - 32 00  
Amount of interest on permanent fund - - - - - 37 08  
Received for life subscriptions - 180 00  
Received for initiation fees - - 91 40  
Received donations - - - - - 116 25  

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\$ 899 04

Remaining in the Treasury.  
By balance of disposable fund - 36 14  
By amount of permanent fund - 644 03

Total, \$ 680 17

The Treasurer of the Protestant Episcopal Tract Society, in presenting to the Board his annual account of receipts and disbursements, respectfully submits the following remarks.

The great increase which will be observed in the *permanent fund*, is a full vindication of the propriety of its establishment; and while that fund gives present importance and stability to the Society, it authorizes us to look forward with proud anticipation to the extensive benefits, which, if carefully cherished, it may at some future day be the means of dispensing.

The number of *life subscribers*, which at the last report was six, is now increased to eighteen. The number of *annual subscribers* has also increased from 132 to 170, of whom thirty-seven are ladies.

It is supposed that about fifty names should be deducted from the whole



subscription list, for absence, removals, and other causes which will prevent the collection of dues; leaving only 120 members and subscribers, whose dues can fairly be relied on. Allowing twenty-five dollars for the proportion of interest accruing to the disposable from the permanent fund, and a small sum which may be realized from the sale of Tracts, the income of the Society for the ensuing year may be estimated at 150 dollars.

It is a just tribute to the exertions of Mr. Delanoy, Collector, to state that, exclusive of the arrearages obtained (amounting to \$112 50) and of all commissions, our funds have received, through him, an accession of \$806 dollars; and our subscription list the addition of twenty-seven annual, and twelve life subscribers.

The claim of Messrs. T. & J. Swords has been reduced 150 dollars; and a small sum has also been placed by them to the credit of the Society, from the sale of Tracts. I take great pleasure in expressing to the Board, my individual sense of the indulgence of those gentlemen, in not pressing their demand in the present state of our Treasury; and my confidence that they are disposed to suffer the inconvenience of delay in the settlement of their accounts, rather than to interfere with those regulations, respecting the distribution of its funds, which the Society has thought advantageous and wise.

The balance still remaining in their favour, is \$371 58; and it is presumed that the subscriptions now due, together with the sums which may be received from other sources at present in contemplation, will enable the Society speedily to discharge its debt, and to resume with vigour its important objects.

CORN. R. DUFFIE, *Treasurer.*

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CHARACTER of Bishop PORTEUS.  
(From Chalmers' Biographical Dictionary.)

THIS worthy prelate had, for some years, been subject to ill health, which at length brought on a general debility, and on the 14th of May, 1808, he sunk under the pressure of accumulated disease, being in the 78th year of his age. He left be-

hind him a justly acquired reputation for propriety of conduct, benevolence to the clergy, and a strict attention to episcopal duties. As a preacher, he obtained the character of an accomplished orator; his language was chaste, his manner always serious, animated, and impressive; and his eloquence captivating. He seemed to speak from conviction, and, being fully persuaded himself of the truth of those doctrines which he inculcated, he the more readily persuaded others. In private life he was mild, affable, easy of access, irreproachable in his morals, of a cheerful disposition, and ever ready to listen to, and relieve the distresses of his fellow-creatures.—Toward the latter part of his life, he was accused of becoming the persecutor of the Rev. Francis Stone, a clergyman of his own diocese, against whom he formally pronounced a sentence of deprivation for preaching and publishing a sermon in direct hostility to the doctrines of the church to which he belonged. Mr. Stone had, for many years, avowed his disbelief of the articles of faith which he had engaged to defend, and for the support of which he had long received a handsome income, but no notice whatever was taken of the unsoundness of his creed; but when he made the press the vehicle of disseminating opinions contrary to the articles of his church, the prelate took the part which was highly becoming the high office which he held.

The benefactions of the bishop of London were numerous, public as well as private. While he was living, he transferred nearly seven thousand pounds in three per cents to the archdeacons of the diocese of London, as a permanent fund for the relief of the poorer clergy of his diocese. He also transferred stock to Christ's College, Cambridge, directing the interest arising from it, to be appropriated to the purchase of three gold medals, to be annually contended for by the students of that college: one medal, value fifteen guineas, for the best Latin dissertation on any of the chief evidences of Christianity; another of the same value for the best English composition on some moral precept in the Gospel; and one of ten guineas, to the best reader in, and most constant attendant at chapel. He bequeathed his library for the use of his successors in the see of London, together with a liberal sum towards the expense of erecting a building for its reception at the episcopal palace at Fulham. At Hyde-hill, near Sunbridge, in Kent, where the bishop had a favourite rural retreat, he built a chapel, under which he directed his remains to be deposited, and he endowed it with an income of 2500 a year.

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**THE LIFE OF JUSTIN MARTYR.**

(Taken from Cox's Lives of the Fathers.)

JUSTIN, surnamed the Martyr, was of Neapolis, a noted city in Asia, anciently called Sichem. He was born about the sixth year of the reign, and about the year Lord 103. He appears to have been a first writer, after those who were considered apostolical, that was eminent in the Church of Christ.

He was, at a very early period, educated by suitable masters in the arts of Gentile philosophy.

Our young philosopher had made considerable progress in various parts of literature, he travelled through foreign parts for the improvement of his mind in knowledge, making observations upon every thing that appeared worthy of notice, and forming acquaintance with the celebrated scholars of the day. Though he came to Alexandria, at that time of no small renown in the literary world; and visited there where the celebrated seventy philosophers performed their great and noble work. Interested with the objects around him, Justin began to take up his residence in a seat of learning, and proceeded to investigate, in succession, the different systems of philosophy which were then maintained. He soon, however, discovered that none could give him satisfactory information respecting the Deity, which was the object of his researches; though the atomic system, which was then studied, appeared to him the most ingenious and attractive. During this period, as he himself afterwards related, he was convinced, from the courage and constancy of the

persecuted Christians, that they were not a profligate and debauched people; and that, consequently, the horrid charges brought against them were radically false. Still, however, he was bewildered amidst the intricate mazes of philosophy. He felt, indeed, a supreme reverence for the as yet "unknown God;" and his inquiry was, "O that I knew where I might find him! that I might come even to his seat;"\* but he had no one to take him by the hand, and lead him in a straight way to the knowledge of God. He was like a benighted traveller, not daring to stand still, yet fearing lest every step might remove him farther from the right road. The account he gives of this memorable period of his life, in his Dialogue with Trypho, is affecting and instructive. It points out the insufficiency of unassisted human wisdom to direct the soul to God, and clearly displays the excellence and satisfactory nature of that religion, of which he was afterwards so eminent a partaker.

An unforeseen circumstance took place, which led to his conversion to Christianity. Whilst walking alone on a certain day, by the sea-side, he met an aged person, of a most venerable appearance. They regarded each other with mutual attention, and soon entered into conversation. One question led to another, till at length Justin referred to the pleasure he took in private meditation; and, on the stranger's hinting at the absurdity of expecting satisfaction in his soul from merely abstract reasonings, he declared that his earnest desire was to arrive at the knowledge of God.

\* Job xxiii. 3.

and then proceeded to expatiate on the praises of philosophy. The venerable stranger then took occasion to show, that he attached too much importance to the sentiments of Plato and Pythagoras, and, at length, recommended him to read the writings of the Old Testament prophets, as more ancient, and infinitely wiser, than all the works of heathen philosophers. He then unfolded to him some of the evidences and leading doctrines of Christianity, and concluded his discourse with this truly important advice:—"Above all things, pray, that the gates of light may be opened to you; for these things cannot be discerned or understood by any man, except God and his Christ impart to him the knowledge of them."

The venerable stranger having finished his discourse, immediately departed, and was never after seen by Justin. His words, however, made a deep and abiding impression on his mind. "A divine flame," he remarks, "was immediately kindled in my soul, and I felt a sincere affection for those prophets and excellent persons who were the friends of Christ." From this period he carefully read the Scriptures, felt an increasing interest in their important contents, and in due time experienced that genuine consolation which Christianity alone can confer on the troubled mind.

To use Justin's own expressions, he "found Christianity to have a formidable majesty in its nature, admirably adapted to terrify those who are in the way of transgression, as well as a sweetness, peace, and serenity, for those who are acquainted with it." He also perceived that the best philosophers had enriched themselves with garbled extracts from the Sacred Writings, and that a poor Christian, who could not distinguish a letter, could talk more sensible respecting the Divine nature, than even Plato himself. At the same time the calmness and patience of Christians under the most dreadful persecutions, which had previously engaged his attention, confirmed his faith in the truth of Christianity: for Alexandria, and almost every country, where the reli-

gion of the Redeemer was was polluted with the blood martyrs.

A wonderful and blessed revelation was now produced in the chest of this celebrated man. His mind and his heart were equally comforted and affected; and the whole subsequent life manifested the purity and solidity of his conversion.

The subject of the present narrative has the honour of being a writer, of those whose works have escaped the ravages of time, and entered the lists against the principal enemies of the Church, and attempted to diffuse a colouring of elegance the hitherto unadorned doctrine of Christianity. What Dr. Johnson respecting Dr. Watts, in reference to the Dissenters, may, with still propriety, be applied to Justin Martyr, with regard to the primitive Christians. "He was one of the first authors that taught them to attract attention by the graces of language. Whatever they had among themselves, whether of learning or of piety, was commonly obscured and blunted by coarseness and inelegance of style. He showed them that the plainness and purity might be expressed and enforced by polished diction."

The secession of the philosopher Justin from the cause of Paganism excited no little astonishment and indignation in the minds of his literary associates. But he was not to be shaken from his principles, by their reproaches or threats. After the deliberate exercise of judgment he had cordially embraced the religion of a despised Master, he was now prepared to sacrifice worldly consideration, or even his life in its defence.

His first employment was to compose his "Exhortation to the Jews and Gentiles," in which he ably cates his conduct in embracing Christianity; and contrasts the ab-

\* Quadratus and Aristides' *apologies* for the Christian Religion, to the emperor Adrian. But both works have long since been lost, except a short fragment of the *Apology* of Quadratus concerning the miracles of Jesus.

and falsehood of their religion with the truth and excellency of the one which he had now embraced.

Justin, though now ostensibly the Christian advocate, still wore the usual dress of a Heathen philosopher, and retained no small relish for his former studies. This very circumstance had a natural tendency to make him think too highly of celebrated Pagans, whom he represented as a sort of Christians; and by his attempting to amalgamate their sentiments with those of Christianity, in some measure to obscure his views of divine truth; though the soundness of his mind on the essential points of our holy religion is indubitable. After all, justice, candour, and religion, require us cheerfully to trace every virtue, whether found in a Christian or a Pagan, to the same divine source; gratefully to acknowledge that the mercies of God are over all his works; and charitably to hope that the Almighty, by the secret operations of his Spirit, not unfrequently conveys to a Heathen's heart some faint impressions of those divine truths, which, of his infinite mercy, he has been pleased plainly to reveal to us in the written Word.

In the early part of the reign of Antoninus Pius, and about six years after his own conversion to Christianity, Justin visited Rome. During his residence in this celebrated city, he wrote his book against heresies; in which he especially opposed the blasphemous errors of Marcion. This heretic was the son of a bishop, and a native of Pontus. He is said to have been rejected from the Church for impurity, and to have fled to Rome, where he published doctrines of an Antinomian tendency. Justin, well aware of the holy nature of genuine Christianity, and of the importance of its being cleared from the aspersions of false friends, as well as from the cavils of professed enemies, ably combated the heretic both in conversation and by his writings.

About the year 150, Justin wrote his first Apology for the Christians, a refutation of the dreadful calumnies which were currently reported against them.

In his Apology Justin proves the divine origin of the religion of the Christians, completely repels the horrid charges brought against them, describes their mode of worship, and evinces its purity and simplicity.

Our author describes the wonderful and blessed change which had been produced in numbers of persons since they had embraced the Christian religion. "We, who formerly delighted in impurity, have now embraced a life of the strictest chastity. We, who once used magic arts, now consecrate ourselves to the uncreated God. We, who formerly loved riches above all things, now have our possessions in common, and liberally provide for the indigent. We, who formerly hated, and even destroyed our fellow-creatures, and would not perform the common offices of hospitality for those of another tribe, now, since the appearance of Christ, live cordially together, and join in earnest prayer for our enemies. Those who unjustly hate us, we endeavour, by the gentlest persuasives, to convert; that they, fashioning their lives by the holy precepts of Christ, may possess the same comfortable hope of enjoying the like happiness with ourselves.

"A Christian must not lift up his hand in resistance, nor imitate the tyranny of the wicked; but endeavour, by patience and meekness, to convert his enemies from violence and wrong. And numerous are the instances we could exhibit of the powerful effects produced by such conduct. Many have been converted from violence and oppression, by observing the patience of their Christian neighbours, or the meekness of such as they chanced to travel with, or their honesty and fidelity in all their transactions."

This Apology, which was presented to the emperor Antoninus Pius, appears to have had a considerable influence on his future conduct towards the Christians. Though himself criminally indifferent to religious truth, he was, nevertheless, a man of sense and humanity, and was anxious to do justice to all his subjects. He, there-

fore, bore an honourable testimony to the moral character of the Christians; and issued an edict, declaring that if any of them, for the future, should be accused merely of being Christians, *they* should be acquitted, and *their accusers* punished.

Not long after the promulgation of the emperor's edict, Justin again travelled into the East, anxious to make new converts to the faith, and to confirm the minds of those who had already embraced it. Coming at length to Ephesus, and walking one morning in the Xystum, he met a Jew, named Trypho, who, mistaking him, in consequence of his dress, for a Gentile philosopher, expressed a desire to enter into conversation with him. Justin, observing by whom he was addressed, expressed his surprise that one who was in possession of the inspired writings of Moses and the prophets, should pay any attention to a Greek philosopher; and then proceeded to inform him, how he had studied various systems of philosophy, but found no true satisfaction, nor peace of mind, till he at length embraced the Christian religion. On his saying this the companions of Trypho burst out into a fit of laughter, and Trypho asserted that it would have been better for Justin to have retained his attachment to the philosophy of Plato, or to that of any other master, than thus permit himself to be deceived by the falsehoods of the vilest men. "If, however," he continued, "you will hearken unto me;—and I advise you as a friend,—in the first place, be circumcised, keep our sabbaths, festivals, new moons, and other rites prescribed by the law; and then you may expect mercy from God. But as for Christ, if, indeed, there be such a person, he is very little known, and, in fact, does not seem to know himself; nor is it possible he should possess any power, until Elias come to anoint him, and bring him into notice. You Christians have credited some ill-authenticated report, and formed for yourselves an ideal Saviour, for the sake of whom you are inconsiderately sacrificing all the comforts of life."

Undaunted by the reception he met with, our Apologist undertook to demonstrate the truth and excellency of his religion, provided Trypho's companions would either retire, or remain in silence. In consequence of this declaration, four of them promised to be attentive hearers; and the rest, ridiculing every inquiry on the subject, departed. Justin and his Jewish opponent then proceeded to the Stadium, and commenced their disputation, which, being interrupted by the night, was renewed on the following day. The substance of their disputation was afterwards published by Justin. As, in his former treatise, he exposed the errors of Paganism, and vindicated the purity of the Christian faith, so, in the present dialogue, he directs a similar train of argument against Judaism. Thus Justin had the honour of being the first Christian combatant who engaged in a warfare, both with Jews and heretics. Having refuted, in this contest, the erroneous notions held by the Jews respecting the law, he shows that sin can alone be expiated by the atoning blood of Christ, whom he represents as the proper object of adoration, and styles him "Very God, the Son of the uncreated God, Lord and Christ, God of God."

The security which the Christians enjoyed, in consequence of the edict of Antoninus Pius, ceased with his reign. As soon as Aurelius ascended the throne, accusations were again brought forward against them, and great numbers of them were delivered to the executioner. In the mean time, this cruel philosophical emperor, without actually repealing the laws either of Trajan or Pius, adopted such inhuman measures against the Christians as would have been unjustifiable against the most barbarous enemies. He passed an edict by which the property of the Christians was adjudged to the persons who convicted them of Atheism; or unnatural crimes. Hence the most shameless characters, and those who coveted their possessions, were invited to accuse the Christians, and hunt them out by night and by day. We must

shudder, while we reflect on their miserable and defenceless state during the reign of this imperial persecutor.

No public search, indeed, was made after believers, for that would have been contrary to the edict of Trajan; nor were they accused merely of being Christians, for that was forbidden by the more recent edict of Antoninus Pius. But, to accomplish the bloody designs of their enemies, they were condemned on the mere testimony of slaves, and the very refuse of mankind, for crimes improbable in their very nature, and which the most excruciating tortures could not make them confess. To complete the horrors of the transaction, all was done under the pretence of zeal for the cause of morality. Of such flagrant hypocrisy is the human heart capable, that there is no sin, however base, which it will not adorn with a reputable title!

In the year 162, at the commencement of this persecution of Aurelius, Justin engaged in controversy with one Crescens, a Cynic philosopher, who, though arrogant and overbearing, and a slave to the vilest passions, was at that time in high repute at Rome. This man, in his eager pursuit of popularity, had endeavoured, by the vilest arts of insinuation, to misrepresent the Christian religion. Our Apologist, with his usual acuteness, exposed his ignorance and malevolence, and refuted him in several public disputations.

Not long after, in consequence of the persecution becoming more general, Justin composed his second Apology, and presented it to the emperor Aurelius, as he had done the former to his predecessor, Antoninus Pius.

If Justin, however, hoped to soften the heart of the present emperor towards the Christians, as he had that of his predecessor, he was disappointed. Aurelius continued an implacable enemy to them; persisted in attributing their patience and heroic resolution to inveterate obstinacy, and despised alike, the arguments and the philosophic garb of Justin; though he especially prided himself on his

own philosophical attainments, and, on other occasions, manifested the greatest reverence for men of learning.

Under these circumstances, it was no difficult matter for Crescens, who had been exceedingly incensed by the irresistible force of Justin's arguments, and still more by his reproofs of his profligacy, to render him obnoxious to the emperor. Justin, indeed, had intimated, in his last Apology, that he expected that Crescens, or some other pretended philosopher, would lay snares for his ruin; and he was not mistaken in his surmises. By the contrivance of this inveterate enemy he was thrown into prison; and, after undergoing there many preparatory tortures, he, and six of his companions, were summoned to appear before Junius Rusticus, the prefect of the city.

Rusticus was a man greatly celebrated for learning and political wisdom, and for his attachment to Stoicism. He had formerly been tutor to the emperor, who always entertained the highest veneration for his instructions, especially those of a moral nature, and consulted him on all affairs, whether of a public or private description. But what covering were these wretched fig-leaves of morality, whilst the tutor and his royal pupil were not clothed with the garments of salvation, but remained the enemies of God and his Christ!

At first the prefect attempted to persuade Justin to obey the gods, and comply with the emperor's commands. The martyr refused; and proceeded to defend the reasonableness of his religion. The prefect then inquired respecting his education; and was told, that he had studied all kinds of philosophy and learning, but obtained satisfaction from none of them, he at last found rest in the Christian doctrine, however fashionable it might then be to despise it.

"Wretch!" replied the indignant prefect, "art thou captivated by that religion?" "I am," said Justin. "I follow the Christians; and their doctrine is right." "What is their doctrine?" inquired Rusticus. "It

is this," rejoined the martyr: "we believe the one only God to be the Creator of all things, visible and invisible; and we confess our Lord Jesus Christ to be the Son of God, foretold by the ancient prophets: He is now the Saviour and Teacher of all those who humbly submit to his instructions;—and he will hereafter be the Judge of mankind. As for myself, I am too mean to be able to say any thing becoming his infinite Deity. This was the employment of the prophets, who, many ages ago, foretold the coming of the Son of God into the world." The prefect then asked, where the Christians assembled. To which it was replied, that the God of the Christians was not confined to any particular place.

Rusticus then severally examined his companions; and afterwards again addressed Justin: "Hear thou, who art celebrated for thy eloquence, and imaginest thyself to be in possession of the truth, dost thou suppose, if I cause thee to be scourged from head to foot, that thou shalt go to heaven?" "Although I suffer what you threaten," firmly replied the martyr, "yet I expect to enjoy the portion of all true believers; as I know that the divine grace and favour are laid up for all such, and shall be so while the world endures." "Do you think, then," inquired the prefect, "that you shall go to heaven, and receive a reward?" "I not only think so," he rejoined, "but I *know* it; and have a certainty of it, which excludes all doubt."

The prefect still insisted on their sacrificing to the gods; and, at the same time, threatened to torment them without mercy, unless they complied. "There is nothing we more sincerely desire," exclaimed Justin, "than to endure tortures for the sake of our Lord Jesus Christ, and to be saved. For this will promote our happiness, and give us confidence before the awful tribunal of our Lord and Saviour, before which God hath appointed the whole world to appear."

*How animating and glorious are the prospects of real believers, who,*

like Justin, live up to, and experience all the consolations of the Christian dispensation! It is their peculiar privilege, not to confine their views of an eternal existence to the indistinct and fluctuating glimpses of philosophical vision; but, with a hope full of immortality, to pierce directly to those blessed regions, where a gracious God and Saviour has prepared for them "an inheritance incorruptible, and undefiled, and that fadeth not away."

The rest, having expressed their assent to what Justin had said, added, "Despatch quickly your purpose: we are Christians, and cannot sacrifice to idols!"

The prefect then pronounced upon them the following sentence:—"Let these men, who refuse to sacrifice to the gods, and to obey the imperial edicts, be first scourged, and afterwards beheaded according to the laws!"

The holy martyrs were then led back to prison, rejoicing and blessing God; and shortly afterwards were severely scourged, and then beheaded.

Justin Martyr suffered about the year of our Lord 167. He does not appear to have assumed the ecclesiastical character; notwithstanding, he was always actively engaged in the cause of Christ.

We behold in Justin an illustrious monument of divine grace, and a bright ornament of our religion. The love of truth was the predominant passion of his soul: for this he was content to sacrifice every worldly consideration, and to meet death in all the horrors of martyrdom. From the period of his conversion to the termination of his life, he declined no dangers to promote the best interests of his fellow-creatures; and steadily consecrated his time, his talents, and his learning, to the suppression of sin and infidelity, and the promotion of piety and benevolence. We behold in Justin the gentleman, the scholar, and the Christian;—a rare example of that excellence in which the brilliant endowments of nature are happily blended with the supernatural gifts of grace.

*Character of the Right Hon.  
R. B. SHERIDAN.*

(From the British Review.)

set the political glory of this man. And in the little twi-  
hat remained to him nothing  
him had a tinge of his departed

The morning and the meri-  
his life had passed in a per-  
exclusion from the objects of  
bea—from wealth, from dignity,  
ower; and the evening, alas!  
t him no repose. He had lived  
o little purpose,—applauded,  
t trusted by his own party;

but not respected by his op-  
e. And, at the last, ejected  
e precincts which the rays of  
eloquence had helped to warm  
umine, he sunk at once, in a  
r discarded and disowned, into  
de and frost of penury, neglect,  
rrow. It appears, according  
iographer, that he was conti-  
tormented by the clamorous  
unities of creditors, and ha-  
by the process of the law. We  
ld by the same authority, that  
ources, amidst these trials and  
ma, was continual inebriety;  
e effect of this miserable prac-  
as soon visible in his frame,  
sunk under a complication of  
rs. His digestive powers en-  
ailed, his extremities began  
ill, and the symptoms of ap-  
ing dissolution were observed  
r to increase. In this situation,

languishing on the bed of  
an officer, says Dr. Watkins,  
ographer) forced his way into  
ma to arrest him; and, after  
some days in the house, was  
difficulty induced to relinquish  
y, on being told by the physi-  
hat to move the patient from  
ase, in his then weak and ex-  
d state, would probably prove  
in which case he should feel it  
ty to prosecute the officer for  
r.

pass over, as rapidly as possi-  
is very painful part of the nar-  
to come to the period, the last  
ng period, of this interesting  
And here he left Mr. Fox far  
him. A worthy writer of that

senator's memoirs has said, "that in  
describing the departing scene of his  
existence, his memorialist should bor-  
row for him the words of Addison to  
the young Lord Warwick: 'See how  
a Christian can die!' and declare that  
"if the beautiful Scripture expres-  
sion, 'Lord, let me die the death of  
the righteous, and let my last end be  
like his,' was ever more strongly ex-  
emplified in one instance than another,  
it was in the last moments of Mr.  
Fox." The British Review is a very  
old-fashioned work, and we profess  
not to see in the death-bed scene of  
that eminent person, one tittle more  
of Christian faith than was evinced in  
the departure of Hume or Helvetius.

"As far as sympathetic solicitude,"  
remarks his biographer, (Dr. Wat-  
kins) "could administer relief or  
comfort, Mr. Sheridan received every  
consolation from the kind attention  
of a numerous acquaintance and an  
affectionate family. But there is  
abundant reason to hope that his last  
moments were cheered by the more  
abundant consolation that alone springs  
from faith and repentance. Some  
days before his death, the Bishop of  
London, who is a near relation of  
Mrs. Sheridan, desired Dr. Baine to  
ask if it would be agreeable to his  
patient to have prayers offered up by  
his bed-side. When the commission  
was imparted to the sick, he assented  
with such an expression of fervent de-  
sire, that the bishop was instantly  
sent for, who lost no time in attend-  
ing to the solemn call, and, accom-  
panied by the physician, read several  
offices of devotion suited to the awful  
occasion. In these prayers Mr. She-  
ridan appeared to join with humility  
and aspiration, clasping his hands,  
bending his head, and lifting up his  
eyes, significant of that penitential  
frame of mind which becomes every  
human spirit in its passage out of  
time into eternity. After this he  
seemed to possess much internal tran-  
quillity until life ebbed gradually away,  
and he departed, without any appar-  
ent struggle or agony, in the arms  
of his affectionate consort, on Sunday,  
at noon, July the seventh, 1816, in  
the sixty-fifth year of his age."



Of such a character as that of Mr. Sheridan it is not easy to put together the incongruous parts. He was a soldier of fortune, and formed only by the loose discipline of worldly tactics. His thoughts, words, and actions, appear to have had no higher scope than to charm the festive hour, to multiply his means of unprofitable pleasure, and to inhale the incense of popular applause. Nature had bestowed upon him the elements of greatness; and capacities, that, under a right cultivation, might have made him the ornament, the boast, and the blessing of these eventful times. But the total absence of every thing systematic, or regular, or restraining, in the first formation of his habits, left him at large, the creature of accidental impressions, the pupil of his own passions, and vanities, and wants. Good-nature, a tendency to friendship, and a general kindness of disposition, are among the wild flowers that often grow up in this moral wilderness, and these qualities appear throughout the life of Mr. Sheridan; they shed a fragrance over his character, and still decorate his tomb; but they often covered the path of error, and dishonour, and assisted the fascinations of a ruinous example. Even his good qualities stood in each other's way, for want of that order and subordination which can only be the fruit of Christian government; thus his kindness towards some made him unfair and even malignant towards others; his liberality, by inducing distress, sometimes drove him to meanness; his wit, which was unrivalled, found often an indulgence in malicious sarcasm; and his honour was too high for the duties of simple justice. Something of the generous, the noble, and the lofty, was often visible in his deportment and in his sentiments,—in the matter and in the manner of his procedure; but while the eye regarded it with rapture, and welcomed it as the harbinger of a happy change, the fleeting form relapsed into confusion, like the cloud of a summer evening, when the parting ray that gilded it is gone.

Of his eloquence it is impossible,

with any feeling for the beauty of the art, not to entertain a very estimation. Considering the cultivation it could have received in his youth, it was next to miracle. What renders it the more a matter of astonishment, is its peculiar character. The property one might have expected to have seen in it prominent and distinguishing, its voluble and easy flow which is the mysterious and genuine genius of nature; but Mr. Sheridan's eloquence was any thing rather than nature was studied, adorned, and artificial and often consisted of a string of witticisms, having all the appearance of premeditation and contrivance was this character of his eloquence which laid him open to the foolish observations of Mr. Pitt. "He seldom condescends to favour us with his extraordinary powers of imagination and fancy; but when he comes forward, we are prepared for a grand performance. No subject is amiss to him, however remote the question before the house. Whatever that his fancy suggests at the moment, or that he has collected from all that he can utter in the ebullition of the moment; all that he has on or matured, are combined and produced for our entertainment. His hoarded repartees, all his maxims, jests, the full contents of his commonplace book, all his severe invectives, all his bold and hardy assertions that he has been treasuring up for days and months, he collects into a mass, which he kindles into a fire of eloquence, and puts it all together, whether it has any relation to the subject or not." Making allowance for the exaggerated resentment which undoubtedly tainted some part of this description cannot be deemed very far from a true portraiture of the style and manner of Mr. Sheridan.

The speeches, however, of Sheridan in parliament are, without any defects, undoubtedly worthy to be ranked among the fairest specimens of British oratory: they are sententious, antithetical, convincing, neat, popular, ingenious.

playful, and, for the most part, correct and clear. But they are not of that pure, spontaneous, and natural kind which have proceeded from the mouth of Mr. Fox; neither have they his senatorial wisdom: they had less of variety, less of genuine warmth, less of living pathos; were less rich in parallels drawn from history and common life, less logical, and less comprehensive. The deep tones, the solemn swell, the rotundity and continuity of expression, the moral elevation, the sedate utterance, the lofty declamation, the commanding manner, the perspicuity of detail and arrangement, the sober lustre, and the mild effulgence of Mr. Pitt, were Mr. Pitt's alone; to him belonged that plenitude of information, that practicable, clear, and solid good sense, which neither habit, education, or genius, had permitted to Mr. Sheridan: still less was he gifted with Mr. Burke's endowments: he was greatly below him in observation, and mellowness of knowledge; below him greatly in profundity of thought, power of generalizing, philosophy of views, and all that goes into the constitution of wisdom. He was also far inferior to that great man in richness, variety, and fecundity of intellect; his inferior, also, far his inferior, in compass of expression, controul of imagery, and classic elegance; in all that constitutes the faculty of convincing and securing the moral mind, greatly inferior indeed to that prince over the provinces of literature and reason.

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*For Mortification and Self-Retirement.*

O Almighty God, who hast sent me into this world as a state of trial and probation, that I might be a candidate for eternity; teach me frequently to retire from the occasions and temptations to sin, to mortify mine affections for this world, the dangerous enemy to my salvation, that my flesh may be subdued to the spirit, and my mind left free to approach thee with ardour, and with fervency of affection. Inure me, by

self-denial, to bring my body into subjection, and to punish all those excesses which I have been guilty of in the abuse of thy creatures. Let my retirement from the world make me perceive its vanity and emptiness, and teach me to relish the pleasure of spiritual enjoyments. Let me spend those solitary hours in the improvement of Christian knowledge, and do thou open mine eyes that I may see the wondrous things of thy law. Make me heartily to bewail my sins, and do thou work in me that godly sorrow not to be repented of. Grant that I may sincerely examine the state of mine own mind; and do thou search and try my ways, and lead me into the path of everlasting life. And perceiving how bitter a thing it is to depart from the living God, grant that I may no longer continue estranged from the Fountain of all joy and happiness; but that, by confessing and forsaking my sins, I may be entirely converted unto thee, and that they may be blotted out when the times of refreshing shall come from the presence of the Lord; through Jesus Christ, my Saviour and Redeemer. *Amen.*

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*Against Worldly-Mindedness.*

ALMIGHTY God, who hast endowed me with a soul capable of immortality, be merciful unto me for mine immoderate love of earthly things, bridle this unruly and misguided passion, and suppress those tormenting and corroding cares by which mine affections are so closely united to the things of this life. Open mine eyes, that I may clearly see the true nature of that which I so much desire; what an hindrance it is to the good of my soul; and what an impediment in the way that leadeth unto everlasting life. Make me to feel the pleasure of, and to set mine affections on, those things which are above; enlighten mine understanding, that I may know what is the hope of my calling, the riches of thy glory, and the heavenly crown which is reserved for thy faithful servants. Incline my heart to a steadfast faith in thy promises, and to

firm persuasion of the certainty which thy word hath testified, that if I delight myself in thee thou wilt give me my heart's desire; and then shall I be more studious to grow in grace than to increase in riches, and more earnest for spiritual blessings than for the things of this world. Deny me not, then, O God, this request, nor send me away empty from thy throne of grace. I ask not for mine own deserts: I renounce myself: I fly to thy promises, and look for nothing but for the sake of thy word, and through the merits of Jesus Christ, in whom my soul is well pleased, and to whom, with thine eternal Spirit, I yield all honour and glory, world without end. Amen.

In the following our readers will find an account of the organization of the Church in the state of Ohio.

*JOURNAL of the Convention of the Protestant Episcopal Church in the state of Ohio, held in Columbus, January 5th, 1818. With the CONSTITUTION by them then and there adopted.*

*Columbus, Ohio, January 5th, 1818.*

THIS being the day and place for the meeting of the Convention of the Protestant Episcopal Church in the state of Ohio, the Convention, pursuant to notice duly given in the public prints, and otherwise, met at the house of Dr. Goodale.

After Divine Service, prayers being read by the Rev. Roger Searle, the Rev. Philander Chase was elected President, and David Prince, Secretary.

The following gentlemen, as Lay Delegates, were duly recognized, and took their seats; viz. Messrs. Benjamin Gardiner, and Joel Buttes, from Trinity Church, Columbus; Ezra Griswold, and Chester Griswold, St. John's Church, Worthington; Joseph Platt, St. James's Church, Boardman; Solomon Griswold, Christ Church, Windsor; David Prince, Grace Church, Berkshire.

On motion, *Resolved*, That Edward King, Esq. from St. Paul's Church, Chillicothe, be admitted as a member of this Convention.—He appeared and took his seat.

On motion, *Resolved*, That a Committee be appointed to inquire into the state of the Protestant Episcopal Church in the state of Ohio, and report to this Convention. The Rev. Roger Searle, the Rev. Philander Chase, and Joseph Platt, Esq. were appointed.

*Resolved, unanimously, that we, the*

members of this Convention, are in communion with the Protestant Episcopal Church in the United States of America; and also, that we do unanimously adopt the General Constitution and Canons of said Church; whereupon the following gentlemen were appointed a Committee to draft a Constitution for the diocese of Ohio; viz. Messrs. Searle, Chase, King, S. Griswold, and Gardiner.

On motion, *Resolved*, That a Committee be appointed to suggest some measures for the support of a Bishop in the state of Ohio; and, for this purpose, Benjamin Gardiner be added to "the Committee on the state of the Church;" and that they, and he, be requested to attend to the subject of this resolution.

*Resolved*, That this Convention adjourn until 2 o'clock to-morrow.

*January 6th.*

The Convention met pursuant to adjournment. The Rev. Mr. Searle, from the Committee to form rules of order for this Convention, made report of the same; which were unanimously adopted.

The Rev. Mr. Chase, from the Committee appointed to draft a Constitution for the Protestant Episcopal Church in the state of Ohio, reported; the draft was read and ordered to lie on the table.

On motion, this Convention adjourned till six o'clock this evening.

The Convention met agreeable to adjournment. Mr. John Matthews, from St. James's Church, Zanesville, appeared and took his seat.

*Resolved*, that Alfred Mack, Esq. from Christ Church, Cincinnati, be admitted as a member of this Convention.

On motion, the draft of a Constitution for the Protestant Episcopal Church, in the state of Ohio, was read a second time. The several Articles having been duly considered, the whole was read a third time, and adopted unanimously.

On motion, *Resolved*, That this Convention now proceed to the appointment of a Standing Committee: in pursuance of which the following persons were duly appointed; viz. The Rev. P. Chase, the Rev. E. Searle, B. Gardiner, and C. Griswold.

Messrs. Searle and Chase, from the Committee to report "on the state of the Church in the state of Ohio," made report, which, being read, was accepted, and ordered to be inserted on the minutes of the Convention.

#### REPORT ON THE STATE OF THE CHURCH.

The Committee appointed by the Convention, to give a view of the state of the Protestant Episcopal Church in the Diocese of Ohio, beg leave respectfully to report:

That there being present but two Clergymen residing in this state, and offici-

ating therein, the most satisfactory way of bringing the state of the Church fully to view, will be by recounting what they have, during the short time of their ministrations, done towards the establishment and prosperity of our Infant Zion.

The Rev. Mr. Searle observes, that he came into this state in the month of February, 1817; in which month, and in March and April following, several parishes were formed in the state of Ohio, as members of the Protestant Episcopal Church. A parish in Ashtabula, county of Ashtabula, by the name of St. Peter's Church, was formed in February last, with considerable promise. Trinity Church, in Cleveland, was formed soon after. St. Mark's Church, in Columbia; St. John's Church, in Liverpool; St. Paul's Church, in Medina; St. Luke's Church, in Ravenna; and St. James's Church, in Boardman; were duly organized in March and April. Grace Church, in Berkshire, and St. Paul's Church, in Chillicothe, took form also in April last. A general spirit of suitable zeal seemed every where to prevail, and an ardent wish was expressed for the ordinances of our holy religion.

During the very laborious services rendered by the subscriber last spring, two hundred and eighty-four persons and children were baptized, and eighty-three persons admitted to the Holy Communion.

On his return to the state of Ohio, in November last, the subscriber has visited many parts of the state. Some of the parishes formed last spring, are found to be prospering; increasing in numbers and proper zeal for the interests of religion generally, and for the primitive doctrines and usages of the Church. In Steubenville, in St. Clairsville, in Morristown, and in Cambridge, there are parishes formed, which are under the care of the Rev. Dr. Dodridge of Virginia; all of which are understood to be prospering.

The subscriber has now devoted nearly one year in unremitting services and labours for the promotion of those interests justly deemed sacred by the members of the Church, and the friends of religion generally. And while he views, with great pleasure, every opening prospect pointing to the future prosperity of primitive piety, he earnestly prays the great Head of the Church to direct the measures leading us to our contemplated organization.

R. SEARLE.

The Rev. Mr. Chase observes, that he came into this state in the month of March last; that he organized a parish of the Protestant Episcopal Church in the town of Windsor, county of Ashtabula, by the name of Christ Church; that he baptized rising of sixty persons therein, and administered the Holy Communion to twenty-four persons; that the members of this infant parish appear to be pious, and ar-

dently attached to our primitive communion.

Besides officiating in various intermediate places, where Prayer Books and Tracts were earnestly wished for, the Rev. Mr. Chase held divine service, and regularly incorporated a parish, of our Communion, at the Iron Works, in the township of Talmage and vicinity, by the name of St. Stephen's Church. This parish is but small, but of considerable promise; the baptisms were a few.

Mr. Chase held service and preached in several places on his way to Zanesville. In Coshocton he partially organized a parish. There being several persons in that place and neighbourhood belonging to our communion, much is hoped from the exertions of some future labourer in the vineyard.

In Zanesville he found a very respectable congregation of Episcopalians, duly organized, under the pious and praiseworthy exertions of the Rev. Dr. Dodridge, of Virginia. Mr. Chase baptized several persons, both adults and infants, in this parish, and thinks they bid fair soon to become a distinguished part of the Church in this state.

In Lancaster Mr. Chase officiated. The members of our communion in that place, though not numerous, yet expressed their hopes that a parish might soon be organized, so as to require the services of a Clergyman, at least a part of the time. The same observations may be applied to the people of our Church in Circleville.

In Chillicothe Mr. Chase officiated several times. As the respectable parish in this town was duly organized by the Rev. Mr. Searle, and as he has mentioned its state and prospects in the part of this report assigned to him, Mr. Chase passes it over. He understands, however, that they intend soon to erect a Church for public worship. Mr. Chase officiated in Springfield and Dayton; in both of which places, the attempts to organize parishes in our communion have not been totally without success.

In Cincinnati Mr. Chase was peculiarly blessed in the formation of a numerous and wealthy parish, by the name of Christ Church. The persons belonging to this parish, have, since their recent establishment, manifested a zeal and ardour in the cause of Zion, worthy of better days; They regularly meet and hold divine service on Sunday. Notwithstanding their exertions to procure a Clergyman, they have hitherto been unsuccessful.

Mr. Chase succeeded in organizing a parish in Columbus, by the name of Trinity Church; and another in Delaware, by the name of St. Peter's Church. These, together with a small parish at Norton and Radner, formed last summer by Col. James Kilbourn; a very respectable parish.

in Berkshire, formed by the Rev. Mr. Searle; and the parish of St. John's Church, Worthington, constitute the present cure of Mr. Chase. In his cure, comprehending these last named parishes, he has baptized rising of a hundred persons; and, at stated times, administers the Holy Communion to about sixty-five.

Notwithstanding the many difficulties incident to infant parishes in new settled countries, there is, under the smiles of a benignant Providence, much to cause the heart of a Christian to rejoice for the present, and to take courage for the future. A Bible and Prayer Book Society has been formed in Worthington and vicinity, of much promise; and a Female Tract Society, under the direction of the Rector of St. John's Church, is recently organized, and bids fair to be very useful.

The constant accession to the number of communicants at the Altar, as well as the awakened attention of the congregations in general, to the necessity of Holy Baptism, and other ordinances of the Gospel, afford great cause for gratitude to the divine Head of the Church, for the operations of his grace, and prompt the ardent prayer for future blessings.

P. CHASE.

The Committee appointed to "Suggest measures for the Support of the Episcopate," made report; on which, *Resolved*, That this Convention do appoint a Committee consisting of gentlemen from different parts of the state, who shall be earnestly requested, jointly or severally, to digest a plan or plans for the support of the Episcopate of this state, and to report at the next Convention.

Whereupon the following persons were appointed; viz. the Rev. P. Chase, the Rev. R. Searle, Nathan Stone, and Arthur St. Clair, Esqrs. Cincinnati; Benjamin Gardiner, Esq. Columbus; James Kilbourn, and Chester Griswold, Esqrs. Worthington; John Matthews, Esq. and Dr. Conant, Zanesville; Solomon Griswold, Esq. Windsor; Turhand Kirkland, Esq. Poland, Trumbull county.

On motion, this Convention adjourned till to-morrow, 9 o'clock.

January 7, 1818.

The Convention met pursuant to adjournment. After prayers being read by the Rev. P. Chase, the minutes of the Convention were read.

*Resolved*, That this Convention view with lively emotions of pleasure, the flourishing, though infant state of our Church in Ohio; and that they earnestly recommend to the several parishes in the state, that each send at least one delegate to the next Convention, to meet at Worthington, on the first Monday of June next.

*Resolved*, That the minutes of this Convention be referred to a Committee of three for correction and engrossing: and

the same Committee shall then take steps for the printing and distribution of the same. The following gentlemen were appointed: The Rev. P. Chase, the Rev. R. Searle, and E. King.

On motion, this Convention adjourned without day.

Signed, PHILANDER CHASE.

*President of the Convention.*

DAVID PRINCE, *Secretary.*

EDWARD KING, *Assistant Secretary.*

#### CONSTITUTION.

*Art. 1.* This Convention shall consist of the Bishop, Presbyters, and Deacons, and Lay Delegates of the Diocese of Ohio, in communion with the Protestant Episcopal Church in the United States of America. If there be no Bishop for the time being, the oldest Presbyter present shall cause the Convention to be opened with prayers, and preside himself at the same.

*Art. 2.* The Presbyters and Deacons of this Church, in order to be qualified for a seat in this Convention, must show that they have been regularly admitted, or settled as officiating ministers in some parish or congregation in this diocese or state, in communion with this Convention; or that they are employed as missionaries under the direction of this Convention; or that they are the stated professors or teachers in some College, or incorporated Academy of learning, in this state. The Lay Delegates must show that they have been duly chosen or appointed by the Congregation or Vestry of the Church which they represent.

*Art. 3.* The Bishop has power to call special Conventions, when, in his opinion, it is necessary for the good of the Church, or when applied to for that purpose by the Standing Committee; and, in case of a vacancy of the Episcopate, the Standing Committee, on urgent reasons, may call a special Convention.

*Art. 4.* There shall be an annual Convention of the Church in this diocese or state, on the first Wednesday of June in every year, in the town of Worthington; the time and place, however, subject to be altered by the Convention, provided such alteration be on the minutes of the Convention, and due notice thereof given to the several parishes.

*Art. 5.* At every annual Convention a Secretary shall be appointed to record all proceedings of the Convention, to preserve their Journals, and hand them to his successor; and give notice to the clergy and parishes of the meetings of the Convention.

*Art. 6.* The Standing Committee of this diocese or state shall be chosen by the annual Convention; they shall consist of two or more Presbyters, and two Laymen.

*Art. 7.* All officers of this Convention or diocese shall be elected by ballot, and

a majority of the whole shall decide. In the choice of a Bishop, the Clergy and Laity shall vote separately; the Clergy individually, and the Laity by congregations; and a concurrence of a majority of each order, shall be necessary to constitute a decision.

*Art. 8.* A proposition to alter this Constitution shall be inadmissible, unless made in writing, and approved by two thirds of the Convention. If so made, and so approved, it shall lie over to the next Convention; and if again approved by the next Convention, by a majority of the two orders of Clergy and Laity, voting separately, the amendments shall take place, be valid, and obligatory.

#### EASTER.

THE day on which Easter falls in the present year having become a subject of considerable conversation and discussion, the following remarks may be useful:

1. The *precise day* on which Easter is observed, ought *not* to be deemed a matter of *primary importance*. The celebration of the event which the day commemorates with suitable reverence and devotion, is all that can be of real moment. For

2. There is no standard by which to determine the day on which the resurrection of Christ is to be commemorated, but *ecclesiastical usage and institution*; and for a long period, ecclesiastical usage in this point, differed in different places. The *observation of the festival* may, indeed, be traced to the *apostolic age*. But, for the three first centuries, the Eastern or Asiatic Churches, and the Western Churches, celebrated the festival on different days. Both considering that it was a feast corresponding to the Jewish Passover, Christ being the true Paschal Lamb, and also that he was crucified at the time of this Jewish festival, commemorated his resurrection about the same period. But the Eastern Churches observed Easter on the third day after the Passover, which was on the 14th day of the first month of the Jewish year, that is, the first moon after the vernal equinox, and thus frequently commemorated the resurrection on other days of the week than Sunday. The Western Churches, on the contrary, celebrated this festival on the *first Sunday* after the Jewish Passover.\*

\* The Eastern Churches celebrated, on the 14th day of the first Jewish month, what was called a paschal

This difference in the observation of the day gave rise to great controversies, both parties pleading tradition in support of their respective days.

3. The council of Nice, in the year of our Lord 325, determined these controversies by decreeing, that *Easter should be celebrated on the Sunday next after the full moon happening upon or next after the 21st day of March*, which then was, and it was supposed always would be, the vernal equinox.

Several principles appear to have governed in forming this rule. 1. That Easter was to be celebrated about the period of the Jewish Passover; 2. and yet in order that the Christians should not symbolise with the Jews, that Easter should not be celebrated on the *precise day* of the Jewish Passover; 3. and that as the Christian Sabbath was changed to the first day of the week, or Sunday, in testimony of our Lord's resurrection, this event should be celebrated on that day.

4. The rule established by the council of Nice, is that by which all Churches are now governed in the observation of Easter. But in the application of this rule, difficulties arose and still exist. As the lunar year and the solar year do not coincide; as, therefore, the first full moon after the 21st March is not always on the same day; as, from the difference between the civil year and the solar year, the vernal equinox did not always happen on the 21st March, but gradually anticipated that day; the time of observing Easter, which necessarily varied in different years, anticipated also, in several centuries, owing to the anticipation of the vernal equinox, the time designed for its observance by the council of Nice. This deviation in the observance of Easter from the original institution, was in some measure corrected by the *Gregorian calendar*, which adapted, as nearly as possible, the civil to the true solar year. The method for the observance of Easter, founded on the rule of the council of Nice, was continued, subject to the corrections of this calendar. But this

feast, in commemoration of the death of Christ; and hence were called *Quatuordecimans*. The Western Churches celebrated the same feast on the 15th, and hence were denominated *Quintadecimans*. The festival of the resurrection, however, appears to have been celebrated on the days mentioned above.

method is not quite exact, nor can any practicable method be so, from the difficulty of making a true equation of time, or of adapting exactly the civil to the true solar year, and the civil and solar year to the lunar. Owing to this difficulty, the method for finding Easter laid down in the tables in the Book of Common Prayer, which are as accurate as is practicable, being founded on the Gregorian calendar, which is the notation of time now used, gives a day for Easter, which deviates from the rule established in the same Prayer Book. By this rule, as the first full moon after the 21st of March, happens on the 22d, which is Sunday, Easter-day is the Sunday after; but, according to the tables, Easter falls on the 22d. The tables being constructed on the correct principles of the Gregorian calendar, we adhere to the result which they give; and the deviation to which they lead from the rule is unavoidable.

5. Lastly, then; it may be observed, that *all which is of importance is secured by observing Easter on the 22d of March in the present year.* We commemorate the event; and we commemorate it on the same day with the great body of Christians who celebrate this festival—that is, with all the Western Churches; for it ought to be observed, that the Gregorian notation of time is not yet adopted in Russia.

For the further satisfaction of our readers, we recommend to their perusal the following judicious articles which have appeared in the newspapers.

—  
From the *Evening Post*.

Mr. Coleman,

Your late correspondent, under the signature of "Conjecture," has given an ingenious but not correct explanation of the deviation this year from the strict rule of fixing Easter. The civil and ecclesiastical day are one and the same; the astronomical day does not enter into the account. The truth is, it is one of those minute deviations from the strictness of the principle, which is necessarily inherent in every practical rule, applied to so complex a subject as the regulation of the calendar. Macclesfield, president of the Royal Society, at the time of introducing the Gregorian style into England, says—"though the Gregorian method of finding the time of Easter be not quite

exact, but is liable to some errors, yet all other practical methods of doing it, would be so too." Indeed, those acquainted with the subject know, that the most exact notation of time, is but an approximation to the truth: except for a passing moment, we are always either too fast or too slow.

The rule for finding Easter was first adopted at the council of Nice, A. D. 325, in order to create uniformity in the time of holding it. In doing this, they fell into two errors: First, in supposing their notation of time was so exact, that the vernal equinox would always fall, as it did that year, on the 21st March, which led them to put that date in their rule, instead of the vernal equinox. Secondly, in adopting the cycle of nineteen years, as the period of time in which the motions of the sun and moon passed through all their variations, and met again in conjunction: to this circle of years had been affixed by Meton, a succession of numbers called the golden numbers, and upon his calculations they established the tables for finding Easter for the future. The consequence of the first error was, that the Julian calendar, on which they went, falling behind the real time 11 min. 5 sec. every year, in 400 years carried them backward more than three days; which error amounted in 1752, when the new style was introduced into England, to 11 days. The consequence of the second error was this: in 19 Julian years, the new moons would fall earlier than the calculation nearly one hour and a half, making an error of one day in 310 years. The inconvenience resulting from this erroneous calculation was so sensibly felt, that in 1582, under the patronage of Gregory XIII. who then filled the papal throne, a reformation in the calendar was introduced, approximating to the truth, but still not exact. This did not find its way into England until 1752, when the civil notation of time had fallen back 11 days, and the ecclesiastical had advanced 3 days; so that the calendar was corrected by advancing the civil notation 11, and the ecclesiastical 8 days.

It is on these principles, therefore, that the tables for finding Easter have been constructed, and not on the precise calculation of the individual full moons. That they sometimes vary, is well known; but those slight variations are more than compensated by the advantage of a general rule; which we know to be as accurate as the case admits of, since it is the result of the combined science of the greatest astronomers for 1500 years.

The Episcopal Church have, therefore, sir, fallen into no error: to secure uniformity in the celebration of Easter, they have adopted a rule as perfect as the nature of the case admitted of. The variation

of this year was not the result of error or ignorance, but foreseen and acknowledged ever since the adoption of the Gregorian calendar. All the tables since that time, give the 21st March as the Paschal full moon for the year 1818; although by calculation they were aware that it actually fell 9 hours 4 minutes later.

The rule, and the principle of a rule are two different things. In morals, indeed, the rule is interpreted by the principle, but in things arbitrary, it supercedes it. Thus, in the present case, although the principle of the rule be the full moon of the vernal equinox, the rule itself is that equation of time which has been formed upon it.

The reason for selecting the vernal equinox as the criterion, was to keep Easter-Day as near as possible to the period of the Jewish Passover. The motive for the adoption of a general rule, was the preservation of uniformity. Both these are attained: Easter is celebrated as near as possible to the period of the year in which the blessed event it celebrates actually took place; and all Churches that keep it at all, keep it on the same day. All, therefore, that is important in the rule, is preserved; the theory on which its first framers went, is to us a matter of little importance.

#### AN EPISCOPALIAN.

*From the Philadelphia United States Gazette.*

*Easter-Day, 22d of March.*—Doubts have been expressed as to the day on which this Festival will fall in the present year. It is desirable, on every account, that they should be cleared away; and to assist in doing this, the following remarks are submitted to consideration:

Easter; the Christian Passover, is substituted in the place of *Pesach*, the Jewish Passover, which was ordained to commence on the 14th day of the first month in every year. As the Jewish months were lunar, they began with every new moon, and, consequently, the full moons happened on the 14th day of every month; and the month in which the full moon happened at the time of the vernal equinox, or whose full moon next succeeded it, was the first month of their year. Easter-Day, strictly conforming to the time of the Jewish Passover, according to the manner of reckoning among the Jews, would, it is believed, happen in the present Christian year on the 21st day of April. The accuracy of this supposition, however, is not important in relation to the main object of inquiry as not only the Christian mode of calculation, prefixing the time of the full moon, but the day of the week for celebrating Easter have long varied from the Jewish Passover.

Before the sitting of the Council of

Nice, (A. D. 325,) the Christian Churches were divided as to the day of the week upon which Easter should be celebrated, the Asiatic Churches contending that it should be kept on the day of the Jews Passover, on whatever day of the week it might fall; while the others, and especially those of the west, in conformity, as they alleged, to Apostolic tradition, fixed its celebration on the same day of the week (Sunday) when the Resurrection, which the Festival is designed to commemorate, happened. This, however, was finally settled by the Nicene Council, who, adopting the opinion of the Western Churches, decreed that thereafter Easter-Day should be celebrated, not on the day of the full moon, but on the following Sunday. Conformably to which; the rule laid down in the calendar is, that "Easter-Day is always the first Sunday after the full moon which happens upon or next after the 21st day of March. And if the full moon happens upon a Sunday, Easter-Day is the Sunday after."

The old Calendar and Tables for finding Easter was made in conformity to this rule, founded upon the decree of the Council of Nice; but for the purpose of fixing the time of the full moon they were calculated upon the supposed accuracy of the *Metonick Cycle*, agreeably to which, the members of the Council and their cotemporaries thought that; after every revolution of 19 years, the new and full moons would always fall on the same days of the year that they had in the preceding 19 years. This mode of calculation was sufficiently accurate at the time; but as in fact the Metonick Cycle proved to be incorrect, the new and full moons not happening on the same days in the year after every revolution of 19 years, but falling short nearly one hour and a half, the old Calendar and Tables became more and more erroneous in their exhibition of the times of the happening of the new and full moons, and consequently in the fixing of Easter.

To correct this error, the 3d section\* of the "act for regulating the commencement of the year, and for correcting the

\* The prefatory part of the section is worthy of notice.—"And whereas according to the rule prefixed to the Book of Common Prayer of the Church of England, Easter-Day is always the first Sunday after the first full moon which happens next after the one and twentieth day of March; and if the full moon happens on Sunday, Easter-Day is the Sunday after; which rule was made in conformity to the decree of the General Council of Nice, for the celebration of the said feast of Easter: And whereas the method of computing the full moons, now used in the Church of England, and according to which the table to find Easter for ever, prefixed to the said Book of Common Prayer is formed, is, by process of time, become considerably erroneous: And whereas a Calendar, and also certain Tables and Rules for the fixing the true time of the celebration of the said feast of Easter, and the finding the times of the full moons, on which the same dependeth, so as the same shall agree as nearly as may be with the decree of the said General Council &c." It is to be remarked that this statute is expressly extended to this country.



Calendar *now* in use," (24 Geo. 2. A.D. 1751) provides that the feast of Easter shall be no longer kept according to the table prefixed to the Book of Common Prayer as it was then published, and that the table, as well as the column of golden numbers therein prefixed to the respective days of the month in the Calendar, shall be left out in all future editions of the Book of Common Prayer; and then declares that the new Calendar Tables and Rules thereunto annexed, shall be prefixed to all future editions; and that after the second day of September, 1752, the feast of Easter shall be observed according to the said new Calendar Tables and Rules, "that is to say, on the same respective nominal days on which the same are *now* kept and observed, but which, according to the alteration by this act intended to be made, will happen eleven days sooner than the same now do."

That it was foreseen that the Calendar, Tables, and Rules annexed to the statute would not conform precisely to the Almanack or astronomical observations, will appear by consulting the publications of the day; and that they do not we now find by experience, still they furnish us with the only authority by which we can fix upon the day of the full moon, which is to regulate the celebration of the Resurrection; and "to understand them aright, it must be supposed that by the full moon is meant the time as found by the golden numbers affixed to the Calendar, in the Common Prayer Book, and not to the true full moon as found in the Almanack, or by astronomical observations." According to these, the full moon for fixing Easter would fall on the 22d of March; but according to the golden numbers, it will fall on the 21st of March, and, therefore, the 22d of March being Sunday, is Easter.

This result is confirmed by a reference to the Calendar Tables and Rules, both in Pickering's and Rughead's editions of the Statutes at large, and in those prefixed to Reeve's edition of the Book of Common Prayer, (believed to be among the most correct,) and the Oxford edition of 1769; and also to a new table, first published in a late Oxford edition, which was calculated to begin after the year 1804, where that annexed to the statute ends.

A LAYMAN.

#### HYMN TO THE DEITY.

(From "Soleil Poems, translated from the Greek of Synesius and Gregory Nazianzen.")

THEE, peerless monarch of the sky,  
My soul aspires to glorify,  
And, swelling with immortal verse,  
Immortal wonders to rehearse,  
Through thee the tide of praise is roll'd;  
The seraphs strike their chords of gold,  
And wake the anthem, soaring high  
With inspiration's ecstasy;

Whilst angels, quickened by thy glance,  
Circle the throne in mystic dance.

Through thee the seasons 'gan to roll,  
Exulting in their Lord's controul:  
With golden flowers the starry train  
Enwreathed the fair æthereal plain;  
Flamed high the sun in glory bright;  
Look'd forth the moon with softer light;  
The lovely shepherdess of night;  
And, born Jehovah's works to scan,  
Uprose creation's wonder, man,  
Uniting in his complex form  
Mild reason's calm, and passion's storm.  
Thou, O my God, createdst all,  
The highest heaven, this earthly ball;  
Within thy breast the whole designing;  
By thy sole power each part combining:  
At thy command the work's begun!  
At thy command the work is done!

Jesus, I hail the word divine,  
In whom his Father's glories shine;  
By nature equal, God supreme,  
Of angels and of men the theme;  
By whom dim Chaos back was driven,  
When through the void the expanse of  
Heaven

He spread, and framed our earthly ball,  
That he might rule, the Lord of all.  
His Holy Spirit I adore,  
The embryo deep who brooded o'er,  
And still, with kind parental care,  
Inspires and aids the Christian's prayer.  
Tremendous power!—I hail in thee  
A true and living Trinity!

Father of all, through every hour  
May I proclaim the Triune power  
Enshrined in deepest mystery!  
May every thought which leads from thee,  
And lures the wavering mind to stray,  
Like morning vapours melt away!  
So may I lift my hands to Heaven,  
In trembling hope to rise forgiven!  
So may I feel the vital flame,  
And glorify my Saviour's name!  
With holy zeal may I adore him,  
And bending in the dust implore him,  
That, when he rears his throne sublime  
Wreathed with the spoils of death and time.  
As King, as Lord, as God to reign,  
He may receive his child again,  
And shield him from eternal pain.

Grant me, O God, in Judgment's hour,  
Alone to feel thy saving power;  
Let mercy's ray unclouded shine,  
And the full stream of grace be mine;  
For grace and mercy dwell with thee,  
Throughout thy own eternity!

THE Rev. Dr. BOWEN, late Rector of Grace Church, New-York, has been elected Rector of St. Michael's Church, Charleston, and Bishop of the Protestant Episcopal Church in South-Carolina. It is presumed his consecration will take place on his return to the northward.

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[Vol. II.

**BRIEF HISTORY of the Jesuits.**

(Compiled from late English Publications.)

**IGNATIUS** Loyola, the founder of the order of Jesuits, was born in Spain, in 1491. An accident which happened to him at the siege of Pampluna, in 1521, was the original means of raising him to the eminence which he occupied as the patron of a new Society, which soon eclipsed the existing institutions dependent on the Church of Rome. His right leg having been broken, was unskilfully treated. During the slow progress of his cure, he met with a life of the Saints, written in a romantic style, the reading of which most powerfully impressed his mind, and excited his inclination to seek distinction as a religious devotee and adventurer. He retired from the military profession, and employed himself in endeavouring to obtain disciples. After having experienced various obstacles in the expected accomplishment of his projects, and being deserted by the first converts which he had obtained in Spain, he succeeded at Paris in acquiring Le Fèvre, who had been his private tutor, and Francis Xavier, who afterwards became so much celebrated as a missionary: to these he soon added Lainez, Salmeron, Bobadilla, and Rodriguez. Accompanied with these disciples, he repaired, on the day of the Assumption, 1534, to the church of Montmartre, near Paris, where, after mass, the whole seven, with a loud and distinct voice, took a vow to undertake within a prescribed time, a voyage to Jerusalem, for the conversion of the Infidels, to abandon every thing they possessed in the world, except necessaries for their voyage, and in case they should be unable to accomplish this object,

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to offer their services to the Pope, and to proceed under his orders wherever he might think proper to send them. After interposing some considerable delay, during which the proposals of Ignatius were submitted by the Pontiff to the examination of three Cardinals, Paul III. confirmed the Institution by a Papal bull, dated the 27th of September, 1540. The Society of the Jesuits thus received its establishment, and the zeal of its founder and his coadjutors, pushed on its fortunes with a rapidity which soon raised it to a height from which it looked with proud superiority on every institution that Papal authority had incorporated, surveyed its own advantages, and prepared its attacks on the liberties and peace of mankind. Power and dominion were the objects to which the whole of its energies were directed. These it sought *per fas et nefas*: it employed a policy and a morality in the order of its means, which unequivocally proclaim its true character, and identify its origin and its designs with a wisdom the reverse of that which cometh from above. Never was prostitution carried so far towards its utmost point of profligate and shameful daring, as when the name of Jesus, the meek and Holy Saviour of men, was assumed as the appellation of this Society, originally conceived in the mind of a fanatic, and patronised and supported by Papal tyranny, for purposes of guilt and mischief!

The progress of the Jesuits, and the extent of their acquisitions, may be learned from the following statement.

In 1540, when they presented their petitions to Paul III. they only appeared in the number of ten. In

1543, they were not more than twenty-four. In 1545, they had only ten Houses: but in 1549, they had two Provinces; one in Spain, and the other in Portugal, and twenty-two Houses: and at the death of Ignatius, in 1556, they had twelve large Provinces. In 1608, Ribadeneira reckoned 29 Provinces, and 2 Vice Provinces, 21 Houses of Profession, 293 Colleges, 33 Houses of Probation, 93 other residences, and 10,581 Jesuits. In the Catalogue printed at Rome, in 1629, are found 35 Provinces, 2 Vice Provinces, 33 Houses of Profession, 578 Colleges, 48 Houses of Probation, 88 Seminaries, 160 Residences, 106 Missions, and in all, 17,655 Jesuits, of whom 7870 were Priests. At last (according to the calculation of Father Jouveny) they had in 1710, 24 Houses of Profession, 69 Houses of Probation, 340 Residences, 612 Colleges, of which above 80 were in France, 200 Missions, 157 Seminaries and Boarding Houses, and 19,998 Jesuits.

The Jesuits formed their first establishment in Portugal. In 1550, they succeeded in obtaining from Henry II. of France, through the influence of the Cardinal of Lorraine, into whose favour Ignatius had insinuated himself at Rome, permission to erect a House and College. They found access into Spain almost as soon as they commenced their operations; and at Rome, during the life time of their founder, they accomplished the erection of two superb Roman and German Colleges, and a commodious country-house, for the advantage of the air. These establishments were afterwards enlarged, and accommodated about six hundred of their members at Rome, whence they directed an agency over the world at large.

The new Society excited the alarm of many individuals of the Romish Church, and appeared, to different incorporated bodies and other assemblies, too formidable and too questionable, to be permitted to proceed in its plans without notice. We are so well acquainted with the jealousies and oppositions of the different orders of the Roman Catholic devotees, as to

believe it to be a very possible circumstance, that the resistance offered to the attempts of the Jesuits to establish themselves, might proceed from motives not altogether pure; it would, however, be unwarrantable to attach this character to every instance of opposition, and we may evidently presume, that in some cases the apprehension of danger was the real conviction of good minds. A better principle, we would hope, than that which receives its satisfaction from the security of external forms of religion, and which trembled less for the dangers of the Church of Rome, than for the freedom and happiness of mankind, armed some superior minds with determined resolution to oppose the pretensions of a novel and dangerous institute. Melchiorcano, a Dominican, distinguished for his learning and piety, publicly declared, when the Jesuits thought to establish themselves at Salamanca, 1548, that he saw in the Society "the marks which the Apostle had assigned to the followers of Antichrist," and avowed that he thought himself obliged to warn the people, in order that they might not suffer themselves to be seduced. The Faculty of Theology at Paris, after a long-continued discussion, pronounced the following decision, on the 1st of December, 1554.

"This new Society" (say they) "appropriates particularly to itself the unusual title of the name of Jesus, receives with the greatest laxity, and without any discrimination, all kinds of persons, however criminal, lawless, and infamous they may be—it withdraws from the obedience and submission due to Ordinaries—unjustly deprives both temporal and spiritual Lords of their rights—brings disturbance into every form of government,—and occasions many subjects of complaint, many law-suits, contentions, jealousies, and schisms, among the people. The Society, therefore, appears to us to be dangerous in all that concerns the faith, calculated to disturb the peace of the church, to overturn the Monastic Order, and more fit to destroy than to build up."

To disturb the peace of the Church,

and to overturn the Monastic Orders; were, in the view of these *Theologues*, dreadful evils: attempts of this kind were regarded by them with terror, only as they pointed the appeal directly homewards and interested the selfish feelings. Had the inroads of the Jesuits threatened no greater damage, they would not have prepared for them the condemnation apporportioned to criminal proceedings. A more justly alarming and correct opinion of the new Society, was declared by George Bromswell,\* the Catholic Archbishop of Dublin, in 1688, whose words are given in the following very remarkable passage.

"These is a fraternity which has lately arisen, called the Jesuits, who will seduce many; who acting, for the most part, like the Scribes and Pharisees, will strive to overturn the truth: they will go near to accomplish their object, for they transform themselves into various shapes: among Pagans, they will be Pagans; among Atheists, Atheists; Jews among Jews; and Reformers among Reformers, for the sole purpose of discovering your intentions, your hearts, and your desires. These persons are spread over the whole earth: they will be admitted into the councils of Princes, which will, however, be no wiser from their introduction; they will infatuate them as far as to induce them to reveal the greatest secrets of their hearts: they will be in no way aware of them. This will be the consequence of their advisers neglecting to observe the laws of God and of his Gospel, and conniving at the sins of Princes. Notwithstanding, God will, in the end, in order to avenge his law, cut off this

Society even by those who have most supported and employed it; so that, at last, they will become odious to all nations."

Lainez, the oldest of Ignatius's companions, a subtle character, and one who appeared to have had the greatest share in all the operations of Ignatius, caused a General Assembly to be convened for the election of a General! and, in the mean time, he succeeded in obtaining for himself the appointment of Vicar General, to govern during the interregnum.

As soon as the Deputies appeared at the General Assembly, that skilful politician made them sign a kind of Formulary, the principal article of which was, that no other business should be proceeded on by the chapter, until a General should be elected.

Pope Paul IV. having seen, however, with jealousy, that the authority of the General of this Order, over his subjects was parallel with his own, had appointed Cardinal Pacheco to represent him at the Chapter, and to signify to it his determination; which was, first, that the Generalship should not be perpetual, but only for three years, as in many other Orders; and, secondly, that the Jesuits should join in the public service of the Church, as was practised by other Orders.

With a view to get rid of both these conditions, the Jesuits represented that they were unable to discuss any subject until the election of a general had taken place; they were therefore suffered to proceed to it, and on the 2d of July, 1558, the choice fell upon Lainez.

The election being once decided, no respect whatever was paid to the two demands of the Pope; he was much incensed at this; and when the new General came with many of his Order to announce the election to Paul IV. he treated them as rebellious subjects, and fomentors of heresy, on the ground of their refusal to celebrate Divine Service in common. He also declared to them, that he objected to the Generalship continuing more than three years.

Notwithstanding this decision, and the formal notice which was given to

\* Varan's *Annals of Ireland*, reprinted at Dublin, in 1705, is the authority for the preceding statement. A copy of the very curious discourse from which a part is quoted in the above extract, is inserted in the *Harleian Miscellany*: (Vol. V. p. 566.) it is there said to have been preached in Christ Church, Dublin, on the first Sunday after Easter, in 1551. The Archbishop's name, as affixed to the Sermon, is Browne: he was preferred to the Archiepiscopal See of Dublin, in 1534, and was the first in Ireland who embraced the Reformation.

them on the part of the Pope, by Cardinal Trani, the Jesuits passed a Decree, on the 24th of August, 1558, pronouncing that the Generalship should be perpetual; and on the 25th they presented a Memorial to the Pope,\* in which they observe that they could not avoid declaring that it was more advantageous for the Society that the General should not be changed during his life: we are, however, they added, obedient children, and quite ready to observe what your Holiness shall command. Their only object in these specious professions, was to amuse Paul IV. who was sufficiently advanced in life to lead them to hope that he would never see the end of the first three years. They were not mistaken; the Pope died shortly after, and the Generalship has remained perpetual ever since.

Lainez was soon afterwards, (in 1562,) commissioned by Pope Pius IV. to the Council of Trent, where, to the surprise and offence of many of its members, he gave full demonstration of the subserviency of his Order to the cause of Papal despotism. With consummate boldness he supported the paramount authority of the Papacy over Bishops and Councils, and defended the abuses of the Court of Rome. It was this complete devotedness to the interests of the Papacy, which obtained for the Jesuits the favour and protection of the head of the Romish Church. In times less alarming to the sovereignty of Popery, the patrons of the Order of Jesuits might, in seeking to obtain its establishment, have had to contend with insuperable difficulties. In the progress of the Reformation, however, the Conclave perceived a greater danger threatening its destruction, than it could discern in the proceedings of an Order composed of Romish devotees, though it might have been alarmed by the demand of the singular privileges claimed for the new institute. The German Princes were determined in their support of Protestantism, and a large part of the

population of their states was detached from the Papal dominion; France was already shaken with religious agitation; the light of the Reformation was diffusing itself widely in England; and other countries; and that was now the policy to be adopted at Rome, which could best prevent further defections, and, if possible, be successful in regaining its lost influence.

The Jesuits proceeded with rapidity in their course towards the objects at which their ambition aimed. Repulses only served to stimulate them to fresh efforts; they returned with recruited energies to their attempts, which, in too many instances, were successful in raising them to a "bad eminence." They intrigued for influence in every situation to which they could find access, and took care that no opportunity of introducing themselves into important situations should be lost. They became Confessors to Kings, Queens, and Statesmen, whose consciences they directed for the advancement of the most unhallowed ends. The Jesuits La Chaise and Le Tellier, were successively Confessors to Louis XIV. The latter of them, it will be remembered, signalized himself by taking a conspicuous part in that infamous measure, the Revocation of the Edict of Nantes. For subtilty and treachery, for bad ends and bad means, for the flagrant dereliction of all principles of honesty and honour, for guilty speculation and iniquitous practice, the Jesuits have been pre-eminent.

#### THE PASSION OF CHRIST.

If you look upon Christ preparing for his passion, it seems his only and most pleasing design; as he came into the world for that end, so his whole life before it was but a prologue to it, only a walk to mount Calvary, it was his extreme desire. *I have a baptism to be baptized with; baptized, indeed, with fire and his own clotted sweat of blood; yet this baptism, how am I straitened till it be accomplished.* Luke xii. 50. He had longing thrown

\* See the Decree and Memorial in the "Recueil des Decrets de la Premiere Congregation." p. 44, edit. 1635.

after it; he did as much desire it as a woman to be delivered of her burden. Nay, it was his contrivance; he did lay plots that he might not escape it; for when a glorious miracle had broke from him, that did extort the confession of his deity from men and devils, he charges these to hold their peace, and bids the other tell it no man: one reason of which was, lest the knowing him to be the Son of God should hinder him from suffering. He gives it himself. Luke ix. 21, 22. *he straitly charged and commanded them to tell no man that thing, saying, the Son of man must suffer many things, and be rejected; now should they know I were the Son of God, they would not crucify the Son of glory.* You see what care he takes lest he should not suffer: and just before his passion he came in triumph to *Jerusalem*, with songs and joy about him, as if death were the only pleasant thing, and his passion so desirable, that he would go ride to meet it, which he never did at any other time. And add to all this that the person was the Son of God, to whom nothing could be truly insupportable; yet when this person comes to meet it, see how he entertains it, *his soul is exceeding sorrowful*, he fell on his face to pray against it, and while he was in this condition an Angel from heaven came to strengthen him, yet he is still in an agony, and prays more earnestly, and his sweat was like drops of blood. Now it was the sense of sin upon him that made his blood run out in clots, as it were flying from that sense; it was the apprehensions of the guilt imputed to him, and the wrath which he knew was due to it, did make him apprehend his God (who was himself) was gone from him, made him cry out, *My God, my God, why hast thou forsaken me?* Now to say that all this dread were from the mere apprehension of death, were horrid blasphemy; the meanest martyr was never guilty of so much weakness. No, it was from the sense of the iniquity that was upon it; it was because he was made sin for us; he was a man of sorrows, saith the prophet *Isaiah*, because in representation he was a man

of sins, for he bore our iniquities, saith the same prophet ch. 53. *The Lord had laid upon him the iniquities of us all*, and therefore he was oppressed. And so I have made it appear, that sin is the sting of death more than if yourselves did feel it by an experimental despair: for it is more that sin should make death terrible to the Son of God, than that it should make it insupportable to you. And, therefore, before death seize you, and prostrate you into his dust, this consideration may humble you into the dust and ashes of repentance; this I say, if sin were a sting that made death so insupportable to Christ, what will it be to us? If the apprehension of it, when it came armed only with the imputation of our guilt, (for he himself knew no sin) was so terrible to the Son of God, how shall we stand under it, when it brings all our own iniquities to seize upon us? If he that was a person of the Trinity could not bear the weight, how shall we sink under it? That which made our Jesus in an agony, as if he meant to pour out his soul in his sweat, and pray, and cry out, and die, will certainly be to us most infinitely beyond sufferance. Alas! what then will be our hope? We have certainly none, except we can by faith and repentance rid ourselves of this sin, which is the sting of death, and makes it to be thus intolerable. [Allestree.]

An Easter Prayer after receiving the Holy Communion.

O Holy and eternal Saviour, who art made both Lord and Christ, and by thy resurrection didst manifest the omnipotency of thy person, the truth of thy promises, and open a way to the everlasting glory and salvation, which thou hast prepared for them that give themselves up to serve and worship thee their Lord and God; pour down that blessed influence of this thy resurrection on our hearts, in raising us from the death of sin to the life of righteousness. Be thou our Lord and Christ, ruling us by thy laws, saving us by thy grace, and by thy spirit applying the mercies of thy

death, and so making us partakers of thy resurrection; therein turning us from our iniquities, hereafter in raising us to glory. O Lord we have this day made a covenant of this with thee, and signed the articles of it in the blood of our God, swore to them at the altar: give us grace, we beseech thee, to use the strictest care and watchfulness in our endeavours to perform with thee. Regard not how we have in times past only mocked thee sacredly in these performances. O let it from this day be otherwise. We have been only on a stage of religion, when we are at our devotest performances; and having turned our backs unto the church, turned them also to our duty, put off the vizards of religion, and we untired ourselves of all our piety almost as soon as the exercises of it were done; and howsoever we tied ourselves, our froward wills have been too strong for all our obligations, and burst out of them, broke all thy bonds asunder, and cast away thy cords from us; although we tied them with all things that were most solemn and most sacred, vows and oaths, and tied them before the body of our crucified Lord and Saviour, with the body and blood of Christ in our hands, as if we had no other desires, no other cares that should do us good, than as we were careful to keep those resolutions and vows; and yet, O Lord, we did let them instantly loosen and slack, pass by and fail. Yea we did break them wilfully, and would not be held in by thine or our own bonds. O Lord, if thou look upon us in this guilt, sure thou wilt have no more to do with us, such false and perjured vow-breakers. But, O look upon us in thine own blood, which thou hast bid us pour out still to establish and renew our covenant with thee; and let this covenant, wherein we have now taken thee to be our Lord and God, and taken thee who art so in us, remain inviolable: be there then with thy power and authority, subdue our hearts and our desires, and bring them under the obedience of thy laws. Thou that art God Almighty, that didst conquer Death and Satan, bring

it to pass that none of them prevail against thee now in our souls, where thou art: but use thy strength, O Lord, to drive their power thence, that thy servants and thy people may not be enslaved to corruption and ruin, nor thy enemy gain souls from thee, which thou hast purchased with thy blood, that we having attained thee for our Lord and God, may claim the privileges of thy people here, have the watches, and cares, and securities that thou layest out upon thy treasures and the jewels of thy crown; and by thy body and thy blood being made one with thee, and thou being ours, all things may be ours, thy grace here and thy joys hereafter; thy Spirit may be ours, and thy Heaven ours; and we in thee and thou in us, may all enjoy thy Kingdom, Power, and Glory, for ever. [Alleluia.]

**REPORT of the Proceedings of the Society (in England,) for Promoting Christian Knowledge, for 1817.**

(From the Missionary Register.)

**DIOCESAN AND DISTRICT COMMITTEES.**

AFTER a review of the proceedings, during the year, of the Committees at home, in the order of the respective Diocesses in which they are established, the report reviews those in the Diocesses of Nova-Scotia and Calcutta.

We shall extract the whole of what relates to India.

In the Diocess of Calcutta, through the active superintendence and patronage of the Lord Bishop, the designs of the Society, in the establishment of Diocesan and District Committees, have been carried into full effect.

**CALCUTTA DIOCESAN COMMITTEE.**

In the last Annual Report, the General Board had the satisfaction of stating, that the Primary Meeting of the Diocesan Committee at Calcutta took place on the 22d of May, 1815. At this meeting, among the Resolutions adopted, all tending greatly to promote the several views of the Society, was the following:—"That the Reverend the Archdeacons of Madras and Bombay be respectfully requested to take such steps for the establishment of District Committees, upon the plan of, and in connexion and correspondence with, this Diocesan Committee, in the respective

Archdeacons under their jurisdiction, as shall seem to them most expedient and effectual, for carrying the exertions of this Committee into every part of the Diocess."

**MADRAS DISTRICT COMMITTEE.**

This request of the Diocesan Committee was, with much readiness, complied with, by the respective Archdeacons; and, in consequence, a District Committee was formed at Madras, on the 21st of August, 1815, and, from their Minutes, transmitted through the Diocesan Committee at Calcutta, it appears, that, in October, the number of their subscribing Members already amounted to thirty-one; that a Select Committee had been appointed; and that every exertion had been used to make the objects of the Society generally known among the British residents throughout that Archdeaconry.

**BOMBAY DISTRICT COMMITTEE.**

In the Archdeaconry of Bombay the same good effect has followed the recommendation of the Calcutta Diocesan Committee; for the Lord Bishop being then at Bombay on his Visitation, presided at the Primary Meeting of the District Committee on the 8th of June, 1816; when the several primary Resolutions were passed, which embrace the various objects of the Society, and which have been received by the General Board with much satisfaction. This Committee has also made a remittance of two hundred pounds; one-third as a benefaction, and the remaining two-thirds to be expended in books on the terms of the Society.

**CEYLON DISTRICT COMMITTEE.**

Early in the year a Letter was received from the Hon. and Rev. Mr. Twisleton, senior Chaplain at Columbo, acknowledging the receipt of the last supply of books, which had been sent out to him by the Society, at the suggestion of the Lord Bishop of London. He states that the books had been greedily sought for, and immediately distributed; and he expresses a wish that he may obtain a further supply, which he assures the Society would be most usefully bestowed. Since the above Letter, the General Board have had much satisfaction in receiving the primary Resolutions of a District Committee, formed at Columbo, for the Island of Ceylon, at which his Excellency the Governor, Sir Robert Brownrigg, presided; which has received liberal encouragement by the donations of the Lord Bishop of Calcutta and the Archdeacon of Bombay, and, by the subscriptions already received, has been enabled to make a remittance to the Society of 110*l*.

*This Committee state also, that the Book of Common Prayer has been translated into Tamul, by Christian David,*

formerly a pupil of the Society's venerable and apostolic Missionary Swartz, and now Malabar Preacher in the Island of Ceylon; and that a copy of it has just been sent to Calcutta, by his Excellency the Governor, to be printed at the Serampore Press, entirely at his own private expense. The General Board, desirous to give every assistance to the views of this District Committee, in their earnest wish to attach the people of the Island to our Established Church, who have already shown a general willingness to conform to our Ecclesiastical system, immediately granted a gratuitous supply of Books and Tracts, to the amount of 200*l*. in addition to those which the Committee had requested; that the fullest effect might be given to their good wishes and zealous endeavours for promoting the several objects of the Society in that Island.

Thus, by the exertions of the Lord Bishop of Calcutta, and the zeal with which his unremitting endeavours in behalf of the Society have been seconded at the several Archdeacons in British India, have Diocesan and District Committees been established; and the General Board look forward, with sanguine hope, to the future success of these good designs for the promoting of Christian Knowledge in the eastern World.

**EDUCATION AND SCHOOLS.**

The increasing importance which attaches to this branch of the Society's designs, is shown by the great addition which is every year made to the number of the children who receive education and religious instruction, by the benevolent exertions of the various Charitable Institutions throughout the Kingdom.

The great and continued success of the NATIONAL SOCIETY for the Education of the Poor in the Principles of the Established Church has enabled their Committee to report to the Members of that Society, that the number of Schools now in union is increased to One Thousand and Nine; and that to the One Hundred Thousand Children who were last year receiving instruction in the Schools then connected with the Society, by this augmentation of the number of schools, Fifty-five Thousand had been added, making the whole number returned from the Schools at present in union, One Hundred and Fifty-five Thousand. Nor does this number include all those who receive instruction on the same plan and principles; for when the number is computed who receive the same education in Schools not at present in union, it is estimated that the whole number who benefit by the NATIONAL SYSTEM OF EDUCATION cannot be less than Two Hundred Thousand.

But, in addition to providing Books for the Schools which educate so large a



number, which, in consequence of a resolution of the National Society, the General Board undertook most cheerfully to do last year, when that resolution was communicated to them, their assistance is in every case granted, when their Members apply for Books on the terms of the Society, for the use of Schools with which they are locally or parochially connected; and when the ready assistance which is given by the Diocesan and District Committees for the furtherance of this great object is considered, it will be difficult to estimate the very great number of those to whom, in the important object of conveying religious education, the benefits of the Society extend.

#### DISTRIBUTION OF BOOKS, TRACTS, AND PAPERS.

From April 20, 1815, to April 18, 1816, the following Books and Tracts were sold to Members, circulated gratuitously, or on account of the Royal Navy:—

|                                     | Members. | Gratuit. | Navy. | Total.  |
|-------------------------------------|----------|----------|-------|---------|
| Bibles . . . . .                    | 24,471   | 147      | 60    | 24,678  |
| New Testaments & Psalters . . . . . | 38,405   | 380      | 1,200 | 39,985  |
| Common Prayers . . . . .            | 66,048   | 209      | 800   | 67,057  |
| Other Bound Books . . . . .         | 55,554   | 117      | 180   | 55,851  |
| Small Tracts . . . . .              | 758,387  | 6,590    | 660   | 795,637 |
|                                     |          |          |       | 983,209 |

The Society has also issued gratuitously other Tracts and Papers, amounting to . . . 219,752

Grand Total for the Year ending April 18, 1816, 1,202,961

The Audit for the year ending April 25, 1817, having been concluded before the Report went to press, the distribution of Books, Tracts, and Papers for that year is also given, as follows:—

|                                     | Members. | Gratuit. | Navy. | Total.  |
|-------------------------------------|----------|----------|-------|---------|
| Bibles . . . . .                    | 23,484   | 113      | 30    | 23,627  |
| New Testaments & Psalters . . . . . | 33,457   | 268      | 1,280 | 35,005  |
| Common Prayers . . . . .            | 57,530   | 49       | 1,220 | 58,809  |
| Other Bound Books . . . . .         | 23,430   | 160      | 720   | 24,310  |
| Small Tracts . . . . .              | 730,630  | 837      | 2,430 | 733,917 |
|                                     |          |          |       | 956,996 |

Other Tracts and Papers issued gratuitously, 262,448

Grand Total for the Year ending April 25, 1817, 1,219,444

#### FURTHER REDUCTION OF PRICE.

In the last year's Report the Board had the satisfaction of stating, that, by means of a different arrangement with the Society's Booksellers, they had been enabled to make a reduction of nearly 5% per cent. on the prices of the Bibles, New Testaments, Common Prayer Books, and Psalters. From the additional allowance recently made by the two Universities, the Society have still further diminished their charge to the Members to the amount of 6% per cent. on the prices then fixed, making in the whole a reduction of 11% per cent. on the former cost.

#### ARABIC BIBLE.

It is now several years since the Society became liberal contributors to the edition of the Arabic Bible, begun by the late Professor Carlyle, with the intention of distributing it where it might be of most service, when an opportunity should arise. The Board have great satisfaction in stating, that the opportunity so much wished for has occurred, and that there is now every prospect of disposing to advantage copies of the Arabic Version of the Holy Scriptures. Through the kind assistance of one of their Members, the Rev. A. Hamilton, a channel has been found out for forwarding this good work: and he informs the Board, that, at Aleppo, Mr. Barker, the British Consul there, will lend himself most readily to a service of this description; and, in Egypt, the Consul-General, Mr. Salt, will be equally disposed to give every facility in the prosecution of so desirable and important an object. On this prospect of receiving applications for the Arabic Scriptures, the Board immediately referred it to the East-India Mission Committee, to inquire into, and to report on the probable extent of these demands; and further, generally to superintend the management and correspondence on the subject of the Arabic Impression.

#### FOREIGN AND MISSIONARY PROCEEDINGS. SOUTH-CAROLINA.

At the close of the last year, the Board had much satisfaction in receiving a communication from the Protestant Episcopal Society for the advancement of Christianity in South Carolina. The Trustees of this Institution, conceiving that there existed an unity of design, and a similarity of operations in the two Societies, were anxious to acquaint the Board with the existence of their religious association, its constitution and bye-laws, its gradual progress, and its flattering prospects of future success and permanent utility. The Board received this interesting communication with peculiar satisfaction; and immediately directed, in compliance with a request therein contained, that the Society's Annual Reports for the last five years should be transmitted to them. They added also, as a mark of brotherly regard and Christian fellowship, copies of all the bound Books and Tracts on the Society's Catalogue; and assured them, that any communications which they should think fit to make to the Society, would be cordially received.

#### SYRIAN CHRISTIANS.

Whilst the Lord Bishop of Calcutta was, in the course of his above-mentioned Visitation, laying the foundation of the Bombay and Ceylon District Committees, he twice visited the Syrian Christians, and

had interviews with the Metropolitan, and at various times with the most learned of the Syrian Clergy and Laity in Malabar. He inquired very fully into the antiquity of this singular Community, into their doctrine and discipline, their rules, ceremonies, and habits of life. He found them ready both to receive instruction and to impart information; and, among other Syriac MSS. he obtained a copy of their Formularies and Liturgy, made out for him under the immediate inspection of the Metropolitan, from which he will probably be able to obtain more authentic particulars respecting the actual tenets of this Church, than any of which the Christian World are yet in possession, and to ascertain what is the degree of purity in which this extraordinary people maintain the principles of the Christian Religion, and in what degree they are found to symbolize with the Church of England.

#### EAST-INDIA MISSION.

The Members will in a former part of this Report, have seen the progress which has been made in India, by the formation of Diocesan and District Committees. It only now remains to detail the present state of the Society's Missions.

Several letters have been received from India, since the publication of the Society's last Report.

The Rev. Mr. Pæzold, in a letter dated at Vepery, the 1st of March, 1816, acknowledges the receipt of the Society's remittances for the preceding year; and communicates information of the death of the Country Priest Sattianaden.

Several other letters have been subsequently been received from Mr. Pæzold, as well as from Mr. Pohle, Mr. Kolhoff, Mr. Holzberg, and from the Danish Missionaries, in which the most interesting particulars relate to the kind attentions which the several Missions connected with the Society have received from the Lord Bishop of Calcutta, in the course of his Visitation.

The Lord Bishop of Calcutta, in a letter dated at Negaarater, near Tranquebar, the 17th of February, 1816, reports, that, in the course of his Visitation through that part of India, in which alone Christianity had made any progress among the Natives, he had availed himself of the vote of credit granted him by the Society, and referred to in the Society's Report for 1814. Before his arrival at Tranquebar, accounts had reached him of the distresses of the Danish Mission, in consequence of the cession of that settlement by the British Government, by whom the Mission had been supported, and of the failure of its resources from Denmark. The Mission had contracted debts, for the payment of which the creditors had become urgent, and which it could liquidate only by the sale of property indispensable toward car-

rying on its designs. More than one hundred children had been dismissed from School, for want of means to support the Teachers. In this state of things, the Bishop had thought it right, especially considering the relation that had long subsisted between this Society and the Danish Mission, to grant to the latter, on the part of the Society, the desired aid; the nature and extent of which were made to appear in copies of a correspondence that had taken place on the occasion.

The Danish Missionaries were most grateful for what had been done in their behalf; and a deputation of Christians, from Tranquebar, had followed the Bishop from that place, a distance of sixteen miles, to assure his Lordship; that the children were all about to return to School, and that the hearts of many parents were made to rejoice. The Bishop trusted that the Society would approve of what he had done.

The Bishop observed, that the Madras District Committee was going on very well; and that Mr. Pæzold had agreed to furnish that Committee with books from the Mission Stores, on their engaging to account for them to the Society. The Bishop desired that 96*l*. the amount of what he had then advanced to the Tranquebar Mission, might be paid to his agent, Mr. Seth Stephen Ward, of the Accountant-General's Office, in Chancery-lane; which method he meant to adopt in future.

His Lordship was then about to go to Tanjore, where he should not fail to offer to his Highness the Rajah the thanks of the Society, for the countenance and protection which he had long afforded to the Society's Missions.

Annexed to a duplicate of the above-described letter, and dated the 13th of March, 1816, were copies of a letter to the Lord Bishop from the Danish Missionaries, stating the sad circumstances of their Mission, adverted to in the Bishop's letter to the Society, and soliciting relief; and of his Lordship's reply to the statement and supplication of those Missionaries; and of their receipt given to the Bishop, for the amount of the relief then furnished, viz. 240 Star Pagodas, or 96*l*.

The Bishop then goes on to observe, that he had examined the state of the Society's Missions with some attention. The Tanjore and Trichinapoly Missions, from their contiguity and close relation, might be considered as one; and they form together, his Lordship observes, in a Christian point of view, the noblest memorial, perhaps, of British connexion with India. To preserve it from decay, he recommended speedy and effectual aid. Mr. Pohle was far advanced in life, and his energies beginning to fail. Mr. Jacobi's death had left him without a successor; and if none

were appointed, especially considering the insufficient establishment of Country Priests, the more distant Christian Flocks might be dispersed, and not reclaimed. Mr. Kolhoff would exert himself to the utmost; but no man could be equal to such a charge, considering that the congregations are spread through a district extending more than 200 miles. The Bishop, therefore, suggested, that a new Missionary be engaged, as soon as possible; and that Mr. Kolhoff be allowed to employ three Native Priests, in addition to those already on the establishment.

The bishop having had an interview with the Rajah of Tanjore, his Highness had assured him, that while the Society sent out such men as Mr. Swartz and Mr. Kolhoff, their Missionaries should never want his protection.

The Bishop, when at Vepery, finding that the Mission Press had been for a long time unemployed, had desired Mr. Pazold to submit a statement on the subject, to Mr. Gericke's executors, as trustees of the Mission property; and should they report the Mission funds to be inadequate to support the expenses of the press, he purposed to set it to work again without delay; the burden not being likely to be great, and there being in store a good supply of printing paper and ink, &c.

Another letter from the Bishop of Calcutta, to his agent, Mr. S. S. Ward, having advised him that he had made a second draft on the Society for 96*l.* to be applied, as the former sum had been, toward the preservation of the Mission Schools at Tranquebar; these two sums have been advanced by the Society, with feelings of gratitude to his Lordship, for his judicious and seasonable application of the powers vested in him, for the benefit of the Missions in India, connected with the Society.

The solicitude expressed by the Missionaries, for an additional appointment of the assistants in their Missions, denominated Native or Country Priests, has led the Society to agree, that, if two or three natives shall be found fit to be invested with that office, and shall receive ordination according to the ritual of the Lutheran Church, the customary allowances shall be made to them; and the Missionary, Mr. Holzberg, who had been suspended from the exercise of his functions in connexion with the Society, in consequence of reports and representations to the prejudice of his moral character, having transmitted testimonies of a more favourable nature, the Society, taking advantage of that knowledge and sound discretion which, it is certain, would be acted upon by the venerable Bishop of Calcutta, have requested the favour of his Lordship to investigate, as far as he can, the true state of the case, respecting Mr.

Holzberg; and, if he see fit, to inform him and the other Missionaries, that Mr. Holzberg may again resume his functions in connexion with the Society.

It is painful to the Society's Mission Committee to have to report, that no satisfactory tidings have yet reached them, of suitable persons to be united with their Missionaries in India, in a work that has been long carried on, and, through the blessing of God, has confessedly been productive of much good. The Lutheran Churches in Germany and in Denmark, and particularly the sources there, whence used to issue a supply of well-educated and zealous Missionaries, in consequence of the calamitous occurrences that befall those countries during the revolutionary wars, have experienced so much evil, as to unhinge their powers of action, and to occasion difficulties where none used to be experienced. Correspondence, however, is still entertained with the reputable professors of Halle, in Saxony; and a hope is encouraged of the arrival of two Missionaries, for the Society's establishments in India; respecting whom, if they do arrive, it will be a happy circumstance, should they furnish the same measure of promise as was furnished in the ever-to-be-lamented Jacobi.

Respecting the worthy Bishop of Calcutta, it may be interesting to the public to know, that he has made a very extensive circuitous visitation, which lasted nearly twelve months. After leaving Madras, he travelled over land, through the whole of the south of India, by Cape Comorin to Cochin, from which place he went by sea, to Bombay, where he remained four months, endeavouring to forward the objects of his high office. From Bombay, after touching at Goa, and visiting the Convents and Churches, and at Cananore, where he administered the rite of Confirmation, he proceeded to Ceylon, and spent ten days at Columbo. In the course of this visitation, he had had the happiness of seeing every thing that could be considered as at all important, with reference to Christianity.

By the aid furnished to the Tranquebar Mission, on the Society's account, as before stated by the Bishop, there is reason to believe, that that establishment has been saved from ruin, and its effects from confiscation.

On the settlement of a District Committee at Columbo, the Bishop, availing himself of the vote of credit granted to him by the Society, was likely to promote the printing of a Cingalese version of the Book of Common Prayer, which would be very useful, and could not well be otherwise accomplished. He had engaged a competent person to make the translation, without expense. This book had been printed, in the Tamulian language,

at Madras; toward which Government had given 200*l*. and the Bishop 40*l*. and a copy from Ceylon had been taken to Calcutta, to be printed: so that if the work be well done, the doctrine and worship of the Church of England will be accessible to the Tamulian, or Malabar natives.

Of the governor, (Sir Robert Brownrigg,) of Ceylon it is not possible to speak too warmly, either in his public capacity, or on account of his private worth. He devotes his whole time and attention to the happiness and improvement of the people committed to his charge. Christianity is making a slow, but the Bishop thinks, a sure progress under his auspices. He is building Churches, and founding Schools, and making the best provision in his power for converts who make any sacrifices by their conversion. The Society for Promoting Christian Knowledge can only pray God that his blessing may attend such efforts.

## FUNDS.

The accounts of two years are given in this Report: the first, from April 20, 1815, to April 18, 1816; and the second, from April 18, 1816, to April 24, 1817.

## RECEIPTS.

*Of the Year 1815-16.*

|                              |        |    |    |
|------------------------------|--------|----|----|
| Benefactions and legacies,   | 5,413  | 8  | 10 |
| Annual Subscriptions         | 8,655  | 12 | 3  |
| Dividends of various funds   | 5,808  | 8  | 6  |
|                              | 19,877 | 9  | 7  |
| Received on account of books | 27,291 | 8  | 10 |
|                              | 47,168 | 18 | 5  |

*Of the Year 1816-17.*

|                             |        |    |     |
|-----------------------------|--------|----|-----|
| Benefactions and legacies   | 6,251  | 2  | 10½ |
| Annual Subscriptions        | 11,684 | 10 | 3   |
| Dividends of various funds, | 6,300  | 0  | 11  |
|                             | 24,235 | 14 | 0½  |
| Received on account of      |        |    |     |
| Books                       | 35,986 | 2  | 11½ |
|                             | 60,231 | 17 | 0   |

## EXPENDITURE.

*East-India Mission.*

The amount of Salaries and Gratuities to the Missionaries in the East-Indies was, for the year 1815-16, 1,097*l*. 10*s*. 1*d*. and, for the year 1816-17, 1,035*l*. 14*s*. 7*d*. In this last year, the sum of 192*l*. 3*s*. was advanced to the Bishop of Calcutta, in part of 1000*l*. voted by the Board,

## Books.

The amount of Books and Packets delivered to Members, on the terms of the Society, between the Audits of 1815 and 1816, was 82,357*l*. 7*s*. 8*d*. of which 19,774*l*. 13*s*. 6*d*. was the Members' part, and 12,582*l*. 14*s*. 2*d*. the Society's part. Between the Audits of 1816 and 1817, the amount was 31,310*l*. 14*s*. of which 19,463*l*. 14*s*. was the Members' part, and 11,847*l*. that of the Society.

*Other Expenditure.*

The remainder of the Expenditure consists of payments on account of Books distributed gratuitously, the Family Bible, Printing Reports, Annunities to Missionaries and expenses of the Scilly Mission, Salaries to Officers, and Incidentals.

*Maternal Education.*

Let us imagine to ourselves how an affectionate and pious mother will instruct her children. Let us observe with what attention she marks each movement of the infant mind, with what instinctive power she reads in the countenance of her child the feelings and passions which agitate him within, with what quickness and judgment she represses the first rising of every evil disposition and temper, how gently but how powerfully she fosters every opening tendency to what is good, how anxiously and carefully she investigates the minutest traits of her child's character: and with what wisdom and discretion she directs all her teaching to the cure of those evils to which his nature is most prone, while she adapts her language, her manners, her instruction, so as to insinuate itself most deeply into those avenues to the heart which his peculiar character leaves most accessible. While she, with maternal tenderness, calls forth the affections and the gratitude of the child towards herself; while she recounts the benefits which she has conferred, and points out the anxious care with which she has watched over his welfare; she stops not here, but while the heart of the child warms under the recollection of blessings whose sweet

ness it each day and hour experiences, she impresses on his softened heart the truth, that she herself, and all the good which she communicates, as well as ten thousand other gifts, are derived from the God and Father of all, whose tender mercies are over all his works. In the same spirit she directs his attention to the works of nature; and as his eye sparkles with delight at their beauty, their fragrancy, or their taste, she calls his attention to the proof thence derived, of the power and goodness of their great Maker. Together with these impressions, she instils a constant sense of the presence of the Most High; she shows her child how wicked it is to offend the Author and Giver of so much good—what a fearful thing it is to incur his displeasure, who is infinite in power and holiness. She thus encourages the first movements of conscience; and as this important sense unfolds its power, and the child begins to learn from its many faults and its broken resolutions, that it has sinned, and that it is weak, and frail, and perverse, the history of man's fall, and the wonders of man's redemption will be taught by her, not as abstract propositions, but as experimental and practical truths. In imparting all this knowledge, the mother's aim will be at the heart of her child: she will not be satisfied unless she excites in its mind a feeling of real contrition when it offends, and a sense that in prayer it must seek that strength which it so greatly needs. She will weep with her child over the faults which it has committed: she will join with it in prayer for forgiveness and strength. And thus will she endeavour, with the Divine blessing, to teach it to abide in the fear of God all the day long, and to bring every thought into subjection to the obedience of Christ.

As the mind of the child opens, and his faculties expand, his parent's instruction takes a wider range. He becomes more acquainted with God as his Creator, Preserver, and Redeemer; the vast obligations which *bind him to fear, to serve, and to love him, begin to open themselves*

before his view, and his mother loses no opportunity of fixing them upon him individually. All other knowledge is made subordinate to this, or ministers to its attainment. He perceives that this heavenly wisdom is the great object of his mother's desires, and that it constitutes her chief happiness and delight. When the time arrives that he is qualified to read systematically the sacred Scriptures, his mother is his guide to those fountains of living waters. With what holy reverence, with what solemn awe, does she open the sacred volume! Yet has that reverence and awe nothing of austerity or gloom. Her features express that peace and joy in believing, which fills her soul; and the smile of maternal tenderness which she casts on the young immortals committed to her care assumes the benignity of almost a guardian angel. In reading the Scriptures, her chief anxiety will be to bring truths home to the circle around her; that the word of God may be "a lantern to their feet, and a light to their paths;" that they may judge of all things by "the balance of the sanctuary," and thence from a just estimate of the value or emptiness of the several objects which men pursue. In every discovery which her children make in Divine truth, the careful mother points against the peculiar faults of their characters; and thus attempts to form their judgments direct their affections, and regulate their will, by the model of Holy Scripture. Such is a feint outline of an education *truly* religious; such is the instruction, by which maternal piety has often aimed, and not seldom with success, at training the souls of children for eternity. [Christian Observer.]

*Eighth Annual Report of the Board of Managers of the New-York Bible and Common Prayer Book Society.*

To preserve and disseminate a knowledge of the true God, and of Jesus Christ, whom he hath sent—to secure to the world the inestimable benefits flowing from the pure system of Gospel morals—to bring men, by faith in Jesus Christ, and through the sanctifying influences of the Holy

Ghost—to walk religiously in good works during their earthly pilgrimage—and, finally, to advance them to the eternal inheritance purchased by the sacrifice of the Lamb of God:—these are the objects for which Scripture declares the Church of Christ was established upon earth. Admitted into that Church by baptism, men are received into covenant with God through Christ. In its various ordinances duly administered, they have means of attaining to a knowledge of the conditions of the covenant, and receiving, through the promised blessing of Heaven, those aids of divine grace by which the conditions can be performed, and the everlasting blessing that is covenanted, be received.

This is the gracious plan, simple, indeed, in appearance, but full of wisdom and mercy, whereby God hath revealed his purpose “to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them, by Christ, to everlasting salvation, as vessels made to honour.”

Bearing this in mind, we perceive the consistency and propriety of making the command to *baptize* co-extensive with that to *spread the Gospel*; and of the care which the Acts of the Apostles, and their several Epistles evince that they took, thoroughly to *organize the Church*, as inseparable from the fulfilment of their great commission to *disseminate the religion of their Master*, and from securing the benefits thereby designed.

In the purpose of Providence, thus clearly evinced, we see marked out the plan to which the members of the Christian Church in all ages should adhere, in their efforts to promote the diffusion of religious truth and practice. *The Church*, as a visible society, should ever be recognized; her enlargement and due organization should be sought, as one with the promotion of the religion of the Gospel: thus, shown to be God's chosen instrument in furthering the spiritual and eternal interests of men, *she* should be strengthened by her members in this great work, and *her honour* should be sought in its promotion.

It was this evangelical principle that gave birth to the Society on whose concerns we are now called to report. Humbly and gratefully cherishing the belief that they were attached to a communion possessing a ministry proceeding in an unbroken line from that set apart by our Lord in person; and in doctrine, discipline, and worship, approaching nearer than any in its day, to those which were hallowed by apostolic usage; her first members thought it their duty to stand forth in the name of their Church, in the cause of God, and by their efforts make her an humble instrument of pro-

moting his glory, and the spiritual and eternal interests of men.

To further this pious design, they organized the Society now assembled, in the early part of the year 1809, having for its object the distribution of the Bible and the Book of Common Prayer. The former, their Church had taught them to regard as the only, and the sufficient source of religious and moral instruction—of sanctifying and saving faith—of cheering and consoling hope—of righteousness unto life eternal. By her large and characteristic use of it in her daily and occasional services, she had taught them to consider its general dissemination as the only effectual means of extending the influence of pure religion and morality. In no way, then, could they regard their Church more legitimately occupied, or acting in greater consistency with her principles and practice, than in the distribution of this sacred volume. They were glad to aid her, and were happy to advance her honour in so good and great a work.

Their second object was the distribution of the Book of Common Prayer. They naturally concluded that when the serious perusal of the word of God had been blessed with the happy effect of rousing the careless to a sense of their danger, and exciting them to ask “*What shall we do to be saved?*” then to put into their hands this book, which they regarded as familiarly and affectingly explaining and enforcing the truths of the Gospel; as providing them with the best prayers for pardon, for thorough conversion, for divine illumination and guidance; as instructing them in the primitive doctrine and organization of that Church, in union with which, and in the devout participation of whose ordinances, their Bibles taught them, are to be found the blessings of God's covenant with man; as immediately preparing the way for the purest, most affecting, and most edifying ministrations of the ambassadors of Heaven: they naturally concluded that then to second the encouraging impression made by the inspired volume, by the gift of this next best book, would be using the mean most promising success, of bringing to perfection the work of grace upon their hearts.

In anticipation of the continued existence and operations of the Society, they chose to establish a permanent fund, the interest of which should be disposable, and thus lay the foundation of permanent and much greater ultimate usefulness, rather than to enlarge their immediate operations by the disbursement of what was early collected by the liberality of their fellow members of the Church. The good effect of this provision is shown in the fact appearing in the subjoined report

of the Treasurer, that we have at present a permanent fund of \$ 4509 85. Notwithstanding the temporary check which the establishment and maintenance of this fund has necessarily given to the active operations of the Society, they have been enabled to expend upwards of \$ 3000 in the purchase of Bibles and Prayer Books, for gratuitous distribution. Including a donation of 500 Bibles, and 500 New Testaments, from the extensive and characteristic benevolence of the British and Foreign Bible Society, the number of volumes gratuitously distributed by this Institution since its establishment, is 2240 English, and 100 French Bibles, 500 New Testaments, and 3331 Common Prayer Books. Grand total, 6171. Of these, 350 Bibles, and 565 Prayer Books have been distributed in the course of the past year.

By the divine blessing upon these operations, we may humbly hope that good *has been*, and still *will be* effected, in the dissemination of religious knowledge, in the increase of practical piety, in the enlarging of the borders of the Church of Christ, in the improvement or preservation of her members in evangelical doctrine and holiness. We are cheered, indeed, by the certain knowledge, that, in a degree, our exertions have been thus blessed.

By an arrangement of the Board for that purpose, the Bibles and Prayer Books distributed within the past year, bear the name of this Society on their title pages. The same will hereafter be uniformly the case.

A difficulty has been found to arise from the smallness of the type in the Prayer Books generally distributed; rendering them, in a great measure, useless to those whose eyes are affected by disease or the natural infirmity of age. We hope this difficulty will soon be obviated by the use of the stereotype plates of the 8vo. size, the determination of the Board to procure which was last year reported. We have anticipated an increase of patronage by obtaining them, and hope that the friends of the Church will manifest their approbation of a measure which we deemed of essential importance, by favourably answering the application, which it will be necessary to make, for contributions to meet the expense thereby incurred.

A plan has been adopted for the distribution of the 8vo. Prayer Book, which appeared to the Board to possess advantages over that of the ordinary gratuitous circulation. It is given to members of this Society, to Auxiliary Societies, and to all institutions which embrace the distribution of the Prayer Book within their objects, at the rate of one copy per annum, for every dollar annually contributed; leaving the contributor the choice of a Bible instead of the Prayer

Book. Thus, while the Prayer Book is given, at a cheap rate, to all similar institutions, the members of this Society will be furnished with it for their use or distribution. The small sized Prayer Book will continue to be gratuitously distributed as usual.

What this Society has been enabled, through the Divine blessing, to effect, has brought to our knowledge the immense field of usefulness yet unoccupied. From every quarter we are continually importuned for the Word of Life, and the invaluable Liturgy of our Church. Will her friends endure to hear that we are too frequently obliged to be importuned in vain? Will they suffer it to remain an unhappy fact, that even this diocese, (to which the labours of this Institution have been confined,) is suffering for the want of aid which it is not in our power to extend? Will they be indifferent to the circumstance that an increase of patronage will enable us to be powerfully instrumental in planting and nourishing our Church in every newly settled town and village in this state? The Liturgy, compared with the Bible, will speak for itself—will subdue prejudices—will excite pious attachment—will prepare the way, and powerfully second the faithful services of the missionary or settled pastor.

Reflection on the immense field which yet exists for the operation of this and similar institutions, and on the great interests which are at stake, gives us much pleasure in reporting the addition to the Bible and Common Prayer Book Societies in this diocese, of that for the counties of Washington and Essex and parts adjacent, established within the past year. We are also happy again to notice the Auxiliary Society of this city. It continues not merely to exert itself, but to increase its exertions. It has reduced the wholesale price of the Prayer Book ordinarily distributed, to the low sum of \$30 per 100. The recent report of the Board of Managers, forwarded by them to this Board, states that 623 Bibles, and 5239 Prayer Books have been issued from their depository during the past year. Of the latter, a large proportion were sold at the reduced price.

It is further, a source of pleasure to record, among our most zealous coadjutors, the congregation of St. John's Church, Canandaigua, Ontario county. From funds raised among themselves, (it is believed the balance of their communion collections, after the necessary appropriations for the relief of the poor,) they have, within a few months, distributed 30 Bibles, 250 Prayer Books, and 2700 religious Tracts; and all this, immediately after erecting, solely at their own cost, one of the handsomest churches in the diocese: and connected with very liberal contributions for

meeting parochial expenses. The thanks of this Society, and the Church at large, and the approbation of all good men are due to them. Their example is worthy of imitation, and it is sincerely to be hoped, will provoke it.

The institution of "The Protestant Episcopal Missionary Society of Troy, Lansingburgh, and Waterford," and of "The Ladies' Association of the city of Troy, for the assistance of Students who intend to take Orders in the Episcopal Church," has given further and pleasing evidence of well directed zeal for the great and good cause in this diocese.

In sister states, also, the members of our Church have manifested their regard for her, by exertions having for their object her efficiency in the promotion of Christian knowledge and piety. We are confident you will hear with pleasure, of the establishment of a Bible and Common Prayer Book Society in the town of Worthington, (Ohio) and its vicinity. Your Board (in answer to a communication from them,) have expressed to the managers of that Society the pleasure its institution affords them; and their wishes and prayers for its success in the all important work of promoting the pure and primitive religion of the Gospel in that interesting section of our country. This we have done. Our hearts' desire was to do more—to send them that aid in the prosecution of their pious objects for which they naturally look to this favoured portion of the Church. But with ability greatly unequal even to the supply of wants at home, we were denied the rich satisfaction of lending a helping hand, in their first efforts, to these distant brethren.

Information has also been received of the existence of the following Societies formed for pious purposes, by members of our Church; all of them, it is believed, instituted within the past year:—"Prayer Book and Tract Association of the Eastern Diocese," "St. Peter's, (Salem,)" and "Merimack," Branches of the above; "Massachusetts Episcopal Missionary Society," "Massachusetts Episcopal Prayer Book and Tract Society," "Protestant Episcopal Society of New-Milford, Connecticut," "The Female Episcopal Society of Shrewsbury and Middletown for promoting Christian Knowledge and Piety, auxiliary to the Episcopal Society of New-Jersey," "The Paterson Church Missionary Society, in aid of the Missionary fund of the Church in New-Jersey," "The Episcopal Female Tract Society of Philadelphia," "The Missionary Society of the Protestant Episcopal Church of North-Carolina."

We are confident our fellow-members will rejoice with us in the success of every effort for diffusing the religion of the Gospel; and unite with us in admiration and gratitude for the zeal in this great work which characterizes the present age,

and is shared by all who profess the name of Christian. At the same time, a conscientious regard for the evangelical sentiment, that the Church should be recognized in these efforts, and that she should be strengthened in them, as the instrument designed by Providence ultimately to effect the victory of the Gospel, and establish its universal reign, excites in us peculiar interest for those associations of her members which recognize this fundamental principle.

As of this character, and established with views for which every pious heart must rejoice, we notice, lastly, the recent establishment, in this city, of the Protestant Episcopal Sunday School Society. Under the general superintendence of the Bishop of the diocese, and a Board of Clergy and Lay Managers, and with each School under the particular charge of the minister of the congregation to which it is attached, and of Directors chosen from the same; it exhibits the delightful spectacle of the Church taking the children of poverty from idleness, vice, and misery, and bringing them to Christ for his blessing in time, and through eternity.

These institutions, and many others of earlier date, afford encouraging evidence of piety and zeal on the part of the members of our Church. They cannot adopt a method for the promotion of the objects they have in view, more proper or more useful than by thus strengthening her hands for the promotion of the interests of religion. Can this be better effected than through such an agent? "All glorious within," and with "clothing of wrought gold," justifying her pretensions to identity with the spouse of Christ, bearing in her right hand the blessed volume of inspiration, and in her left, a system of doctrine and practice drawn from that volume, preserved from earliest times, and sealed by the blood of martyrs; she would call men from the service of sin, and offer them guidance in paths of holiness and virtue; she would reinstate them in that unity of spirit, and bond of peace, which were once the characteristics of the disciples of the Lamb. Receiving them into covenant with God, exhorting them to a true and living faith, dispensing to them appointed means for the conveyance of the strengthening and sanctifying influences of the Holy Ghost the Comforter; she would minister to their purest happiness, their consolation in every trial, their victory over every assault of the spiritual enemy, their support and hope in the awful hour of dissolution, and their everlasting joy in the inheritance of the saints in light.

By order of the Board,  
BENJ. T. ONDERDONK, *Secretary.*  
New-York, Feb. 25th, 1818.



The disbursements during the past year have been,  
 Of disposable fund:  
 To balance from last account \$ 44 73  
 To cash paid Kirk & Mercein, for  
 350 Bibles - 218 75  
 For advertising in the Gazette - 5 12  
 Do. in the Mercantile Ad-  
 vertiser - 4 37  
 Do. in the Commercial - 4 00  
 Do. in the Evening Post - 1 50  
 To cash paid T. & J. Swords for  
 565 Prayer Books - 215 00  
 To cash paid do. for printing An-  
 them - 8 00  
\$ 501 47

Of permanent fund:  
 To cash paid Prime, Ward, and  
 Sands, for two shares in the Ea-  
 gle fire Company \$ 260 00  
 To balance carried to new account 73 65  
\$ 333 65

The credits within the above period have been,  
 Of disposable fund:  
 By cash from S. Delanoy, collected  
 from Subscribers, after deduct-  
 ing his commission - 131 40  
 By cash from a Subscriber - 5 00  
 By cash for six months dividend  
 on 30 shares in the Eagle fire  
 Company - 133 00  
 By cash for three quarters divi-  
 dend on \$ 200 state 7 per cent.  
 stock - 10 50  
 By cash for 12 months dividend on  
 10 shares in the Mutual Insur-  
 ance Company - 45 00  
 By cash for six months dividend  
 on 32 shares in the Eagle fire  
 Company 144 00  
 By cash for one quarter dividend  
 on \$ 180 state 7 per cent. stock 3 15  
 By balance carried to new account 27 42  
\$ 501 47

Of permanent fund:  
 By balance from the last account \$95 69  
 By cash collected in Trinity Church 202 96  
 By cash for 10 per cent. redeemed  
 on \$ 200 state 7 per cent. stock 20 00  
 By cash for 5 per cent. redeemed  
 on \$ 200 state 7 per cent. stock 10 00  
 By a donation received in Novem-  
 ber from J. Booth of Skencate-  
 las by T. & J. Swords - 5 00  
\$ 333 65

The Treasurer of the Bible and Com-  
 mon Prayer Book Society has received,  
 since the first of February last, on account  
 of the permanent fund of the Society,

\$ 237 96; and has expended, in the pur-  
 chase of two shares in the Eagle fire Com-  
 pany, \$ 360. The balance remaining this  
 day to the credit of that fund, as per ac-  
 count current, is \$ 73 65. The increase  
 of that fund, during the past year, is  
 \$ 207 96; the present state of it is as  
 follows, viz.

Thirty-two shares in the Eagle  
 fire Company, cost - \$ 3607 60  
 Ten shares in the Mutual Insur-  
 ance Company - 598 60  
 One hundred and seventy dollars  
 state 7 per cent. stock - 170 00  
 Cash - 73 65

Total amount, \$ 4,509 85

The receipts on account of the dispo-  
 sable fund, during the same period, amount  
 to \$ 474 5; and the sum expended for  
 350 Bibles, 565 Prayer Books, and sundry  
 incidental charges, to \$ 456 74, reducing  
 the balance due the Treasurer, as per his  
 account current, to \$ 27 42.

The sum at the disposal of the Board  
 of Managers, for the present year, will  
 be about \$ 412 00, arising from  
 Dividends of stock - \$ 344 90  
 Annual subscriptions, about - 120 00

\$ 464 90

Deduct—  
 Balance due the Treasurer 27 42  
 Contingent expenses, about 25 00

52 42

\$ 412 48

Errors excepted.  
 GULIAN LUDLOW, Treasurer.

#### BOOK OF COMMON PRAYER.

CLERGYMEN of the Protestant Episco-  
 pal Church, the Managers of Bible and  
 Common Prayer Book Societies, and all  
 other persons who associate for the pur-  
 pose of distributing, gratuitously, the  
 BOOK OF COMMON PRAYER, are respect-  
 fully informed, that large quantities of this  
 manual are now on hand, and will always  
 be kept for their accommodation, at the  
 BIBLE AND COMMON PRAYER BOOK DEPOT,  
 No. 160 Pearl-street, New-York.  
 The book is printed uniformly with those  
 heretofore issued from the same place,  
 and will be afforded to Societies, Associ-  
 ations, Clergymen, and other benevolent  
 individuals who purchase for gratuitous  
 distribution, at THIRTY CENTS EACH.

The public can be supplied with Prayer  
 Books at thirty-seven and a half cents  
 per copy; and booksellers and others  
 purchasing quantities, will be furnished,  
 either bound or in sheets, at a remarkably  
 reduced price.

March 17.

T. & J. SWORDS.

THE  
CHRISTIAN JOURNAL,

AND  
LITERARY REGISTER.

No. 6.]

No. II. FOR MARCH, 1818.

[Vol. II.

ACCOUNT of the JESUITS.

(From late English Publications.)

THE missions of the Jesuits furnish abundant proofs of the corrupt and worldly spirit by which they have been actuated at all periods, and prove, that in traversing the seas, they have been occupied in amassing wealth and acquiring power, rather than in obtaining sincere worshippers of God. The author of the work, entitled, *Jesuites Marchands*, establishes this fact beyond all doubt or contradiction, on the authorities of the writings of the *Foreign Missionaries*, *Villiers's Account of the Affairs of China*; especially the documents transmitted by *M. de Montigny*, contained in that account; the *Memoirs of Norbert*, the *Letters of M. Favre*, &c. From these, and a variety of other sources, it will be seen, that in Japan they only excited disturbances, meddled with affairs of state, brought down persecution upon all the Christians there, and at length irreparably ruined the cause of Christianity itself, in that vast empire; that in China, notwithstanding the decrees of the Court of Rome, they allied Christianity with the idolatrous worship of Confucius; that on the coasts of Malabar they authorized, and observed, the most superstitious and indecent practices; that they pertinaciously resisted the numerous decisions of the Popes against idolatry; that in all their missions, in order that they might have neither witnesses nor judges of their disorders, they waged open war with other Missionaries, with Vicars Apostolic, with Bishops and Papal Legates; that, when they considered their interest to require it, they put in practice the horrid maxims taught by their own casuists, that it is lawful to kill those who do any in-

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jury to a religious order; and, finally that whenever it became necessary to rid themselves of those who incommoded them, they exercised cruelties altogether unheard of, and unknown, among ordinary persecutors.

It is to the Institute of the Jesuits, in common with their religion, that the radical vice and corruption of the Society are to be referred: it will appear, on inspecting this Institute, that it is, in fact, opposed to all the rules of authority and civilized life; that its tendency is to erect the Society into a monarchy, or rather an universal despotism; to concentrate every thing within itself; to overthrow every obstacle, and to become the sovereign and absolute arbiter of all the dignity and wealth of the Christian world; in fine, to produce the whole of those evils which the History of Jesuitism records.

The Jesuits, from the first, aspired to universal empire. They saw, indeed, the difficulty of their enterprize, and were aware how many had failed in the attempt: they observed that when any particular monarch had made the experiment, every other potentate was raised against him, and opposed his designs. They therefore contrived a more skilful method; which was, to leave the sovereigns masters of their dominions, so long as they could domineer over those sovereigns, and create their own vicings, vice-princes, vice-dukes, in short, their ministers; and thus become, in effect, the sovereigns of the world, by securing to themselves, insensibly, a species of moral government, which should not offend the eye, but produce the same result.

As they could not prevail over other monarchs by force, in opposing them

by sea and land, like other adventurers; they availed themselves of religion, as the most effectual instrument for restraining the minds and inclinations of mankind, and of governing them by a power apparently divine; which they employed in directing the consciences of kings, with a view to their own ends and interests. In order to their success, however, it became necessary to proceed in the least alarming, and most attractive way; especially to conceal the artifices of their Institute; to give it an adaptation to places and circumstances; to extend it to Members of other orders, conditions, and even religions, to laymen as well as ecclesiastics, to the married and single, to bishops, popes, emperors, and kings. It became essential that the constitutions of the society should be monarchical and despotic; and that the whole exercise of the authority, and the direction of the revenues, should be united in the hands of a single chief; and that all the members should be blindly dependant, in every thing, upon his absolute will, for their destiny, for the disposal of their persons, their conduct, and their property: for their doctrine and mode of thinking on all points, in order that all might be one in their Society, and that the spirit of the head might be universally that of every member of the body; that no authority, temporal or spiritual, neither councils, bishops, popes, nor kings, should effect any thing against the Society, and that it should be exempt from all their laws, and from all dependance upon them; that the Society should unite in itself the privileges and prerogatives of all other societies, and appropriate to itself such rights as should give it superiority over all other bodies; that it should be able to bind to itself all individuals, and all bodies, without ever being itself bound in respect of them; and that it should always sport with obligations and engagements, according to the interests of the Society, and as circumstances should require; that money being the sinew of government, it should amass in the hands of its Director, such possessions

and wealth as were necessary to its extensive views; for which purpose the Institute should offer all proper facilities: finally, that, in order to attract the world within its own sphere, and to arrive at general influence, it should, on the one hand, sooth the great and luxurious, by palatable doctrines, by a convenient morality, and by principles friendly to the indulgence of every passion; while, on the other, it should render itself terrible to every opponent, and even formidable to all who should refuse to join it; formed as it was upon maxims which enabled it to silence or destroy its opponents, and caused even crowned heads to tremble.

The Society of the Jesuits is composed of four classes.

Taken in its more extensive sense, the Society comprises all those who yield obedience to the General; even the Novices, who do not wear the habit; and generally all those who, having resolved to live and die in the Society, are in probation, in order that it may be decided to which of the following degrees they shall be admitted. This is the first class. The Society, in a more limited sense, comprises, besides, those who have taken the vows, and the coadjutors, approved scholars; which approved scholars are the second class. In a third, and more strict sense, the Society only includes those who have taken the vows, and the coadjutors; and it is in this sense that the promise of the approved scholars to enter into the Society, that is, to enter into one of those two classes, must be understood. Thus, the third class is that of coadjutors. Lastly, the Society, understood in an entirely confined and appropriate sense, comprises only those who have taken the vows; not that the body of the Society has no other Members, but because those who have taken the vows are the principle members, and because it is from the midst of them that the small number of those persons is selected who have a voice in the election of the General. Those, then, who have taken the vows, form the fourth class.

These four classes admit of seven

ral subdivisions, for each of which a number of regulations is provided. There is, for the first class, a first and a second probation: the former of these continues for twelve, fifteen, or twenty days; the latter, or the novitiate, lasts at least two years; but the General has the power of extending this period as long as the interest of the Society may require. On his reception into the second probation, or novitiate, the aspirant receives the title of *Brother*; and at the conclusion of it, when he takes the vows, and passes into the second division of the first class, he is invested with the title of *Father*. The second class consists of the Jesuit scholars or students—*Sholastici*; that is, those Jesuits who are permitted to apply themselves to their studies, and in whose hands are the colleges of the Society and the benefices united to them. The coadjutors, who form the third class, are divided into Spiritual and Temporal. The Spiritual must be priests, and sufficiently instructed to assist the Society in its spiritual functions, such as confession, preaching, the instruction of youth, and the teaching of the *Belles Lettres*. The temporal coadjutors, (who are properly only Lay Brothers,) are not to be in Holy Orders, but must still have sufficient ability for the service of the Society in all those external things in which it may be necessary to employ them. The Professors of the four vows are the finished members of the Society; they have the supreme government of the colleges, and it is from them alone that the small number is chosen who have a voice in the election of the General.

The accommodating laws of this most iniquitous and dangerous Society, have lodged the double power of dismissing and recalling members in the hands of the General, who is thus enabled, for the benefit of the Order, in both its political and pecuniary interests, to dismiss a Jesuit from the Society, that he may appear as though he had no connexion with it, and to recall him when his return *shall be desirable and profitable*. A

striking example of this crafty and wicked policy, occurs in the instance of Count Zani.

Charles Zani was the son of the Count John Zani, of Bologna, and entered into the Society of Jesuits in the year 1627, having before his admission made a complete renunciation of all the property to which he might ever be entitled, expressly declaring that neither himself nor the Society should ever lay any claim to it. After he had been eleven years in the Society, his father, and the Count Angelo, his brother, died; upon which the Fathers of the Society persuaded him to quit it, for the purpose of succeeding to their property, and of afterwards returning to the Society; for this end, the necessary letters of dismission were sought from the General Vitelleschi, which were accordingly sent to the Provincial Menochius. Before they were delivered to Charles Zani, he was obliged to make a vow of returning to the Society with all the property which might be recovered by him, and the following is a copy of the obligation which he signed:—

“I, Charles Zani, being about to receive my Letters of dismission from the society of Jesus, do, before they shall be delivered to me by the very Reverend Father Stephen Menochius, the Provincial, voluntarily promise and vow in the presence of God, and do in conscience bind myself in the strongest manner in my power, that after I shall have received my said letters of dismission, I will demand of those who may then be the superiors of the Society, permission to re-enter the said Society, so soon as I shall have accomplished the object for which I have required and received the said Letters; hereby declaring, and binding myself to make the said application to be restored to the said Society, at such time as the Reverend Father Vincent Bargellin shall judge the most fit, and according as he shall consider my affairs to be properly arranged; holding myself obliged, in that particular, to follow his pious judgment and will, in order to avoid

all doubts on my part, and to know more certainly the time and season for accomplishing my present vow to the honour of God." He quitted the religious habit on the 27th of November, 1639, as he has himself testified by a writing under his hand. Having afterwards come into the possession of his estate, he altered his mind; and went to Rome for the purpose of obtaining a dispensation from his vow, but he could not succeed in procuring it from Pope Innocent X. Being afterwards seized with a fever, he made his will in favour of the College of Jesuits, at Bologna, through the Influence of those Fathers who besieged him day and night for that object; and after this, he died. The Jesuits immediately seized upon his property; but the family opposing their pretensions, the affair became the subject of litigation. The Jesuits being afraid that either in the proceedings which had commenced, or in the subsequent judgment, their extraordinary conduct with reference to the deceased party, their insatiable thirst of money, and their new method of invading inheritances, might be exposed to the world, obtained from the Sovereign Pontiff, Alexander VII. an Act of Grace, by which he commanded the judges of the court to terminate the proceedings, by way of compromise; which was done by dividing the whole property in question into twelve parts, five of which were allotted to the Jesuits, and the other seven to the family, who obtained them only after infinite trouble, and innumerable impediments on the part of those fathers, and after their having almost entirely dissipated the property in question.

The Jesuits are under the government of Rectors or Prefects, Provincials, and a General. The General is at the head of the whole body, the Provincials are at the head of the Provinces, and the Rectors or Prefects at the head of each of the Houses, Colleges, Missions, and Novitiates. The Inferiors correspond with the Rectors, the Rectors with the Provincials, and the Provincials with the General. Among these officers are

four Assistants, appointed after the election of the General, by the same congregation which has elected him; four others appointed by the General himself; Legal Agents, one of whom is destined to be with the Pope, and the others with the Catholic Potentates in Europe: Visitors, one for each province; a Secretary-general, resident in Rome; an officer of the General, &c. In the Colleges, as well as in the Houses, Missions, and Novitiates, there are various subordinate agents, entitled Associates, Advisers, Proxies, Ministers, &c. &c. Over this whole body in all its ramifications of persons, interests, and duties, the General exercises supreme and unlimited power, and is the absolute monarch over the whole Society: implicit obedience to his will is included in the vows of every Jesuit.

In order that the General may attain the important end of increasing the influence of the Society in all its parts, it is necessary, not only that his office should be perpetual, but that the whole authority should centre in the General alone, and that he should possess unlimited power in the Society; and the constitutions provide accordingly. Of course, no other person in the Society has any other power than what he may communicate, for such time, and in such measure, as he shall approve; while his own power is indefinite, and extends to Missions, to Colleges, to Houses of Profession, to things, to possessions, and to persons. The entire direction and administration of every thing is virtually vested in him; emanates only from him; and reverts to him alone: nothing is done without his orders, or by virtue of his power; and every thing passes under a condition of an account being rendered to him, while he is accountable to no one.

With such absolute authority over the property, the consciences, and the persons of the whole Society of Jesuits, the General, who resides at Rome, must be a dangerous personage; and it deserves the most serious consideration, whether the implicit

obedience which every Jesuit owes to the head of his Order, can possibly permit his becoming, with good faith, a dutiful subject of the civil state. It is a gross fallacy to allege that the government of either the Pope or the General of the Order of Jesuits, is spiritual. Secular interests and secular policy are identical with both of them. On the oath of allegiance, as applying to the Jesuits, the Author's remarks, Vol. I. p. 336, are worthy of being recommended to the attention of the reader.

The morality of the Jesuits, which received the most complete exposure from the wit and eloquence of the Provincial Letters, is of the most criminal character, adapted to sanction vice in all its gradations, and to harden the heart in the practice of iniquity, by the apologies for sin which the arts of its patrons have devised.

At one time, excuse is suggested by what is called *invincible ignorance*; at another, by *the want of actual consideration of the evil of the action*; on some occasions, *the particular direction of the intention* is to be regarded; at others *mental reservation* is permitted. Sometimes, *the authority of some learned Doctor* shall qualify the nature of a crime; at other times, the great secret of *the Doctrine of probability* shall explain away its intrinsic evil: on some occasions the lawfulness of the pleasures of sense, as considered in themselves, is maintained; and their excess alone is held to constitute the crime which is prohibited. In this manner, almost every transgression against divine or human laws disappears; usury and duelling are sanctioned; debauchery is commonly no other than a venial sin; defamation and slander, vengeance and murder, are only the lawful results of a justifiable defence; the procuring of abortions under certain circumstances, only an allowed protection of character; theft but an authorized way of procuring justice; perjury, no other than the innocent effect of a mere *feu-de-mots*, by which a person has appeared to say what he never intended to say, and to promise what he never meant to perform.

# *MYTHOLOGY and Superstitions of the People of India.*

(From the British Critic.)

Of the 330,000,000 of Indian gods, it is universally known, that Brahma, Vishnoo, and Shiva—the creator, the preserver, and destroyer—are the chief and source. As the circumstances and accommodation of the second seem better known than those of the two others, we shall give a short account of his place of residence and family comforts. The heaven of Vishnoo, called Voikoot'hu, is entirely of gold, and is eighty thousand miles in circumference. All its edifices are composed of jewels. The pillars of this heaven, and all the ornaments of the building, are of precious stones. The crystal waters of the Ganges fall, from the higher heavens, on the head of Droovu, and from thence on the bunches of hair on the heads of seven Rishees in this heaven, and from thence they fall, and form a river in Voikoot'hu. Here are also fine pools of water, containing blue, red, and white water lilies. On a seat as glorious as the meridian sun, sitting on water lilies is Vishnoo, and on his right hand the goddess Lukshmu. This goddess shines like a continued blaze of lightning, and from her body the fragrance of the lotus extends eight hundred miles. But splendour in this case, as in many others, is no proof of domestic bliss; and the troubles and anxieties of Vishnoo's mind have turned him into wood. In the first place, this god has two wives, Lukshmu, the goddess of prosperity, and Suruswutu, the goddess of learning; and all Hindoos acknowledge, that it is a great misfortune for a man to have two wives, particularly if both live in one house. The learned goddess, as might be apprehended, torments him with constant talking; whilst the other divinity, the prosperous Lukshmu, is incessantly moving from place to place; on which account, the lord of Voikoot'hu, to save his ears, on the one hand, and his honour on the other, has metamorphosed himself into a piece of wood.

We give the following picture as a specimen of a goddess, who holds

Hindoo mythology, the place which corresponds to that of Minerva, in the pantheons of ancient Greece and Rome. Her name is Kalee, and is represented as a very black female with four arms; having in one hand a scimitar, and in another the head of a giant, which she holds by the hair. She wears two dead bodies for earrings, and a necklace of skulls; and her tongue hangs down to her chin. The hands of several giants are hung as a girdle round her loins, and her tresses reach down to her heels. Having drunk the blood of the giants she has slain in combat, her eyebrows are bloody, and the blood is falling in a stream down her breast; her eyes are red like those of a drunkard. She stands with one foot on the breast of her husband Shiva, and rests the other on his thigh.

This is one of the most ferocious of Hindoo divinities, and is represented as taking much delight in bloody sacrifice. It is said in the Kalika Poorana, that the blood of a tiger pleases the goddess for one hundred years, and the blood of a lion, a rein-deer, or a man, a thousand; but by the sacrifice of three men she is gratified a hundred thousand years. So fond, indeed, is Kalee of flesh and blood, that her votaries are occasionally seen draining their veins, and cutting slices out of their bodies, to present at her shrine; saying, "Hail! supreme delusion! Hail, goddess of the universe! Hail! thou who fulfillest the desires of all! May I presume to offer thee the blood of my body, and wilt thou deign to accept of it, and to be propitious to me. Grant me, oh goddess! bliss, in proportion to the fervency with which I present thee with my own flesh, invoking thee to be propitious to me. Salutation to thee again and again, under the mysterious syllables *ung, ung!*"

But the most singular office of this cannibal idol is the protection of thieves and robbers, who regularly pay their devotions to her, under the hope of carrying on their mischievous designs, with safety and success. Connected with this superstitious notion, Mr.

Ward\* tells the following anecdote, the circumstances of which seem to have fallen under his own personal observation.

"Some time ago, two Hindoos were executed at Calcutta for robbery. Before they entered upon their work of plunder, they worshipped Kalee, and offered prayers before her image that they might be protected by the goddess in the act of thieving. It so happened, that the goddess left these disciples in the lurch; they were detected, tried, and sentenced to be hanged. While under sentence of death, a native catholic, in the same place and circumstances, was visited by a Roman Catholic priest to prepare him for death. These Hindoos now reflected, that as Kalee had not protected them, notwithstanding they had paid their devotions to her, there could be no hope that she would save them after death; they might as well therefore renounce their cast: which resolution they communicated to their fellow prisoner, who procured for them a prayer from the Catholic priest, translated into the Bengalee language. I saw a copy of this prayer in the hands of the native catholic, who gave me the account. These men at last, out of pure revenge upon Kalee, died in the faith of the Virgin Mary, and the Catholics, after the execution, made a grand funeral for them; as these persons, they said, embraced the Catholic faith, and renounced their cast from conviction."

Every one knows that the worship of a Hindoo is extended to every object which meets his eyes in the heavens above, in the earth beneath, and in the waters under the earth; to the sun, the moon, and the stars; to cattle, and all creeping things; to dogs, cats, and monkeys; to serpents, to jackals, to eagles, cormorants, and bats; to rivers, and standing pools of water; to vegetables, shrubs, and trees; to which last only, in our opinion, their cow-dung oblations can be of no avail. Nay, they even proceed farther than this; for we are told by M. Dubois, that the several orders of mechanics and tradesmen offer religious respect to their tools and implements. The joiner does homage to his hatchet, the mason to his trowel, and the farmer to his plough. Women are seen worshipping the basket in which they convey their goods to market, performing

\* View of the History, Literature, and Religion of the Hindoos.

a stated service to the rice-mill or the wash-tub, and adoring, with lowly reverence, their pots and pans. The Brahmin repeats a prayer over the stylus with which he writes; the soldier says *benedicite* to his sword; and the milk-maid chaunts praises to her pails. To crown all, they very good naturedly worship one another. The wives and unmarried daughters of Brahmins are very particularly noticed, and are said to receive their share of incense and adulation with a very becoming grace. Women worship their husbands, on some occasions, with great formality, and on others, it is alleged, make no scruple to set up unto themselves gods after their own heart's desire; being in this respect the rankest polytheists and will-worshippers in the whole world.

The fundamental principle of Brahmanism, viewed as a matter of theory, is, that there exists but one spirit in the universe, which pervades and animates all things; and that the souls of men, being portions of the great spirit, will, ultimately, after having inhabited various bodies, and undergone due purification, be completely absorbed in it, and consequently partake of the immortality and happiness which belong to the parent and source of all intelligence. Proceeding upon these views, which the learned reader knows entered deeply into some of the more refined systems of pagan philosophy, the Brahmin naturally regards the passions and appetites connected with the flesh, as obstacles to the accomplishment of that purity of mind, and abstraction from sensual objects, which alone can qualify the soul for the blessing of absorption. To secure a victory, therefore, for the spiritual over the material part of the constitution, employs the chief study of the several orders of anchorites and mendicants, who crowd the forests or infest the streets in every part of Hindostan: but in the prosecution of this object, two very different systems are followed, according either as the enthusiast wishes to destroy his appetites by depletion or inanition. There is a class of men called Vamacharees, who, despising the pusillanimity which

drives the regular ascetic to the wilderness, boast of being able to resist temptation, in the midst of its most powerful enticements, and to have subdued their passions by excess of indulgence. The rite of initiation into this detestable order, exhibits a practical instance of their system, in a scene of studied debauchery. The ceremonies which accompany it are performed in the dead of the night, in the presence of an equal number of men and women; during which, the presiding Vamacharee informs the novice, that

"Henceforth he is not to indulge shame nor dislike to any thing, nor regard ceremonial cleanness or uncleanness; that he may freely enjoy all the pleasures of sense, his mind being fixed all the while on his guardian deity; that he is neither to be an epicure nor an ascetic, but to blend both in his character, and to make the pleasures of sense, that is, wine and women, the medium of obtaining absorption into Brahma; since women are the representatives of the wife of Cupid, and wine prevents the senses from going astray." "During his initiation, however, the novice is not to drink so as to appear intoxicated; but having habituated himself to a small quantity, he may take more till he falls down in a state of intoxication, still, however, so as to be able to rise again after a short interval; after which he may continue drinking the nectar till he falls down completely overcome, and remains in this state of joy, thinking upon his guardian deity. He is now known as an Ugudhoot'hu, one who has renounced all secular affairs, and receives a new name, an undu-nat, hu, or the joyous. He is to drink spirits with all of the same profession; to sleep constantly in a house of ill fame; and to eat of every thing he pleases, and with all casts indiscriminately. The next thing is, to offer a burnt-sacrifice; after which the spiritual guide and the guests are dismissed with presents, and the new disciple spends the night with an infamous female."

And all this done, forsooth, in pursuit of a pure blessedness, and with the view of subjecting the flesh to the spirit; just as an invalid would qualify himself to observe a restricted regimen by stuffing himself with a hearty dinner.

Of those, who undertake to subdue the passions by abstinence and suffering, the following, may be regarded as a fair specimen, taken from one of the classes of mendicant devotees.



"We found," says Mr. Ward, "two mendicants from the upper provinces, one of them a young man, an Oordhuvahoo, who had held up his left arm till it was become stiff. They were both covered with ashes; their hair clotted with dirt, and tied in a bunch at the top of the head; and were without any covering, except the bark of some tree, and a shred of cloth drawn up betwixt the legs. At a distance they could scarcely be distinguished as men; and it appeared almost impossible for human beings to manifest a greater disregard of the body. We asked the young man how long he had held up his arm in this manner. He said, for three years. To the question whether it produced any pain, he replied, that as far as his body was concerned, it did so for the first six months. The nails of this hand were grown long like the claws of a bird of prey. The other pilgrim was less communicative, but more intent on his devotions: he had a separate hut, and, as though all desire of human society and friendship was extinguished, these persons, the only human beings in this part of the forest, seemed to have no connexion with each other. At a distance from the temple we saw a wild hog, and on the sand, in several places, the fresh marks of the feet of a large tiger. The young man informed us, with perfect indifference, that during the three preceding months, six persons had been taken away by tigers; and added, in the same tone, that the human body was the natural food of the tiger, and that such a death was no mark of the divine displeasure. We asked him, whether he did not think it a fortunate circumstance, however, that while so many of his companions had been devoured by tigers, he was spared. He did not appear to feel this sentiment, but said, that they would take him also."

The next instance of these half-alive devotees, who sigh for absorption, is related on hearsay evidence.

"Some years ago, an European of Calcutta, with his Hindoo clerk, was passing through the Sunderbunds, when he saw an object, which appeared to be a human being, standing in a hole in the ground. He asked the clerk what this could be, who affirmed that it was a man. The European went up and beat this lump of animated clay till the blood came, but the person did not appear conscious of the least pain; he uttered no cries, nor manifested the smallest sensibility. The European was overwhelmed with astonishment, and asked what it could mean. The clerk said, he had learned from his Shastras, that there existed such men called *Yogees*, who were destitute of passions, and were incapable of pain. After hearing this account, the merchant ordered his clerk to take the

man home. He did so, and kept the man some time at his house. When fed he would eat, and at proper times he would sleep, and attend to the necessary functions of life: but he took no interest in any thing. At length, the clerk, wearied with keeping him, sent him to his spiritual teacher at *Alurda*. Here some lewd fellows put fire into his hands, placed a prostitute by his side, and played a number of other tricks with him, but without producing the least impression. The teacher, too, soon became tired of his guest, and sent him to Benares. On the way, when the boat one evening lay to for the night, this Yogee went on shore; and while he was walking by the river side, another religious mendicant, with a smiling countenance, met him; they embraced each other, and were seen no more."

Mr. Ward calculates, that the number of mendicants, self-tormentors, and the torments of society, exceeds two millions, deriving a subsistence, miserable and precarious, from the industry of their countrymen, and propagating, by example and precept, every species of immorality.

But the rage for absorption, and the superstitious hope of purchasing future happiness by present pain, induce many not only to relinquish social life, but even to meet death by a deliberate act of suicide. A young man, of the order of Dundees, who lived at Kakshalee, upon finding himself growing a little too fat and wanton, and recollecting that a person of his profession was bound to lead a life of mortification and self-denial, resolved to renounce his life in the waters of the Ganges. He requested his friends to assist him in this act of self-murder, and they accordingly supplied him with a boat, some cord, and two water-pans. He then proceeded in the boat into the middle of the stream, and, filling the pans with water, fastened one to his neck, and the other round his loins, and in this manner descended into the water, to rise no more, in the presence of a great number of applauding spectators. A Brahmin informed Mr. Ward, that in the year 1806, whilst on a visit at Pruyaga, he saw thirty persons drown themselves, in the course of two months, nearly in the manner just described. It is very common too, when those miserable fanatics find themselves at-

tacked by disease, to relinquish life in hope of a speedy and permanent cure. One of our author's friends witnessed the drowning of a leper who had despaired of recovery; and another was present at the burning of an individual, at Cutwa, who was afflicted with the same distemper. The circumstances attending the latter case of religion, are thus described, in a letter bearing date 1812.

"A pit, about ten cubits in depth, was dug, and a fire placed at the bottom of it. The poor man rolled himself into it; but instantly, on feeling the fire, begged to be taken out, and struggled hard for that purpose. His mother and sister, however, thrust him in again; and thus a man, who to all appearance might have survived several years, was cruelly burnt to death. I find that the practice is not uncommon in these parts."

The notion entertained by the Hindoos, that a person who dies a natural death, under a loathsome or incurable disease, shall, after four births, appear once more on earth, a victim to the same malady, induces many to undergo a violent dissolution; whilst, at the same time, the purifying effects of fire are imagined to be so extremely powerful, as to prepare the soul for an immediate transmigration into a healthy body, and afterwards, in due time, for a complete absorption into *Brahma*.

So much has been said and written on the practice, still in some degree prevalent in India, of women being burnt alive with the corpses of their husbands, that it might seem almost superfluous to take notice of it here. Mr. Ward, however, has not only entered into a minute detail of these immolations, but he has also brought forward some authorities from the sacred books or *Shastras*, upon which the horrible usage seems to be founded. It is said, for example, in the *Rig-Vedu*,

"O Fire, let these women, with bodies anointed with clarified butter, eyes coloured with stebium, and void of tears, enter thee, the parent of water, that they may not be separated from their husbands, but may be in union with excellent husbands, be sinless, and jewels among women."

In other works it is written as follows:

"There are 35,000,000 of hairs upon the human body. The woman who ascends the pile with her husband, will remain so many years in heaven. The woman who expires on the funeral pile of her husband, purifies the family of her mother, her father, and her husband. If the husband be a brahmanicide, an ungrateful person, or a murderer of his friend, his wife, by burning with him, purges away his sins. Though he have sunk to the region of torment, be restrained in dreadful bonds, have reached the place of anguish, be seized by the imps of *Yama*, be exhausted of strength, and tortured for his crimes; still, as a serpent-catcher unerringly drags a serpent from his hole, so does she draw her husband from hell, and ascend with him to heaven, by the power of devotion."—"If the wife be within one day's journey of the place where the husband died, and signify her wish to burn with him, the burning of his corpse shall be delayed till her arrival: and if the husband be out of the country when he dies, let the good wife take his slippers (or any thing else which belongs to his dress) and binding them or it on her breast, purify herself, and then enter a separate fire."

Mr. Ward calculates, that the number of women who fall victims to this superstitious phrensy every year, within thirty miles of Calcutta, exceeds four hundred. Dubois\* informs us, however, that the practice is greatly on the decline; that the Brahmins have entirely discontinued it in their own order, although they are still found to preside at all such tragical proceedings. We shall give a description of one of these inhuman orgies in the words of the latter author; as he happened to be present, and has noted all the circumstances with great accuracy and exactness.

"The first instance that fell under my observation, was in the year 1794, in a village of *Tanjore*, called *Podupetta*. A man of some note there, of the tribe of *Komati*, or merchants, having died, his wife, then about thirty years of age, resolved to accompany him to the pile, to be consumed together. The news having quickly spread around, a large concourse of people collected from all quarters to witness this extraordinary spectacle. When she, who occupied the most conspicuous part, had got ready, bearers arrived to bring away the corpse and the living victim. The body of the deceased was placed upon a sort of triumphal car, highly ornamented with costly stuffs, garlands of flowers, and the like. There he

\* A Description of the Characters, &c. of the People of India.

was seated like a living man, elegantly set out with all his jewels, and clothed in rich attire. The corpse taking procession, the wife immediately followed, borne on a rich palanquin. She was covered over with ornaments, in the highest style of Indian taste and magnificence. As the procession moved, the surrounding multitude stretched out their hands toward her in token of their admiration. They beheld her as already translated in the paradise of Vishnoo, and seemed to envy her happy lot. During the whole procession, which was very long, she preserved a steady aspect. Her countenance was serene, and even cheerful, until they came to the fatal pile, where she was soon to yield up her life; she then turned her eyes to the spot where she was to undergo the flames, and she became suddenly pensive. She no longer attended to what was passing around her. Her looks were wildly fixed upon the pile. Her features were altered; her face grew pale; she trembled with fear, and seemed ready to faint away. The Brahmins, who directed the ceremony, and her relations, perceiving the sudden effect which the near approach of her fate had occasioned, ran to her assistance, and endeavoured to restore her spirits; but her senses were bewildered; she seemed unconscious of what was said to her, and replied not a word to any one. They made her quit the palanquin; and her nearest relation supported her to a pond that was near the pile, and having there washed her, without taking off her clothes or ornaments, they soon reconducted her to the pyramid on which the body of her husband was already laid. It was surrounded by the Brahmins, each with a lighted torch in one hand, and a bowl of melted butter in the other, all ready, as soon as the innocent victim was placed on the pyramid, to envelope her in fire. The relatives, all armed with muskets, sabres, and other weapons, stood closely round in a double line, and seemed to wait with impatience for the awful signal. This armed force, I understood, was meant to intimidate the unhappy victim, in case the dreadful preparations should incline her to retract; or to overawe any other person who, out of false compassion, should endeavour to rescue her. At length the auspicious time for firing the pile being announced by the Purcheta Brahmin, the young widow was instantly divested of all her jewels, and led on, more dead than alive, to the fatal pyramid. She was then commanded, according to the universal practice, to walk round it three times, two of her nearest relations supporting her by the arms. The first round she accomplished with tottering steps; but in the second, her strength wholly forsook her, and she fainted away in the arms of her conductors, who were obliged to complete the ceremony, by

dragging her between them for the third round. Then, senseless and unconscious, she was cast upon the carcass of her husband. At that instant the multitude making the air resound with acclamations and shouts of gladness, retired a short space, whilst the Brahmins, pouring the butter on the dry wood, applied their torches, and instantly the whole pile was in a blaze. As soon as the flames had taken effect, the living sacrifice, now in the midst of them, was invoked by name from all sides, but as insensible as the carcass on which she lay, she made no answer. Suffocated at once, most probably by the fire, she lost her life without perceiving it."

On these occasions, the conduct of the Brahmins appears to be very unfeeling. They stand by with their torches and bowls, as if about to commemorate an event of the most joyous nature, shutting their eyes to all the revulsions of shuddering humanity, and prompting in the miserable wretches, whom they bind hard and fast to a putrid corpse to be burned alive, all the enthusiasm of their hateful superstition.

We have it in our power to state, on the safe authority of Dubois, that one reason for the prevalence of this singular species of suicide, is the contempt and neglect which is manifested over all Hindostan, towards the condition of widowhood.

"The very name of widow is a reproach, and the greatest possible calamity that can befall a woman is to survive her husband: although to marry with another, is an event a thousand times more to be deprecated. From that moment she would be hunted out of society; and no decent person, at any time, would venture to have the slightest intercourse with her."

With the grossest inconsistency too, they have so constructed the fabric of society, that it is almost certain that three-fourths of their women must be widows; for it is usual with the Hindoos, particularly with the Bramincial order, to espouse children of six or seven years of age; and such is the absurd bigotry of all classes of the people, that nothing would be regarded as a greater insult, than a proposal to marry these girls, become widows by the death of a man whom perhaps they never saw, when they have arrived at the marriageable period of life. Celibacy in the other sex is not more respected than in

; and a widower is, for the  
 ewed in the light of a person,  
 : fallen from his natural rank  
 community; but whilst the  
 encouraged to repair this loss,  
 edy nuptial, the female is not  
 ed to re-enter the estate of  
 ony; although she may have  
 . very frequently happens, only  
 lly a wife:

are very little inclined to be  
 e in our hopes of an extensive  
 al change for the better, in the  
 character, until a more unre-  
 intercourse with Europeans  
 .ve removed the numerous pre-  
 of the natives, and eradicated  
 eir minds that pernicious bi-  
 hich chokes the natural growth  
 understandings. The princi-  
 tacle, however, to the recep-  
 the Gospel, or indeed of any  
 igion whatsoever, arises from  
 y close connexion which sub-  
 tween their present system of  
 and the practical details of or-  
 life. Religion in that part of  
 ld is strictly identified with the  
 : and manners of the people,  
 minutest transactions in which  
 gage; in their eatings, drink-  
 essings, outgoings, and incom-  
 : the cleaning of their teeth,  
 ving of their heads, and the  
 of their nails. Religion inter-  
 nally regulates whenever a Hin-  
 ns his eyes, or raises his hand.  
 is a prayer for mending his  
 ither for sharpening his knife,  
 ird for preparing his whetstone.  
 t, the superstitions of India  
 t-themselves entirely in prac-  
 id not at all in theory; or, at  
 he speculative notions of a  
 n are so excessively vague and  
 gant, that it is impossible to  
 where to commence a refuta-  
 them; and, what is more, it is  
 ble to discover those particular  
 upon which his observances are  
 l; so that when he has yielded  
 is demanded, and surrendered  
 : may be assailed, his antago-  
 : not gained one step towards  
 hing his idolatry, or preparing  
 id for conviction. The initi-  
 ndeo may have 330,000,000

gods; or which is nearly the same  
 thing, he may have none at all; his  
 actions, his gestures, his mode of sit-  
 ting on his mat, of bathing in the  
 river, of masticating his rice, and of  
 washing his hands, constitute the only  
 part of his religion, which is tangible,  
 either for attack or defence; and the  
 first step in his conversion, accord-  
 ingly, must proceed upon a new fa-  
 shion in the cut of his clothes, in his  
 manner of walking in the street, or of  
 placing himself at table. The mis-  
 sionary who shall first prevail on a  
 Brahmin to eat with a knife and fork;  
 to wear a pair of gloves, or to dine on  
 roast-beef, will do more towards the  
 propagation of Christianity, than he  
 who shall argue out of the Hindoo  
 calendar, Brahma, Vishnoo, and Shiva.  
 There is no difficulty in silencing a  
 disputatious Hindoo on points of ab-  
 stract belief; on the contrary, he yields  
 as his antagonist advances, and gives  
 up his gods, male and female, without  
 regret, and apparently without appre-  
 hending that their absence from the  
 pantheon of his mythology, will be at  
 all either felt or perceived; but as to  
 his every day usages, the tuft on his  
 head, and the paint on his face, the  
 metal of the pot in which he boils his  
 rice, and the company in which he  
 consumes it, his bigotry is of the most  
 determined and unrelenting nature.  
 Here he has nothing to concede; and  
 reasoning of course is thrown away.  
 We are told by M. Dubois, that many  
 of the Brahmins with whom he con-  
 versed, showed the utmost reverence  
 for the doctrines of Christianity, and  
 of Mahometanism, when properly ex-  
 plained to them, discovering, as they  
 imagined, striking coincidences be-  
 tween certain parts of these systems,  
 and the more refined tenets of their  
 own faith. Their liberality of senti-  
 ment, however, was never found to  
 extend to the trifling observances  
 which distinguish their mode of liv-  
 ing; to the wood of their tooth-picks,  
 or to the substitution of a chair for a  
 mat on the ground. In truth, from  
 all that we know of the Hindoos, and  
 particularly of the Brahminical order  
 amongst them, we see more and more  
 reason to be satisfied, that we shall

never prevail on that people to think as we think, until we shall succeed in making them live as we live; for their religion consists not in exercises of the mind, but in mere outward observances; and in the most trivial acts performed by the hands.

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*The Fellowship of the Saints.*

As an instance of the value of a Prayer Book, the Rev. Mr. Bickersteth relates the following anecdote. A friend of his went to visit a poor man in a Cathedral town, who resided in a miserable garret. He conversed as though he were happy, and appeared a most devout Christian. He was asked where he went to church; he answered, to the Cathedral. His friend said what! No where else? No. But do you not find yourself solitary without wife, or family? Solitary, Sir, he exclaimed!—and immediately going to a corner of his room, which appeared more retired than the rest, he brought a Common Prayer Book, saying, How can I be solitary when I have this most precious Companion. In this I read that, “the glorious company of the Apostles praise thee! The goodly fellowship of the Prophets praise thee! The Holy Church throughout all the world doth acknowledge thee!” He found that from that book he had learned all his religion. [*London Paper.*]

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*EXTRACT from a Review of Nicholas's Voyage to New-Zealand, in the Christian Observer.*

AMONG other plans for the protection of the natives, and the consequent security of the settlers, his Excellency the Governor of New-South-Wales issued a proclamation to prevent the wanton incursions of, and depredations committed by, the crews of vessels touching on the islands, and appointed Mr. Kendall a magistrate for this purpose; without whose permission, certified in writing, no subject of the British Crown was either to land, or to take a native on board. This and the other measures employed for so just and humane an

end, we are sorry to say, have not yet proved effectual. Instances of theft and cruelty on the part of British subjects towards the unfortunate islanders still continue to occur; and doubtless many atrocities are perpetrated which will never be known till that final day of account, when the oppressor and the oppressed shall appear together before a far higher tribunal than that of their fellow-men. Both the Church and the (London) Missionary Societies have expressed their hopes, that the English Government will take up the subject; nor without reason; for not only are all religious exertions materially impeded, but the very safety and existence of every vessel and colony in the South Seas, exposed to the retributive vengeance of savages, whose first and strongest principle is that of retaliation for an injury. The effects of this revengeful principle will appear but too forcibly from the following tragical occurrence.

“The Boyd, a ship of about five hundred tons, commanded by Captain John Thompson, was chartered by Government, in 1809, to take out convicts to Botany Bay, when, having completed her charter-party, and taken a number of passengers for England, she proceeded to New-Zealand for a cargo of timber. The captain, I believe, intended this timber for the north-west coast of America, where it was to have been disposed of; but unfortunately both himself and the crew were surprised and massacred, by George, (a native chief,) and his tribe, while the vessel, accidentally taking fire, was burnt down to the water's edge. Having thus given the short history of this ill-fated ship, I shall now relate the particulars, communicated to us by George, who seemed very desirous of extenuating his own atrocious criminality. I must, however, in justice observe, that if the following account can be relied upon, the provocation he had received was very great, and such as at all times would lead a barbarian to the most horrible revenge.

“He stated, that himself and another of his countrymen being together at Port-Jackson, they both agreed with Captain Thompson to work their passage to their own country. It happened, he said, however, that he was taken so ill himself during the voyage, as to be utterly incapable of doing his duty; which the captain not believing to be the case, and imputing his inability to work rather to laziness than indisposition, he was threatened, in

ed, and abused by him. George attempted to remonstrate against this severe treatment; but the captain being a man of clerical temper, this only exasperated the more, and it was in vain that the chief told him he was a chief in his own right, and ought to be treated with respect, urging at the same time his rage, and assuring him that this was the cause that prevented him from working. The enraged captain would pay no heed to what he said, but calling him a *cookee*, (a common man,) had him up to the gangway, and flogged most cruelly. This degrading treatment of the captain towards him taking away all respect from the ship's company, he was determined, during the rest of the voyage, to taunt and scurrilities; and they excited him, he said, in every possible way that they could devise.

Such treatment, it will readily be conceived, must have sunk deeply into a man like George's, and the revenge he took was no less terrible than certain.

But whether he resolved on it during the voyage, or had afterwards formed a diabolical design, I was not able to say; though I imagine he had conceived it before he got on shore, as he treated the captain very emphatically, while he derided by him for calling himself a chief, that he would find him to be such living at his country. This, however, he had been said without any other than to assure him of the fact, and a natural reply enough to his taunting credulity. But a stronger circumstance than this, leads me to suppose that he had determined on his horrid purpose while he was yet on board. On their arrival at New-Zealand, the captain, influenced most probably by his suggestions, sent the ship into Wangeroa, a harbour, I believe, had never before been entered by any European vessel, and which, in the very territory of the chief, he had so ill-treated, was recommended, I doubt not, to make his destruction inevitable. He would not acknowledge to us that he himself suggested this, but to the captain as the most convenient place for him to take in his cargo, and from his evasive answers I am persuaded he decoyed him into it.

The ship being now anchored in the harbour, the captain, he informed us, went on shore: having first stripped of every thing English he had about him, to the very clothes he had on, which were also taken from him; so that he was left by his countrymen almost in a state of perfect nudity. To these he indignantly related all his hardships, and the cruel treatment he had received on board: while enraged at the detail, they passionately insisted on revenge, and notwithstanding the destruction of the cap-

tain and the crew, and taking possession of the vessel, could satisfy their fury. This he promised to do, and the work of slaughter was now about to commence, while the devoted victims remained unconscious of the infernal project.

"The imprudence and temerity of Captain Thompson assisted that vengeance which is misconduct had roused, and were now displayed in too evident a manner. Never once reflecting on the character of the savage, whose favourite passion is revenge, and not considering that his own tyranny had provoked the most signal retaliation that could be taken, he had the rashness to leave the ship unprotected, and taking a boat's crew with him, proceeded to the shore, where a horde of outrageous cannibals stood prepared for his destruction. The duration of this dreadful tragedy was short. He had scarcely landed, when he was knocked down and murdered by Tipponic; and his sailors, unhappily shared the same fate, were all stripped by the barbarians, who immediately appeared dressed in the clothes of their victims, and went on to the ship to complete the carnage. Arriving at the ship with their revenge unsatiated, and still raging for blood, a general massacre of the remaining part of the crew, together with all the passengers on board, immediately ensued; and with the exception of four individuals, neither man, woman, nor child, of all that had left Port-Jackson, escaped the cruel vengeance of their merciless enemies. It was in vain they sought to conceal themselves; they were soon discovered with a fatal certainty, and dragged out to suffer the most excruciating torments. Some of the sailors running up the rigging, with the hope that when the fury of the savages should have subsided, their own lives might be spared, met the same fate as the rest of their unfortunate companions. Coming down at the request of Tippahee, who had, on that dreadful morning, come into the harbour from the Bay of Islands, they put themselves under his protection; and though the old chief did all in his power to prevent their being massacred, his efforts were unavailing, and they fell before his eyes, the last victims in this last scene of blood and horror. But here I am wrong: this was not the last scene; for there was one more at which humanity will shudder, as well as the person who records it. These savages, not satisfied with the vengeance they had already taken, and true to their character as cannibals, feasted themselves on the dead bodies of their victims, devouring the mangled flesh till their inhuman appetites were completely glutted."

The relics of the Boyd were to be seen every where when Mr. Marsden

arrived in the islands. A barbarous act of retaliation was perpetrated by the crews of four or five whalers, which happened to enter the Bay of Islands shortly after the massacre. They landed on a small island, where Tippahee and his tribe resided, and, impatient for revenge, commenced an indiscriminate slaughter of the inhabitants, sparing neither age nor sex, burning their houses, and destroying their plantations. If any thing be wanting to increase the horrors of this carnage, it is the circumstance, that the self-constituted avengers inflicted their cruel retribution on a guiltless tribe; whether wilfully, or deceived by the misrepresentations of one of the hostile chiefs, does not clearly appear. Mr. Marsden affectingly observes: "I never passed Tippahee's island without a sigh. It is now desolate, without an inhabitant, and has been so ever since his death; the ruins of his little cottage, which was built by the kindness of the late Governor King, still remaining."

To relieve our readers after this painful narrative, we shall give an incident or two of a different kind that occurred during the voyage.

"That pride and vanity are closely allied to ignorance, is a fact that needs no illustration; and I was not a little amused, this day, with witnessing the connexion between them. Korra-korra, while at the colony, was much struck with the formal respect paid to Governor Macquarie, and used to dwell with a kind of envious admiration on the great power with which he was invested; calling him frequently *nuee nuee arekee*, (a very great king,) and appearing evidently anxious to be raised himself to a similar elevation. Imagining, therefore, that it would add to his dignity to make Governor Macquarie the model of his imitation, he was resolved to copy him in all the formalities of his rank, as closely as his rude conception of them would permit, and even to assume his very name, in order, if possible, to identify himself with his envied prototype. His behaviour this morning was truly ludicrous, his imagination being more than usually inspired with this self-created importance. On my going up to salute him, and in a familiar manner addressing him by his name, he immediately drew back, with an affected and haughty air, telling me, he was not *Korra-korra*, but Governor Macquarie, and expected I would salute him as such. Willing to indulge him in his capricious

vanity, I instantly made him a low bow, and paid my respects to him as the governor; upon which, aping the manner of his excellency, he held out his hand to me as a mark of his condescension, and made at the same time a slight inclination of his head. He seemed anxious that I should think myself highly honoured, for being thus noticed by a person of his exalted station; and told me he would never again go by the name of *Korra-korra*, but, on his arrival at New-Zealand, should always be called Governor Macquarie. Thus even are the rudest barbarians dazzled with the distinctions of office, and the pageantry of power."

"Tui, whom I shall now introduce to the reader as the brother of *Korra-korra*, seeing me on deck this morning with my spectacles on, and looking at some birds which were flying about the ship, inquired, with an arch smile, if I could *tickee tickee* (see) the Brush Farm, my place of residence in New-South-Wales. As our distance from it at the time could not have been less than four hundred and fifty miles, this was considered an excellent joke by his countrymen, who laughed heartily at it; nor, indeed, did I think it myself a bad specimen of that sly sort of humour, in which they all seem to delight. Sallies too of the gayest mirth and pleasantry frequently break out among them; and I have never met with a people who are less inclined to sullen retirement, or more disposed to social hilarity. In fact, they are never reserved; unless when they imagine themselves ill-treated, or conceive that some design has been formed to do them an injury; and, in these cases, their natural disposition immediately gives way to all the dark broodings of adventitious passions.

"On many occasions, their mode of expression is emphatically significant. Dueterra, in telling us that it was impossible for a thief to escape punishment in New-Zealand, (for if not detected by man, the all-seeing vigilance of the Deity was sure to discover him,) made use of the following remarkable words, which are not only forcible, but highly poetical. The *Etus* (God,) says he, rises upon him like a full moon, rushes upon him with the velocity of a falling star, and passes by him like a shot from the cannon's mouth. Such was the exact tenor of the expression he made use of, as nearly as I could collect it from the notion I had of his language; and I was forcibly struck with so extraordinary a description."

#### Practical Notes on Genesis.

Extracted from O'ORLY's and MARR's Family Bible, the first Number of which is nearly ready for Publication by Messrs.

**T. & J. Sworns.** The notes between brackets are added to the American Edition.

*Genesis i. 31. And God saw every thing that he had made, and, behold, it was very good.*

— *very good.*] Exactly fitted to the ends and uses, for which he designed it; and contributing, as much as it could, to the manifestation of his glory. *Bp. Beveridge.*

The least or worst of creatures in their original is not any way derogatory to the Creator. Whatsoever is evil, is not so by the Creator's action, but by the creature's defection. *Bp. Pearson.*

The Mosaical account of the Creation of the World is distinguished for its simplicity and perspicuity, above all the accounts of the Romans, Greeks, Phœnicians, Egyptians, and Chinese; which still, however, tend to confirm and verify it in the leading circumstances. *Dr. Hales.*

The narrative contained in this chapter redounds greatly to the honour and glory of God: for the work of creation is an illustrious display of the Divine Wisdom, Power, and Goodness. When the holy Psalmist had enumerated the great mercies of God to his creatures in various instances, Ps. civ. he exclaimed, ver. 24, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches." Every thing indeed is wisely contrived and adapted to the ends for which it was designed. 2dly, The works of Creation demonstrate the all-sufficient power of God, who made heaven and earth by his word, and "all the hosts of them by the breath of his mouth." Nay, who can produce a world with no more labour than by barely *willing* it to be. Lastly, the Divine Goodness is highly magnified in the works of Creation. There was a time when there was nothing but God: but there was no time when he was not infinitely happy; therefore he was infinitely happy in himself, and wanted not his creatures to add any thing to him. But his good pleasure and free grace disposed him to create them, and impart a share of his own happi-

ness to them. Some of them he hath placed in heaven; and "the earth hath he given to the children of men:" which would have been a secondary heaven to us, had we not brought death into it by sin. Nevertheless this death shall prove the beginning of eternal life to all those who serve God in the faith of his Son Jesus Christ, who hath "opened the kingdom of heaven to all believers." *Reading.*

[Since God made us, as well as all things else, we are bound by the laws, and the end of our creation, to be as subservient to him as we can, in promoting his honour and glory in the world, by doing the business, and observing the commandments which he, for that purpose, hath set us; by vindicating his supreme authority over the world, against all that oppose it; by resigning up ourselves wholly to him, and submitting to all that he shall see good to lay upon us; by persuading all we can to enter into his service, and to join with us in admiring the wonderful works that he hath done, in extolling those infinite perfections which he manifested in them, in worshipping his Divine Majesty with reverence and godly fear; and in giving him the glory that is due unto his name, for his making us and all the world, and for his making us for himself to glorify him for all the great things that he hath done, even for all things that are. *For of him, and through him, and to him, are all things. To him be glory for ever.* *Bp. Beveridge.*]

[O God, how comes it to pass, that so many men do not discover thee in this great display, thou hast given them, of all nature? It is not because thou art far from any of us. But these senses, and the passions they raise, take up all the attention of our minds. Thy light, O Lord, shineth in darkness, but our darkness comprehendeth it not. All nature speaks of thee, and resounds with thy holy name; but she speaks to deaf men that stop their ears, and will not hear. Yea, thou art near, and within them: thy impress and image is stamped upon their natures, and their very souls; but



they are fugitives, and wandering, as it were, out of themselves; they seek thee (where thou never canst be found) amongst their own works, not thine; in the vicious pleasures, or vain amusements, of this wicked world. Arise, O Lord, arise, thou Shepherd of Israel, reclaim thy straying sheep, and bring us back to thee, by bringing us home to ourselves. Arise, thou Sun of Righteousness, with healing in thy wings: Teach us by the Light of thy Holy Spirit so to know ourselves, that we may know thee; that in thy light we may see light; correct, repair, renew, the divine similitude in our hearts. So shall we behold thy presence in righteousness, when we awake up, after thy likeness, and we shall be satisfied with it. *Wogan.*]

*Genesis iii. 9. And the Lord God called unto Adam, and said unto him, Where art thou?*

9. — *the Lord God called unto Adam.*]

Emphatically called Jehovah Elohim, God the Lord. By which, in the language of Philo, according to the opinion of all the ancient Fathers, is to be understood God the Father, speaking by Christ, the Logos, the Word, or Son of God: the Messenger and Representative of the Father, "the brightness of his glory, and the express image of his person;" who appeared in, and spake from, the *Shekinah*, or cloud of glory; the same cloud of light, with its heavenly host of angels, from whence he communed with Adam, with Noah, with Abraham, and the Patriarch; and communicated his will to, and conducted, the Israelitish nation. For of God the Father it is expressly said, "No man hath seen him at any time." John i. 18. vi. 46. "Neither heard his voice at any time, nor seen his shape." John v. 37. *Pyle.*

— *Where art thou?*] Such questions do not argue ignorance in him that asks them; but are intended to awaken the guilty to a confession of their crimes. As appears from chap. iv. 9. "Where is Abel thy brother?" Of whom when Cain stubbornly refused to give an account, the Lord said im-

mediately; (to show that he needed not to be informed) "the voice of thy brother's blood crieth unto me from the ground." *Bp. Patrick.*

[A question not of ignorance, but a summons to judgment. "Where art thou? Where dost thou think thyself to be? Concealed from the all-seeing eye of God?—That cannot be: No thicket can screen thee from my sight.—Where art thou?—How forlorn and deplorable is the condition thou art now in! How lost to thyself and me! Where is thy innocence? Where that happiness I invested thee with before thy fall? Where that happiness the false tempter promised? Where the expected advantages of thy transgression?" This is the call, these the general interrogatories which by his delegate conscience, or by the ministry of his Church, the Judge still puts to every wilful offender, in order to awaken him into a sense of his sin and misery; and to lead him to repentance, and confession of his fault. *Wogan.*]

*From a late English Paper.*

The Bishop of Salisbury, arrived at his palace in the close on Monday evening last. His Lordship the preceding day, confirmed 120 of the young gentlemen cadets, in the Royal Military College, at Sandhurst, which is in his diocese. After the ceremony his Lordship addressed them in an appropriate discourse.

#### BOOK OF COMMON PRAYER.

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T. & J. SWORM.

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[Vol. II.

**THE LIFE of IRENÆUS.**

(Abridged from Cox's Lives of the Fathers.)

**IRENÆUS**, the celebrated Bishop of Lyons, was a Greek by birth, and probably a native of Smyrna. Nothing is now known with certainty respecting his family, or the time of his birth: \* it is probable that his parents were in easy circumstances, as he received a liberal education, whereby he was qualified to write an important work against heretics, which has rendered him deservedly illustrious amongst the primitive fathers. It was the privilege of Irenæus, in early life, to be instructed in the essential doctrines of Christianity by two venerable saints, Papias, Bishop of Hierapolis, and Polycarp, Bishop of Smyrna; both of whom had been disciples of the apostle John.

It is highly probable that Irenæus continued but a short time with Papias, and that he chiefly resided with Polycarp at his native city. Kindnesses received in youth, especially if they be of a religious nature, make an indelible impression on a well-disposed mind. Irenæus always retained a grateful recollection of this venerable instructor; and treasured in his memory, even to his dying day, the most minute circumstances of his conversation with him.

In his epistle to Florinus he remarks, "The instructions of our childhood grow with our growth, and adhere to us most closely. I can describe the very spot in which the blessed Polycarp sat and discoursed;—his coming in and going out;—the manner of his life, and the figure of his body;—his discourses to the peo-

ple;—the accounts he gave us of his conversations with John and others who had seen the Lord; and how he rehearsed their sayings, and what things he had heard from them respecting our Lord, his miracles, and doctrines. These things, through the mercy of God bestowed upon me, I heard with attention, and copied them out, not on paper but on my heart; and ever since, through the grace of God, I have retained a distinct recollection of them."

It is not improbable that Irenæus attended his venerable preceptor, upon his journey to Rome, about the year 158, where he travelled, as was mentioned in a former narrative, to consult with Anicetus respecting the Paschal controversy. From hence he is reported, at Polycarp's desire, to have sailed to France, then called Gaul, to officiate as presbyter under Pothinus, the laborious and successful Bishop of the Church at Lyons.

The Gospel is supposed to have been first introduced into this city by some Christian merchants from Asia, who traded thither; and afterwards on their requesting Polycarp to recommend to them a suitable pastor, Pothinus was appointed to occupy that important station. When will moderns, with all their enlightened views and improvements, learn to make navigation and commerce subservient to the propagation of Christianity? Thrice blessed, indeed, is that merchant, who, in his intercourse with Heathen nations, forgets not, amidst the various articles he offers to their notice, to recommend the pearl of great price, **THE GLORIOUS GOSPEL OF THE BLESSED GOD!**

For several years Irenæus laboured in this populous city under the dire

\* Tillemont places his birth about the year 120; and Du Pin, a little before the year 140.

tion of Pothinus; and no where did the power of genuine piety more evidently appear than among their people. Great numbers of persons were, through their means, converted to the Christian religion, whose holy and consistent lives, and the patience with which they afterwards endured the most severe afflictions for Christ's sake, rather than renounce their religion, demonstrated the reality and depth of their piety.

At length, in the year 177, this Church, which had hitherto experienced a freedom from outward trials, was harassed with the united fury of an enraged people, a Pagan priesthood, and a cold blooded philosophical emperor. The persecution appears to have originated in a popular tumult between the Christian and Heathen worshippers, during the continuance of which numbers of the former were cast into prison, and their slaves, by threats, promises, and torture, were prevailed on to accuse them of crimes which had no existence, and of opinions which they never held. Amongst the various enormities which were laid to their charge, they were especially accused of eating human flesh, and committing the grossest incest and impurity. By these means the populace were for a time incensed to madness against them. Even those who had formerly been attached to them by kindred, affinity, or friendship, were transported beyond all bounds with indignation. In the mean time, the magistrates gave credit, or rather pretended to give credit, to the testimony of servants against their masters; and, in defiance of the dictates of common justice, put the Christians to the rack; endeavouring, by torments of various kinds, to extort from them a confession of the crimes they were charged with. In vain was it that these unfortunate people persisted, with the utmost constancy, to the last, to assert their innocence. Their punishment had been pre-determined; and they were pronounced guilty, and consigned over to various kinds of death.

At length the fury of the populace and magistrates was for a short time

restrained by some of the confessors pleading the privilege of Roman citizenship. The governor, in consequence, wrote to the emperor, and waited for his instructions. The interval which this circumstance occasioned, though of short continuance, was attended with the most important and spiritual advantage to the persecuted church. To adopt their own language; "The unbounded compassion of Christ appeared in the patience of many. Dead \* members were restored to life by means of the living; the martyrs became singularly serviceable to the lapsed; and thus the Church rejoiced to receive her sons returning to her bosom. By these means most of those who had denied Christ were recovered, dared to profess their Saviour, and again experienced the Divine life in their souls. They approached the tribunal; and (their God, who willeth not the death of a sinner, being again precious to their souls,) desired a fresh opportunity of being interrogated by the governor."

The anxiously expected answer from the emperor at length arrived; and the fury of their enemies was again freed from restraint. Aurelius gave command that "the confessors of Christ should be put to death; and that the apostates from their Divine Master should be liberated." It was, during the general assembly, held annually at Lyons, and frequented from all parts, that the Christian prisoners were again exposed to the populace. Having been once more examined by the governor, those who were Roman citizens were beheaded, and the rest were exposed to wild beasts. Now also it was that our Redeemer was magnified in those who had apostatized. "Being questioned separately from the rest, as persons soon to be set at liberty, they made a confession, to the surprise of the Heathens, and were added to the list of martyrs. A small number, indeed, remained in apostacy; but they were persons who possessed not the least spark of Divine faith, had no acquaintance with the

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\* Dead in their spiritual affections.

riches of Christ in their souls, nor any fear of God before their eyes. By their life they had brought a reproach on Christianity, and had evidenced themselves to be the children of perdition; but all the rest were added to the Church.”\*

And now the fires of the adversaries broke out, and raged with inconceivable fury, whilst a noble army of martyrs, of both sexes, and all ages and ranks in life, bore a glorious testimony to the grace of God, who enabled them to triumph over all the cruel and malicious purposes of their persecutors. Amongst the various martyrs, who suffered at Lyons during this persecution, were Pothinus, the Bishop; Sanctus, a deacon; Maturus, a late convert; Ponticus, a youth of fifteen; and Blandina, a female slave.

The venerable Bishop Pothinus, although upwards of ninety years of age, and very infirm and asthmatic, after having suffered a variety of ill treatment, was spurned, kicked, and pelted, by the people; each thinking himself deficient in zeal, until he had personally insulted this aged saint. He was then thrown into prison, almost breathless; and, after two days, expired.

At the commencement of the persecution, some of the martyrs, who were then in prison, more anxious to maintain the purity of the Christian faith than to provide for their own safety, wrote an epistle to Eleutherus, Bishop of Rome, warning him of some of the popular errors of the day, and bearing the most honourable testimony to Irenæus, who was deputed to carry their epistle, as a presbyter of eminent zeal and piety. Immediately on his return to Lyons, Irenæus was unanimously appointed Bishop of the place, in the room of his venerable friend Pothinus, who had already been crowned with martyrdom.

Never, perhaps, did a minister enter on a charge under more distressing circumstances. Dreadful persecutions assailed the Church without, and subtle heresies soon after began

to harass it within; whilst his office eminently exposed him to the attacks of every enemy. Paul’s emphatical language will accurately describe the labours and sufferings which a Bishop in that day must necessarily expect; —“in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.” Surely, under such circumstances, no one would enter upon the sacred office, unless it were his “earnest expectation and hope, that Christ should be magnified in his body, whether it were by life or death.”

How long the torrent of persecution raged through the streets of Lyons, is uncertain. Let us hope that it was but of short continuance: probably it spent itself by its own violence. In the mean time a protector of the oppressed Christians was growing up in the very family of the persecutor. Commodus, the son and successor of Aurelius, though a most worthless and profane prince, was, in one respect, more just and equitable than his father. During the whole of his reign he granted peace to the Church of Christ throughout the world.

Irenæus appears to have been admirably calculated for the important situation in which he was placed. The diligence wherewith he applied himself to the duties of his ministry was not more exemplary than the assiduity with which he employed his pen in defending the religion of Christ. He ably refuted the various heresies of the day; the number and malignity of which afford a lamentable proof of the corruption which was already creeping into the Church. In this kind of writing, indeed, he appears particularly to have excelled. He traced the different heresies through their endless ramifications, pointed out their evil tendency, and then contrasted them with the sacred religion of inspiration.

Of the various works which Irenæus composed, his treatise against heresies, in five books, is almost the only one of which any traces remain. This work was written in Greek; but the original has long since been lost.

\* *Epistle of the Churches of Vienne and Lyons.*

and it now exists only in an ancient and barbarous Latin translation, with the exception of several fragments preserved by Epiphanius, Eusebius, and other ecclesiastical writers. Notwithstanding, however, all its present disadvantages, it still displays in many parts much perspicuity of thought, and brilliancy of expression; and it was, doubtless, at the time of its publication, highly beneficial to the cause of Christianity.

An author, who has paid considerable attention to the religious opinions of the early Christians, has made the following remarks on this interesting subject: "The fathers of the three first centuries appear to me to be unanimous in stating that all goodness is from God, and that without Divine grace no man can have faith, hope, or charity, or obtain eternal salvation: they also appear to me to be unanimous in stating, that every man possesses a freedom of action, that he is not a slave to uncontrollable destiny, but is master of himself to choose good or evil, life or death. If there be a seeming or a real inconsistency between these two statements, it must be attributed to the nature of the subject itself; 'in which there is,' to use the words of Hooker, 'a gulf, which, while we live, we shall never fathom.' I have no doubt that the fathers thought that 'God our Saviour would have all men to be saved, and to come to the knowledge of the truth.'"

The same writer shortly afterwards adds, "The whole Epistle of St. Clement to the Corinthians is an exhortation to Christians, that being justified by faith they should, by obedience to the motions of the Holy Ghost, attain salvation. Justin Martyr makes frequent use of the term *αὐτεξουσία*, as applied to man's choice of good and evil; and all succeeding fathers use phrases of the same import."

A person of the name of Victor was at this time† Bishop of Rome; "a man," remarks Dr. Cave, "furious and intemperate, impatient of contradiction, and who let loose the reins of an impotent and ungovernable pas-

sion."‡ Alas! how lamentable to read that, at so early a stage of the Church, a person of such a character should be found occupying so important and responsible a situation!

"Nothing," observes Jerome, "is more unseemly than a passionate instructor, who, when he ought to be an example of gentleness and humility to all, is distinguished on the contrary by fierce looks, trembling lips, intemperate noise, and unbridled revilings. Such a man, instead of, by persuasion, recalling to righteousness those who wander, by harshness precipitates them into greater evil."

Victor, perceiving that the Asiatic Churches were unwilling to attend to his injunctions respecting the festival of Easter, inveighed against them in vehement terms; and finding that, notwithstanding his fulminations, they continued contumacious; as if he felt the spirit of the future papacy residing in him, he proceeded, without farther ceremony, to excommunicate them.

The Eastern Churches, in the mean time, little intimidated by the threatenings of Victor, firmly, but temperately, justified their conduct, alleging that they ought to obey God rather than man. Even those of the Bishops, who agreed with Victor on the point at issue, disapproved of his spirit, and strongly urged him to pursue a more temperate course. The progress of this unhappy dissension was at length stopped by the wise and moderate remonstrances of Irenæus, who wrote several pacific letters on the occasion. At last he expostulated with the proud prelate himself, and referred him to the conduct of Polycarp, and Anicetus, his predecessor, on that very controversy. "The presbyters, who preceded you," he remarks, "communicated with those of their brethren, who differed from them in opinion on this subject: neither did it occasion a disagreement between the blessed Polycarp, and Anicetus, Bishop of Rome, who retained each his own sentiments without contention; and Anicetus, as a mark of respect,

† Collinson's Bampton Lectures. † A. D. 196.

‡ Cave's Life of Irenæus.

permitted Polycarp to administer the Eucharist in his own church."

In consequence of the exertions of Irenæus, a cessation of strife took place, and each party agreed amicably to retain their own customs, without censuring those who differed from them. The name, indeed, of our pious prelate seems well to have corresponded with his general character. He was a *lover of peace*, and a *peace-maker*. At the same time his candour never degenerated into indifference. Few men appear more happily to have blended genuine candour with holy zeal; faithfulness in bearing testimony against evil with the tenderest compassion for the offending person; a constant aim to promote the highest degree of piety in himself and others, with a readiness to make every charitable allowance for the failings of good men.

The outward peace, which the Church had now enjoyed for several years, was at length, in the year 202, succeeded by a bitter storm of persecution. Although, in his younger days, the emperor Severus had been a cruel opposer of the Christians, yet, during the ten first years of his reign, he manifested little enmity against them. Tertullian, indeed, informs us, that, in consequence of his having been miraculously cured of a disorder by a Christian, whose name was Proculus, he retained him as long as he lived in his palace; and, indeed, during that period he appears to have discovered no small predilection in favour of the Christians. The benefit, however, which he had received, though for a time it thus seemed to influence him, by no means changed his heart, or produced any radical alteration in his feelings respecting them.

Real gratitude is as a stream supplied by a perennial fountain; but that which springs up on some extraordinary occasion in an unfeeling breast, is like a summer's flood, powerful in its first effects, but of short duration. A man of this character is not unfrequently glad to free himself from the burden of obligation; and on some affront, real or supposed, will rejoice to return an injury for a re-

ceived kindness. Such was the conduct of this savage tyrant. *Cruel and unrelenting*, as his name implied, finding that the Christians would not cease, at his command, to propagate their doctrines, he forgot all his former obligations and promises, and sacrificed their lives at the shrine of his cruelty and offended pride.

The storm of persecution fell, on the present occasion, with the greatest weight at Alexandria; but it was also felt in other parts of the empire, and particularly, if we may credit Gregory of Tours, at Lyons; to which place the attention of the emperor was the more likely to be directed, as he had probably been governor of that province during the persecution, which raged in the time of Aurelius. Thus was Lyons once more dyed with the blood of the martyrs!

The only account we have of the transactions which took place in this city during the present tremendous season, is given by the above-mentioned author; and, as it is not contradicted by more ancient writers, it may be considered as in the main authentic. He informs us, that after Irenæus had undergone much preparatory torture, he was put to death, and with him almost all the Christians of that populous city. The emperor is supposed to have been an eye-witness of this persecution; and, indeed, the great numbers that are said to have suffered agree but too well with the temper of this cruel prince, who had previously conceived a particular displeasure against the citizens of Lyons, and more especially against its Christian inhabitants.

Thus lived and died Irenæus, Bishop of Lyons; a man eminently distinguished for his love to God, and his solicitude for the salvation of his fellow-creatures. In zeal, in disinterestedness, and self-denial, it would be difficult to find his superior. In order that he might promote the best interests of his fellow-men, he deemed no dangers or difficulties too great to encounter. To accomplish this glorious design he submitted to learn the barbarous language of the country, and scrupled not to exchange the com-

forts and refinements of his native land for the rude manners of an illiterate and uncultivated people. Every Christian reader will admire this example of pious zeal and benevolence. And contemplating the yet deplorable state of many nations with respect to Christian light, such an instance, it may be hoped, will stimulate those who have ability, to promote the progress of the Gospel amongst the Heathen; and some even to join the few who have hitherto offered themselves as missionaries in so great a service.

A short character of the writings and life of this eminent father, drawn by a celebrated French ecclesiastical historian, shall close this account of him:

“The style of St. Irenæus (as far as we can judge by that part of his works which yet remains) is succinct, clear, and strong, but not very sublime. He declares himself, in his preface to the first book, that the elegance of a polite dissertation ought not to be sought for in his works; because, residing among the Celtæ, it is impossible but that he should utter many barbarous words; that he did not affect to discourse with eloquence or ornament, and that he knew not how to persuade by the force of his expressions, but that he wrote with a vulgar simplicity. He takes more pains to instruct his reader than to divert him; and he endeavours more to convince him by the matter which he propounded, than by the manner of expressing them. It cannot be doubted, that he was a very profound scholar in all sorts of knowledge, as well profane as sacred. He perfectly understood the poets and philosophers. There was no heretic of whose doctrine and arguments he was ignorant. He had an exquisite knowledge of the Holy Scriptures; he retained an infinite number of things which the disciples of the apostles had taught by word of mouth; and, lastly, he was exceeding well versed in the history and discipline of the Church, so that nothing can be more literally true than what is attested of him by Tertullian, *Irenæus omnium Doctrina-*

*rum Curiosissimus explorator.* Moreover, his learning was accompanied with a great deal of prudence, humility, efficacy, and charity; and it may be justly affirmed, that he wanted nothing that was necessary for the qualification of a good Christian; an accomplished Bishop, and an able ecclesiastical writer.”\*

A Persuasive to frequent Prayer.  
From Archbishop Sharpe.

THE shameful neglect and unpardonable disuse of this great and important duty of prayer is not to be accounted for. Men are glad of any pretence in the world to be excused from it; and when they do come to perform their devotions, how soon are they weary of them! As if, indeed, prayer was one of the greatest burdens that God could lay upon human nature. Whereas, in truth, if our lusts and passions were out of the way, and men could be brought to the liberty of considering things equally, we should be convinced, that there is no work that a man can apply himself to, no action that he can perform, to which there are greater invitations, greater motives; nay, I was going to say, greater temptations of all sorts, than to this of prayer.

Suppose one would set himself to persuade any of us to the practice of some thing which he hath a mind to recommend unto us: what more effectual method could he take for the carrying of his point, than to lay before us the common heads of argument, by which all mankind are prevailed upon to undertake any business or action? And then to convince us that the thing he would persuade us to, is recommendable upon these accounts: as for instance, that it is a thing fit, decent and reasonable to be done; nay, that it is a thing we are obliged in duty to do: that further, it is the most easy thing in the world, it will put us to no manner of trouble, pains or self-denial: and not only so,

\* Du Pin's History of Ecclesiastical Writers, vol. i. p. 75. Edit. Dublin. 1722.

but that also it is highly creditable and honourable. And which is the top of all, that the advantages and benefits we shall reap from it, are extremely great in all respects. If a man can make good all these things of the point he would persuade us to, sure all the world must account us out of our wits, if we do not follow his advice.

Yet all these things, it may evidently be made appear, are true of prayer, and that too in a higher degree than of most things in the world. What, therefore, can be desired in this exercise to recommend the practice of it to us, that it hath not? And what must be concluded of us, if (notwithstanding all this) we continue obstinate in our neglects of it. Give me leave to speak something to these several particulars.

First of all, doth it recommend any thing to our practice that is fit, decent and reasonable to be done? Then certainly we must needs think ourselves obliged to the constant practice of this point we are speaking of; for there is nothing more becomes us, nor is any thing more indecent and unreasonable than the neglect of it.

Is it not fit that the Sovereign Lord of us, and of the world, should be acknowledged by us? That we who do continually depend upon him, should ever and anon be looking up to him and expressing that dependance? Is it not fit that we who every moment experience a thousand instances of his kindness, partake of a thousand mercies and favours of his, and must perish the next minute unless they be continued to us? Is it not highly fit and reasonable that we should take notice at least of these things to this our benefactor?

We should think it very ill manners to pass by our Prince, or even any of our betters without saluting them, or some way or other testifying our respects to them, though they had no way particularly obliged us: but if we were beholding to them for our daily bread, to come into their presence without taking notice of them or their bounty to us, would be intolerable. How much more insuffera-

ble therefore must it be to pass by God Almighty day after day; nay, to be in his presence continually, (as indeed we always are,) and yet neither to pay any homage or reverence to him, as he is our Supreme Lord, nor to make any acknowledgments, as he is our daily preserver and benefactor?

If we had any sense of ingenuity, we should blush to think of passing a day without several times lifting up our minds, and doing our respects to Almighty God; though there was no other ill in the neglect, than only the rudeness and ill manners that it discovers to us.

But secondly, the constant exercise of prayer is not only recommended to us under the notion of a very decent and reasonable thing, but as an indispensable duty. God Almighty hath most strictly charged it upon us, and we are transgressors of his laws if we do not practise it.

Nature itself speaks sufficiently plain in this matter. And wherever God hath to the law of nature super-added any revelation of his will, this duty we are speaking of fails not to make up a considerable part of it. It would be endless to mention all that is said upon this head by our Lord and his Apostles in the New Testament. They use abundance of expressions to this purpose. They bid us every where to lift up holy hands. In every thing to make our supplications known unto God. To pray in the spirit with all prayer and supplication, and to watch thereunto with all perseverance.

If it be said there is no such express command for prayer in that Revelation which was made to the Jews; I answer, it is a great mistake. The prophets do over and over again enjoin it as the principal part of the worship of God. And as for the law of Moses itself, it is obvious to observe, that the greatest part of it is concerning sacrifices. Now sacrifices, (if we will understand them right,) were nothing else but that form or method of putting up prayers to God, that was at those times used in the world: that in truth, so far was prayer it



being left as a matter of indifference to the Jews, that most of their religion consisted in it.

And accordingly we find that all the devout men in that church, spent much time in the performance of this exercise. David's manner was to pray seven times a day. And Daniel took himself to be so much obliged to the frequent practice of this duty, that rather than break this custom of performing his solemn devotions three times a day, he would expose himself to the den of lions.

It appears then, that our obligations to this duty, are many and great, and such as there is no possibility of evading. But here is our unhappiness, that those duties which we are most strictly obliged to, are not those that we are always inclined to practise. There may be something in the most indispensable duties so harsh and unpleasant, so disagreeing with our appetites or interest; they may be so hard to be performed, so laborious, or so expensive, or upon some other account so ungrateful, that we shall naturally put ourselves upon the finding out of excuses for ridding our hands of them, and easily satisfy our minds for so doing.

But now, which ought in the third place to be considered, there are none of those pretences to be made against this duty of prayer, none of those inconveniences do attend it, but is so naturally, so easily performed, and so inoffensively to all our appetites and interests, that one would think nothing but mere laziness or stupidity could hinder a man from the daily exercise of it.

It requires no great parts, learning, or study, for the performance of it. The meanest capacity, the most unimproved understanding, if there be an honest heart, may perform it as well as the most learned man in the world.

It requires no labour or toil: the feeblest and most dispirited body that can but lift up eyes to heaven, and direct wishes thither, doth it as effectually as the most vigorous constitution.

*It doth not go against the grain of any natural inclination, nor put the*

body to any pain or hardship; nor doth it contradict any appetite or affection that nature hath implanted in us: no humour, but either the sottish or the malicious, the brutish or the devilish is distasted by it.

It puts us to no charge or expense in the world, save that of our thoughts; yet that is the noblest way of spending them; and if they be not thus employed, it is odds but they are employed much worse.

It is not at all consumptive of our time, for we may attend this work when we are doing other business: and there is no man so full of business, but he hath abundance of vacant spaces, which he will not know how to fill up to any good purpose, unless he hath learned this art of saving time.

In a word, there is no objection against it, it is one of the easiest, most natural, inoffensive duties in the world; nay, so easy is it, that the most selfish man, if he was to make his own terms with God Almighty could not desire to obtain his blessings he stands in need of upon easier. If all the mercies and benefits we do daily and hourly need, and consequently must expect and wish for, if they be not worth asking at the hands of God, or returning thanks for them, after he has bestowed them, they are worth nothing.

But besides the unexceptionableness and easiness of this duty, add to this, in the fourth place, that prayer is the most creditable and honourable employment that our natures are capable of. We account it, and very justly, a mighty privilege and dignity to be known to princes and great men: to have their ear, and to enjoy the liberty of access to them at all times: but what is this to the honour and dignity we receive, in having leave given us at all times to come into the presence of the King of the world.

That we, poor sinful dust and ashes, should be permitted to speak to so transcendent a majesty! Nay, should have free liberty given us to converse with him as a friend! To open all our wants, to acquaint him with all our concerns, to make known every

thought of our hearts, and every affair of our lives to him! Nay, and to be assured that he will be so far from taking amiss this freedom in us, that he will favourably accept all our applications, and make as kind returns as we ourselves can wish for or desire! What greater honour are we capable of than this! O, therefore, how are they sunk below all the ambition of human nature, that will not take all opportunities of thus honouring and doing credit to themselves by the exercise of devotion!

But so selfish are the spirits and tempers of many of us, that nothing will work upon them, but the considerations of gain, of profit and advantage: let us see, therefore, what of this kind we may promise to ourselves from prayer; which is my fifth and last consideration.

And let the point be put upon this issue: let all that has hitherto been said go for nothing, if it does not appear that it is as profitable and gainful an exercise, as it is reasonable and due, as it is easy, pleasant, and honourable: let no man trouble himself about it, but throw off all thoughts of it for ever.

But in this respect also the motives to prayer are infinite. No man can number the benefits and advantages that accrue to us from it. Let it suffice to touch upon few of the many.

Prayer is the most proper means to ennoble, refine, and spiritualize our natures: were it not for this, it would be impossible to preserve our souls aloft in the midst of such a heap of earthly rubbish, with which they are overwhelmed. Our daily converse with material objects would wholly make us sensual, and the spirit would in a manner be lost in the flesh. And so it doth really fare with all those that live without devotion towards God. However they may retain so much worldly prudence as to enable them to govern their temporal affairs to their advantage, yet their souls do perfectly grovel upon the earth. They are utterly devoid of the spiritual life. They have no more sense of the noblest and best things, which it is the perfection of their faculties to be em-

ployed about, than a blind man hath of colours. ~~Into~~ this dull state we shall all sink, if we do not take care to maintain a constant devotion; for it is by that that the sense of goodness is kept alive in us. It is that that raises us above the world, and preserves our minds from the defilements of the earth, which by their continual mingling with material things, they would otherwise necessarily contract.

But further, prayer doth not only tend to the bettering and improving the constitution of our minds; but the benefits and good influences of it do extend also to all the affairs and actions of our lives. No body can tell but he that hath tried, how much devout and affectionate prayer doth dispose a man to go about his business in the world. So far is this exercise from hindering our employments, as is commonly pretended, that in truth it is a great furtherance to them.

Besides, it is the best antidote in the world against all disappointments and vexations that we can meet with, against every ungrateful and displeasing accident that comes upon us in the course of our lives. He that converseth much with God, and useth to make known all his concerns to him, is prepared to bear all things patiently and evenly, whatsoever happen, nor can he light into any circumstances of life which will not be, not only supportable to him, but easy also.

Add to this in the last place, that it is prayer that secures the blessings of God both upon our persons, and upon our labours; upon our basket and store; upon our families; upon our employments; and upon all that we have or do. So great is the virtue of prayer, that it turns all the actions of our natural or civil life, however indifferent they be, into actions of religion. And every thing that we have, or that comes to us, is thereby made a blessing of God, which without it perhaps might have been a cross and an affliction. It is prayer by which every thing and every action is sanctified to believers.

Several other benefits and advantages to be reaped from the custom,

tious practice of this duty might be mentioned; but those already enlarged upon, if duly considered, are sufficient to recommend it to any man whatsoever that hath the least kindness for himself.

All those, therefore, who have any care and concern for themselves, let them above all things take care to mind their prayers; let them pray to God in private; let them pray to God in their families; and let them join as often as they can with the prayers of the church. This is the best method they can take for the reforming their lives, and for the growing in all virtue and goodness; and the more they practise it, the more they will like it: and if they persevere therein, they shall find the comfort of it both in the grace and assistance they shall receive from the holy spirit, for the vanquishing all their lusts and corruptions, and in the blessings they shall procure from God, both to themselves and their families, and all their affairs and concerns; and, lastly, in the everlasting salvation of their souls in the day of the Lord Jesus.

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*Report of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina; made at the Anniversary of the Society, January, 6, 1818.*

In recurring to the events of the past year, the Board of Trustees are impressed with feelings of deep and solemn interest: and while they express their liveliest gratitude to the Almighty, for the increasing prosperity of the Society, they have, at the same time, to lament the removal from the abodes of men, of some of its dearest friends and most zealous members.

It is with the most heartfelt sorrow, that the Board of Trustees record the death of the late President of the Society, the *Right Rev. THEODORE DEBON, D. D. Bishop of the Diocese of South-Carolina*. In a season of more than usual sickness and mortality, he fell amongst the first victims of the fever which desolated our city,

and died, on the 6th of August, an illness of six days; in the year of his age, and in the fifth Episcopate. To the Society, and the Church in this diocese, the loss of this great man has been one of the most afflictive dispensations of the divine will. Well may they say the prophet, "the joy of our life is ceased; our dance is turned mourning. The crown is fallen from our head: woe unto us, that we have sinned."—From the earliest period of the Society, the name of this distinguished prelate has been identified with its prosperity. Moulded in its present form by his judgment; governed by his wisdom, and supported greatly, by his zeal, it has grown in strength, and has already attained a prospect of usefulness, equal to its wishes, and beyond the expectations of its most sanguine friends.

The life of this excellent learned man, was one continued of virtue, piety, and benevolence. From his earliest years religion governed him for her son, and as he increased in wisdom, and "grew strong in spirit," the influence of divine precepts controlled all his desires, and directed all the affections of his soul. His zeal and perseverance in the cause of the Redeemer, only equalled by the fervour and sincerity of his devotion. Whether duty or affection called him, the amiableness of disposition and piety animated his conduct and defined his character. Whether performing the highest functions of the pastoral office, or exercising the various duties of a parish priest; whether in the midst of his family, or his friends, unfolding the mysteries of religion; illuminating the pages of science and of learning; or discharging all the domestic duties of domestic life; whether enlivening the board of hospital administration to the wants and efforts of the poor; whether presiding at the head of the Society, or attending to the details of its operations, the same beneficent and pious principles filled his heart and guided his ways.

mediately after his lamented the Board of Trustees, among expressions of their feelings, unanimously adopted the following resolutions:—

*Resolved*, That under a deep sense of the great loss sustained by the Society, in the death of its president, the trustees do enter into a mutual engagement to be more zealous in promoting the welfare of this institution so important to the church, as they believe, to the general interest of the Religion of Christ.

*Resolved*, That it be recommended to the members and friends of the Society, generally, to present to the Board of Grace, their humble and fervent supplications, that God, our Father, would graciously continue his blessing to this institution; that he give to its officers the spirit of wisdom to preserve its principles; to increase its resources, and extend its benevolent and pious influence."

The Board of Trustees feel great pleasure in stating, that in conformity with the benevolent intention expressed by the late Dehon, some time before his death they have procured for publication, his admirable *Discourses on Christian Perfection*, and also, his *Address*, administered that Holy and efficacious Rite; and that they are now circulating for the press.

The Board have likewise to state, that another member of their body has recently been called to his great reward; one, whose name is co-eval with the Society, and who was one of its first trustees. His amiable and useful life; his piety and zeal in his Christian calling; his universal benevolence, and his warm attachment to the interests of the Society, make the Board deeply sensible of the loss they have sustained by the death of JOHN BALL.

The Board of Trustees feel great pleasure in stating to the Society, the influence of that pious and impressive practice of making *Children*, at baptism, *members for life*. To these *endearing objects* of our affectionate care, it will doubtless be a source of grateful recollection, that

when they were made "Members of Christ, and Children of God," they, at the same time, were admitted into fellowship with a Society, whose only object is, to promote the Redeemer's Kingdom; by dispensing the knowledge of Divine Truth to the poor and needy in Christ, and by providing for them the ministers of his word and the ordinances of his church.

The board further state, with feelings of gratitude to God, that the Society continues to increase in strength, and, consequently, in the means of doing good. During the last year there was an addition of *twenty-one* to the list of *annual subscribers*; and *fifteen* were received as *members for life*. The Board of Trustees earnestly recommend to the pious and the charitable, who are desirous of enlarging the kingdom of God our Saviour, by promoting the great and beneficent object of the Society, to become *members for life*. They who pay to the treasurer *fifty dollars*, are not called upon for any further contributions; and as this money goes into the "Permanent fund," the principal of which cannot be used, the *members for life* contribute to the perpetuity of the institution, and in a greater degree than the *annual subscribers*, promote its prosperity and increase its usefulness.

During the last year contributions have been received from the following churches: *St. Philip, St. Michael, St. Paul*, Charleston; *Prince George*, Winyaw; *Trinity*, Columbia; and *St. Helena*, Beaufort. The Board of Trustees most sincerely thank them for their continued liberality, and for their zealous exertions for the prosperity of the Society; and they humbly trust, that a beneficent God will realize to the Donors, the words of his Son: "It is more blessed to give than to receive." To the Churches from which nothing has been received, the Board respectfully offer a word of exhortation; and that word is Christ's; "Go, and do thou likewise."

The success which attended the labours of the first Missionary whom the Board of Trustees employed, has always been to them a source of encouragement and joy. They have long

been solicitous to send other labourers into the vineyard, but Clergymen could not be obtained. They know that there are in many parts of the Diocese, numbers of the Episcopal communion, who have long been deprived of the opportunity of worshipping the Almighty after the manner of their fathers, and of receiving the appointed ordinances, according to the rites of our Church. They know "That the harvest truly is great, but" they likewise know that "the labourers are few." Yet, feeling the importance of this great object, they have anxiously kept it in view, and embraced the first opportunity of affording to the vacant parishes, the services of the Church. It was not, however, until the present season that they were able to accomplish it; and they have now the satisfaction to state to the Society, that they have employed the Rev. Mr. MULLER as a *Missionary*, for three months; and have directed him, during that period, to officiate, at least twice, in each of the following Parishes: "the Churches in St. James' Santee; the Church near the North Santee River in Prince George's Parish; the Church in St. Thomas' Parish; in Lower Clarendon; in Upper Clarendon; in Statesburgh; in Camden, and in Matthew's Parish."

In the past year application was made to the Board of Trustees, in behalf of Mr. JOHN A. L. NORMAN, of Georgetown, who was desirous of devoting himself to the service of the Ministry in the Episcopal Church. Having produced to the Board satisfactory testimonials of his attainments and piety, and having subscribed to the usual declarations, he was sent to the South-Carolina College, under the patronage of the Society, to complete his education, preparatory to his commencing the Study of Divinity.

Several subscriptions have been obtained for the *Church Building Fund*, the plan of which was annexed to the last Report. It is, however, evident, that some time must elapse before this fund will be adequate to the great objects for which it was intended. Doubtless, if this plan had been devised and supported some years ago,

there would now have been a more animating prospect of its accomplishment: there would now, most probably, have been a fund sufficient to erect a Church every five years in the city, and in the country still more frequently. And where Churches were already erected, either to have afforded the means of repairing them, or of contributing to the support of "an able Ministry." But these reflections should be an encouragement for perseverance, and an inducement to the rich and the charitable to devote their future exertions to the attainment of objects so well pleasing to God, and of such inestimable benefit to man. A benevolent Christian, not only calculates upon the immediate good that may result from his exertions in the cause of religion and virtue, but likewise upon the benefits which he may, at the same time, confer upon the rising generation. The Board of Trustees, therefore, earnestly recommend this Fund to the patronage of the friends of the Church, throughout the Diocese.

The *Theological Library* belonging to the Society, was, in a great measure, established by the subscriptions and donations of many pious and charitable persons. And although it has existed but two years, yet it contains many scarce and valuable works. It now consists of 470 volumes; among which are nearly all the Books directed by the *House of Bishops* to be used by the Students of Divinity in the course of their Theological Studies. During the last year donations of Books were received from the Rev. Mr. Campbell; Rev. Mr. Muller; Mr. Henry Gibbs; Colonel Samuel Warren; Mr. Thomas S. Grinks; Mr. Schenck, and Mr. Higham.

Since the last Anniversary, there have been distributed by the Board of Trustees, 118 *Bibles*; 169 copies of the *Book of Common Prayer*; 48 of *Nelson's Christian Sacrifice*; 209 of *Gibson on the Lord's Supper*; 186 of *Gibson on Family Devotion*; 173 of *Gibson on the Observance of the Lord's Day*; 193 of *Stevens on the Church*; 168 of *Syngé on the Knowledge of Religion*; and 202 of *Syngé's Answer*

Excuses for not coming to the Supper; making a total distribution of 170 Bibles; 569 copies of Book of Common Prayer; 418 of *the Christian Sacrifice*; 300 of *the Evidences of the Christian Religion*; and 2722 Tracts. Many Bibles and Prayer Books have been distributed among the Children attending the *Sunday School*, lately opened by the subscriptions of individuals under the control of the ecclesiastical authority of the Diocese. The Society will permit the Board to have that this interesting and pious institution, fully answers the expectations of its founders; and that there is no doubt to believe that it will, under the providence of God, be the means of leading to the rising generation, a new era of Religious Catechetical instruction, which, to the youthful mind, will not, probably, be so well communicated in any other form; while, at the same time, it affords an opportunity to the Parents of these Children, as well as to other persons, to acquire a knowledge of the Doctrine, and Worship of the *Protestant Episcopal Church*, and thereby to see the "beauty of holiness" in its service.

The Board of Trustees having now before the Society, a brief account of the proceedings since the last Anniversary, affectionately commend all matters to the love and favour of God, and they humbly "beseech him by his Church and Household of prayer in his true Religion, that he will lean only upon the hope of heavenly grace, may evermore be upheld by his mighty power, in Jesus Christ our Lord."

Half of the Board of Trustees.  
JOHN C. FARMER, *Chairman*.  
Aug 6th, 1818.

From the *Journal of the proceedings of the Annual Convention of the Protestant Episcopal Church in the State of South-Carolina*; held in St. Michael's Church, Charleston, from the 17th to the 27th of February, 1818, both days inclusive.

The day appointed for the opening of the Convention of the

Protestant Episcopal Church in the State of South-Carolina, several of the clergy and lay delegates attended in St. Michael's Church at half past 10 o'clock; when divine service was performed by the Rev. William Percy, D. D. and the Rev. John Jacob Tschudy, and a sermon, suitable to the occasion, preached by the Rev. Andrew Fowler. To these usual solemnities was added the celebration of the Lord's supper, according to a standing rule of the Convention.

After divine service, the Rev. Paul T. Gervais was called to the chair, and the Rev. John Jacob Tschudy acted as Secretary.

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It appearing that a quorum was assembled, the Convention proceeded to the election of a President, and of a Secretary and Treasurer, by ballot; when it was found, that the Rev. C. E. Gadsden, D. D. was elected President, and the Rev. John Jacob Tschudy unanimously re-elected Secretary and Treasurer.

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The following was moved by the Hon. Theodore Gaillard, and unanimously adopted:

"It has pleased Divine Providence, in his inscrutable wisdom, to take from this church its Bishop. He was a burning and a shining light, and we rejoiced for a season in his light. Talents of the first order, knowledge deep and extensive, virtue pure and exalted, zeal happily tempered by discretion,—in fine, the distinguishing excellencies of the sincere christian and the devoted minister render his removal a signal calamity to the church and to society. Time has not weakened in the smallest degree the impression of his uncommon merit; and the recurrence of this meeting has opened anew the wounds of our church. The members of this convention would mingle their sorrows on this occasion, and in expressing their feelings seek some alleviation.—Therefore

*Resolved*, 1st. That this Convention retain a lively recollection of the invaluable life, and the distinguished services to this Diocese, and the Church in general, of our late revered and beloved Diocesan.

"2dly. That this Convention will in their prayers earnestly supplicate the mercy of Almighty God on this bereaved Church, and especially that he would be pleased to guide them in the choice of a successor to the Episcopate; and they do affectionately request the prayers of all the members of our Church on this most important occasion."

On motion of the Rev. Mr. Gervais, *Resolved* by all the Churches, excepting one, that the Convention forthwith proceed to the election of a Bishop.

The Convention then proceeded to the

election of a Bishop; when the Rev. Nathaniel Bowen, D. D. was found to have the unanimous suffrages of all the clergy and the churches.

It was moved by the Rev. Mr. Gervais, and unanimously carried, that the President appoint two gentlemen to inform the Rev. Dr. Bowen of his election to the episcopate.

Whereupon the Rev. Mr. Gervais and the Rev. Mr. Tachudý were appointed for that purpose.

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The report of the Standing Committee was read, approved of, and confirmed.

*Resolved*, on motion of Gen. Huger, that so much of that report as respects the death of the late Bishop, and likewise as regards the Sunday Schools, be entered on the journals of the Convention.

In compliance with the said resolution, the following is extracted from the report of the Standing Committee:—

Proceedings of the Standing Committee respecting the death of the late Bishop.

"The Committee appointed at the last meeting, to express the sentiments of this Board, in relation to the loss sustained by the Church in the death of its Bishop, and to consider what proceedings are rendered necessary by that unexpected and distressing event, beg leave respectfully to submit the following observations:—

"In the Christian Church the Bishop is the chief counsellor in spiritual matters, the guardian of its unity in faith and worship, the only dispenser of the apostolical and useful rite of confirmation, and the only means of preserving the succession of the sacred ministry. Without a Bishop, the church is in an imperfect state, as a body without a head.

"The diocese of South-Carolina had been for more than ten years without this important officer; and an indifference to the distinguishing principles of our church was gradually extending itself. By a happy union of sentiments in both the clergy and the laity, the Rev. Dr. Dehon was elected Bishop; and the difficulties in his own mind, in the way of his acceptance of this office, being happily removed by a kind Providence, he was consecrated on the 15th October, 1812. To the duties of this station he immediately devoted himself.

"He administered confirmation to a great number in most of the parishes of the diocese. He visited every parish under his care, and, by particular request, the church in Georgia; and considering that he had the sole charge of a very large congregation in this city, that our climate permitted him to travel only during half of the year, and that many of the churches were remote from his residence, his visitations were very frequent. He consecrated several churches, and was active in endeavour-

ing to revive the worship of the Lord, where it had been neglected, and to establish it in those places where it was unknown, and particularly in Columbia, the capital of the state, and the seat of the College. He presided in the synod of this diocese with singular dignity, and impartiality, and in his addresses enforced the best canonical directions in the most affectionate and suasive manner. He guided the conduct of the clergy by the influence of his example, and encouraged them by his exhortations to love each other and their sacred office more and more. He took every opportunity to encourage capable persons, particularly pious and intelligent; to devote themselves to the ministerial duties in a detailed and permanent manner the studies of the candidate before he ordained them, strictly examined their proficiency in every branch required by the canons. He uniformly attended the meetings of the General Convention of the church, although the remoteness of this diocese from the place of session, and the season in which they were held, he was subjected to much inconvenience and hazard of health. He discharged the various functions of an apostolical office with a dignity and purity of the most engaging character.

"Deeply afflicted by the loss of so valuable, and of an example so instructive, the Ecclesiastical Authority of this diocese have deemed it proper to adopt the following resolutions:

"*Resolved*, that the Standing Committee feel their responsibility increased by the death of their Bishop, and they now engage themselves to the duty to do all they can to promote her recovery.

"*Resolved*, that the Secretary of the Standing Committee be requested to call on the Right Rev. Wm. White, D. D. Bishop of the Protestant Episcopal Church in the United States, to inform them of the melancholy loss which the diocese of South-Carolina, on the 15th August, 1817. And that the Secretary be requested, when he communicates this mournful bereavement to the venerable House of Bishops, to solicit the prayers of our Right Rev. Father for half of the clergy of this diocese, that Almighty would graciously bestow on them a double portion of his spirit, that they may daily increase in wisdom and zeal, and so faithfully and disinterestedly discharge their sacred functions, that they may be glorified, and man be saved.

"*Resolved*, that it be respectfully recommended to the Ministers, the Clergy, and the congregations in this diocese, to meditate seriously on this affliction, as a manifestation of Divine Providence,

before God, and to beseech  
ly and frequently through Jesus  
Lord to rule and govern his holy  
e right way.

ed, that the Ministers and Peo-  
church in general be requested  
ite the divine mercy in behalf  
ted church.

ed, that a copy of these pro-  
e transmitted by the Secretary  
it Rev. Bishop White, and also  
or and Vestry of every Parish  
ocess, that it may be read in  
ctive churches in this diocess.”  
ngs of the Standing Committee,  
the establishment of Sunday

anding Committee were inform-  
persons, who held subscription  
the establishment of a Sunday  
our churches, were desirous of  
r the several sums collected by  
ome authorized agent, for the  
f carrying that object into ef-  
efore it was on motion resolved  
ly:—

that this Committee do appoint  
r to take charge of the Sunday  
ed, and to report quarterly his  
nd disbursements to this Com-  
id that, so soon as a Bishop shall  
ted for this diocess, this fund  
id over to him, in conformity to  
n of the original contributors

dly, that a Catechist be imme-  
pointed, subject to the control  
mmitee, whose duty it shall be  
t his pupils on the Lord's day,  
mity to the plan signed by the  
rs; and that he shall be autho-  
rized to draw from the Treasurer for his  
or the first quarter the sum of

lly, that in conformity to the  
roposals, which were signed by  
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rs for life shall be immediately  
such stock as the Standing Com-  
ny direct, so as to create a per-  
and for the benefit of Sunday  
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Church in the United States of

Committee proceeded to an elec-  
t the Rev. Andrew Fowler was  
atechist, and the Rev. F. Dalcho,  
elected Treasurer.”

Mr. Gervais, from the commit-  
nted to wait upon the Rev. Na-  
lowen, D. D. and inform him of  
ion to the Episcopate, reported  
had performed the duty assign-

ed to them, and had received from him an  
answer by letter: which letter was hand-  
ed to the President, and read to the Con-  
vention.

Whereupon it was moved by Mr. Bay,  
and unanimously adopted, that the letter  
of the Bishop elect be entered upon the  
journals; which is as follows:—

*To the Rev. Paul T. Gervais, and the Rev.  
J. J. Tschudy.*

GENTLEMEN,

You are aware, that it is now too late  
for me to hesitate to assent to the wish,  
with the expression of which, you have  
been charged, in behalf of the Convention  
of the Protestant Episcopal Churches of  
this State. Yet you will readily conceive,  
with what feelings I find myself in cir-  
cumstances, which constrain my accept-  
ance of the Episcopal office, as the im-  
mediate successor of one, so eminently  
qualified for it as he was, of whom it has  
been the will of a mysterious Providence  
that this diocess should be bereaved.  
Should I, however, be canonically invest-  
ed with this office, I will endeavour to per-  
form its duties; trusting in the Lord “who  
heareth prayer,” for aid to sustain its bur-  
den; and looking with an animating con-  
fidence to the same candour and kindness  
of my brethren, both of the clergy and  
laity, in which I am invited to this sta-  
tion, for the countenance, assistance, and  
support, in the active discharge of its ob-  
ligations, which I shall so indispensably  
require.

But while I thus assent to the wishes of  
my brethren, expressed in a manner which  
encourages the persuasion, that I could  
not decline them, without violating duty;  
it becomes me to say to the Convention,  
through you, that, under existing circum-  
stances, the Parish of which I have con-  
sented to be the minister, must chiefly  
claim my time, attention and care; and  
that I shall, unavoidably, be restricted in  
the exercise of the functions of the Epis-  
copate, within the limits which my duties  
as the Pastor of a particular congregation  
will prescribe, until the diocess shall by  
some assistance extended to the necessity  
of the case, enable the vestry of St. Mi-  
chael's Church, to associate with me a  
second minister in the performance of  
those duties. The liberal exertions made  
by the vestry and congregation of that  
church to provide for the support of the  
office, which I am to sustain in relation to  
them, superadded to the intimate and in-  
teresting nature of that relation itself, cer-  
tainly give their case a peculiar claim to  
anxious consideration on my part, and will,  
I trust, be deemed by the Convention a  
good title to similar consideration on  
theirs; especially when it is recollected,  
that to the lot of that Church, it fell, to  
maintain the Episcopate in the last in-  
stance, and to surrender largely to the de-

unday Schools of the Protestant Episcopal  
South-Carolina, it appears, recognize the  
des on which the Sunday School Societies  
in and New-York are instituted.



mands of their sister churches, the much valued services of their only minister.

Permit me also, gentlemen, to convey to the Convention through you, my thanks for the honour which this expression of their sentiments has done me; and accept for the kind and affectionate manner in which you have borne it to me, the cordial acknowledgments of your affectionate brother,

N. BOWEN.

Charleston, Feb. 18, 1818.

[Further extracts in our next.]

### Practical Notes on Genesis.

Extracted from D'O'RYLY'S and MANT'S Family Bible, the first Number of which is now ready for delivery by Messrs. T. & J. SWORDS. The notes between brackets are added to the American Edition.

Chap. iii. ver. 6. *And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*

6. *And when the woman saw, &c.]* She could conclude that it was good for food, only by the serpent's eating of it before her eyes, and by seeing that he did not thereupon die, as God had threatened: so she gave him credit and distrusted God's word. *Bp. Wilson.*

— *did eat]* Her sin was great and various; being guilty of ambition, incredulity, ingratitude, curiosity, inordinate desire, open rebellion against God, and the drawing aside of her husband, and the involving of him in sin, and their posterity in misery also. *Bp. Kidder.*

— *and gave also unto her husband with her;]* Besides the aggravations common to both our parents, Eve adds one more to her weight, in that she was not content to sin herself alone, but she allured and drew her husband also into the like horrible transgression with her: whereby she was not only guilty of her own personal sin, but of her husband's also. And this added so much to her former sins, that St. Paul speaks of her, as if she had been the only transgressor; "Adam was not deceived; but the

woman being deceived, was i transgression." 1 Tim. ii. 14 great and horrible a thing it is eye of God to be the cause or of another's sin. *Jos. Mede.*

[— *and he did eat.]* The Adam; and with him the price glory of this lower world. The sequence of his fall, by every who knows himself, cannot be sensibly felt. Exclusive of a obnoxious to diseases, pains, and fallen man possesses a mind, in the image of God, that distingu excellence of his original constit is now miserably defaced; havi law in his members warring ag and bearing down "the law mind, and bringing him into ca to the law of sin." A miserab ture truly; but a picture that he constantly kept in sight; tha knowing from whence he is may, with becoming humility an titude, embrace the plan tha been graciously provided for hi very, by the renewal of that which had been lost by the *Daubeny.]*

### BOOK OF COMMON PRAYE

CLERGYMEN of the Protestant I pal Church, the Managers of Bib Common Prayer Book Societies, and other persons who associate for the pose of distributing, gratuitousl Book of COMMON PRAYER, are fully informed, that large quantities manual are now on hand, and will be kept for their accommodation, BIBLE AND COMMON PRAYER BOOK STORE, No. 160 Pearl-street, New The book is printed uniformly with heretofore issued from the same and will be afforded to Societies, ations, Clergymen, and other bene individuals who purchase for gen distribution, at THIRTY CENTS 1

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No. 8.]

No. II. FOR APRIL, 1818.

[Vol. II.

**THE LIFE OF TERTULLIAN.**

(Abridged from Cox's *Lives of the Fathers*.)

**QUINTUS** Septimius Florens Tertullianus, or, as he is usually called, Tertullian, was born at Carthage, the capital city of Africa, about the year 160.\* He is generally considered the most ancient Latin father whose writings are come down to our times. The number and significance of his names intimate that he was descended from illustrious ancestors. The prænomen Quintus was probably given him on account of his being the fifth son of his parents. His second name, Septimius, seems to indicate that he was descended from the Gens Septimia, a celebrated tribe among the Romans, being first regal, afterwards plebian, and, lastly, consular and patrician. He was probably called Florens, from some particular family of that name; and Tertullianus from his own father, whose name in that case was Tertullus.

His father, who was a Pagan, held a military office under the proconsul of Africa, and appears to have been very solicitous about his son's progress in literature. As soon as he had passed through the usual preparatory studies, which he accomplished with great rapidity and success, he was sent to the most eminent masters to complete his education; and his attainments were such as might reasonably have been expected from a person of his superior abilities, and who possessed such early advantages.

It appears that Tertullian studied the law as a science, but was never called to the bar, or in any other way practised as a lawyer. He was deeply

read in geometry and physics; was acquainted with the best poets and philosophers; and was well versed in history. Eusebius, after remarking that he was very conversant with the Roman laws, adds, that he was likewise "eminent in other respects, and especially renowned among the Latin writers." The learned Dr. Cave also, though he acknowledges with Lactantius, that his style is somewhat rugged and obscure, yet confesses that "it is lofty and masculine, and carries a kind of majestic eloquence along with it, that gives a pleasant relish to the judicious and inquisitive reader."

Tertullian possessed great brilliancy of wit, though unhappily united to an irritability of temper, which he seriously laments in his book of *Patience*. The following words of the Psalmist have not inaptly been applied to him: "His teeth were spears and arrows, and his tongue a sharp sword." He himself acknowledges, that he had, in his unregenerate state, drawn his tongue as a sword against the true God, and shot his bitter words against the sacred religion of Christ. It appears also, that previously to his conversion, he was an adulterer; that he delighted in the bloody diversions of the amphitheatre, and that he had attained to a dreadful pre-eminence in sin. No man, indeed, seems to have been more deeply implicated in the abominations of the age; or to have been better adapted, as an instrument of satan, to uphold the tottering fabric of Pagan immorality and superstition than Tertullian in his Gentile state; so also was no one, after his conversion, more conspicuous for purity of heart and manners, or better qualified, by natural abilities and attainments, to attack the strong holds of Heathenism

\* Tillemont.

with the weapons of keen sarcasm and sound argument.

Tertullian appears to have embraced the Christian religion a little before the conclusion of the second century, and at the commencement of the reign of Severus. It is also highly probable; that he shortly after assumed the ecclesiastical character, though the exact time of his ordination cannot be ascertained. We have no distinct information respecting the circumstances which led to his conversion; but as we are all apt to urge upon others those considerations which have most deeply affected ourselves, we may reasonably suppose that he was brought to faith in Christ chiefly by those arguments which, in different parts of his writings he so powerfully states in defence of Christianity. We there find him insisting upon the antiquity of the Mosaic writings, and the mighty works and wisdom of that lawgiver; upon the successive links of prophecy, which make up one chain of connected evidence, conducting the humble inquirer to Christ, with a direction as plain as that of the star which led the wise men from the East to the place of our Lord's nativity. We find him also continually expatiating on the miracles of Christ and his Apostles, together with the intrinsic excellence and moral efficacy of the gospel, as furnishing indisputable proofs of the truth of our religion. These are some of the arguments he most frequently urges against his adversaries; and such, therefore, as we may conclude, had the greatest effect in producing his own conversion.

Not long after he embraced Christianity, Tertullian composed his admirable *Apology*, in which his eloquence and argumentative powers appear most conspicuous. In many respects this work resembles that of Justin, on the same subject; but the language is more bold, and the style more elevated, than that of his predecessor.

The life of Tertullian, like that of many other voluminous authors, derives its principal interest from the variety and importance of his writings. Several of his productions exhibit, in

a lively manner, his own character, and also point out the state of Christianity in his time. His *Apology*, and works of a similar nature, were imperceptibly preparing the nation for exchanging their former superstitions for the sacred religion of Christ, and gradually disposing them to hail with joy the edict which a future emperor would issue in its behalf.

Tertullian's writings, both as it respects his diction and sentiment, are in some places confessedly harsh and forbidding. His style, however, is for the most part keen and sententious; and his observations are, in general, solid and important, and well calculated for edification and usefulness. Indeed, from the period of his conversion to that of his death, few of his years appear to have been undistinguished by some useful publication. At one time we find him manfully attacking the armies of the aliens; at another, rallying his fellow-soldiers to the standard of the Cross. Now he is exhorting his Christian brethren to aim at greater holiness of heart and life; and now encouraging them in the prospect of imprisonment and martyrdom. Some additional extracts shall be made from his writings, which will probably be considered little inferior in interest to those already quoted from his *Apology*.

Notwithstanding the attempts which Tertullian had already made to vindicate the religion of Christ, Scapula, the proconsul of Africa, carried on the persecution with great asperity. Roused, but not dismayed, by the awful scene around him, our author proceeded to address a short tract to the persecutor himself in favour of the suffering Christians, in which there are some circumstances related by him well worthy of attention. He mentions, as an indubitable fact, that the emperor Severus had been cured of a dangerous sickness by the application of oil, which was used by a Christian of the name of Proculus, who remained, till the time of his death, in the palace; and that in consequence of this cure the emperor was for several years friendly to the Christians, and even conferred special marks of favour

upon some who had embraced their religion. He also states, that, during a season of fierce persecution in Asia, all the Christians of the district voluntarily presented themselves in a body before the tribunal of Antonius the proconsul. Their object in this apparently rash act cannot now be ascertained. It is not improbable that they hoped the view of their numbers and constancy would excite the pity or respect of their persecutor. He, however, either unable to comprehend their motives, or despising them, ordered a few of them to be put to death, and dismissed the rest with these words: "Unhappy men, if you are weary of your lives, is it so difficult to find precipices and halters?"

At length the emperor himself, being alarmed, as some suppose, by the increasing numbers of the Christians, dismissed all his former predilection for them, and issued edicts to suppress the propagation of the Gospel. The effect may easily be conceived. The persecution, which was before partial, and chiefly in places remote from the residence of the emperor, now became more violent and universal. How Tertullian escaped we have no information. He was still, however, actively employed in the cause of Christ and his people. Having on a former occasion been their undaunted advocate in the presence of their enemies, he now wrote a tract for the consolation of such of them as were imprisoned for their religion, wherein he represents them rather as objects of congratulation than of pity.—"They were, indeed, in prison, the house in which the devil confines his own family; but they were now no longer in danger of witnessing the Heathen solemnities, smelling their impure sacrifices, hearing the clamours of the people, or beholding their public debaucheries."

This passage of Tertullian may afford us no inadequate idea of the very peculiar situation and conduct of the primitive Christians. In every direction, and in every shape, the impure superstition of their Heathen neighbours presented itself to their view, whilst they scrupulously avoided showing the most trifling mark of re-

spect, lest they should indirectly be paying homage to the Pagan mythology, or derogating from the majesty of the true God. "The religion of the nations," observes an historian of great celebrity, "was not merely a speculative doctrine professed in the schools, or preached in the temples. The innumerable deities and rites of polytheism were closely interwoven with every circumstance of business or pleasure, of public or private life; and it seemed impossible to escape the observance of them, without at the same time renouncing the commerce of mankind, and all the offices and amusements of society. The important transactions of peace and war were prepared or concluded by solemn sacrifices, in which the magistrate, the senator, and the soldier, were obliged to preside or participate. The public spectacles were an essential part of the cheerful devotion of the Pagans; and the gods were supposed to accept, as the most grateful offering, the games that the prince and people celebrated in honour of their peculiar festivals. The Christian, who with pious horror avoided the abomination of the circus, or the theatre, found himself encompassed with infernal snares in every convivial entertainment, as often as his friends, invoking the hospitable deities, poured out libations to each other's happiness. When the bride, struggling with well-affected reluctance, was forced in hymenial pomp over the threshold of her new habitation, or when the sad procession of the dead slowly moved towards the funeral pile; the Christian, on these interesting occasions, was compelled to desert the persons who were the dearest to him, rather than contract the guilt inherent to those impious ceremonies. Every art and every trade that was in the least concerned in the framing or adorning of idols was polluted by the stain of idolatry. Even the common language of Greece and Rome abounded with familiar and impious expressions, which the imprudent Christian might too carelessly utter, or too patiently hear. Such was the anxious diligence which was required to guard the chastity of the

Gospel from the infectious breath of idolatry.\*

But the most extensive, and, as some suppose, the most valuable, of Tertullian's writings, were those of a polemic nature. With respect to these, M. Balsac remarks, "Though we should grant that his style is of iron, yet the nicest critics must likewise own that from this iron he has forged most excellent weapons; has defended the honour and purity of Christianity; quite routed the Valentinians; and struck Marcion to the very heart."

These tracts are now, indeed, less interesting to us than some of his other works, as the greater part of the heresies he combats are happily forgotten; although they were, doubtless, of great importance at the time they were written. For such a kind of composition this author appears to have been admirably calculated. We may say of him, in the language of Dr. Johnson, "He was formed for a controvertist; with sufficient learning; with diction vehement and pointed; with unconquerable pertinacity; with wit in the highest degree keen and sarcastic; and with all those powers exalted and invigorated by just confidence in his cause." Thus qualified by nature and education, and clad in the armoury of heaven, he went forth to combat the various errors with which the Church was then infested.

A certain harshness of disposition was too prominent a feature in the character of Tertullian. It was, indeed, his principal defect. It cast a gloom over his religion; and, whilst it added an undue severity to his censures, greatly diminished their efficacy. "There is a hard, dry, and repelling mode of reproof, which tends rather to shut up the heart than open it. The tempest may roar, and point its hail-shot at the traveller; but he will rather wrap himself closer in his cloak than quit it, till the sun breaks out again."

This constitutional severity of character unhappily increasing with his years, led Tertullian to impute a laxity of discipline to the general Church;

a charge which few moderns would have brought against it. At length he became acquainted with the Montanists, a sect who claimed extraordinary gifts of the Holy Ghost, and were especially noted for the austerity of their manners, and the rigidity of their discipline. Their sentiments, and the apparent sanctity of their lives, seduced our unwary African. He became incorporated with them, wrote in their defence, and stigmatized the general Church as natural or carnal.\* After some time, however, Tertullian separated from the Montanists also, so that what was remarked of Erasmus seems equally applicable to him:—"He had determined rather what to condemn, than what to approve." He was not of the general Church, he was not of the Montanist Church.

Dr. Johnson, after referring to a somewhat similar circumstance in the life of our great epic poet, concludes with this important observation: "To be of no church is dangerous. Religion, of which the rewards are distant, and which is animated only by faith and hope, will glide by degrees out of

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\* Montanus, the founder of this sect, was an obscure man, and a native of Pepuza, a village in Phrygia. He made no alterations in what may be termed the essential doctrines of Christianity, but professed that he had a Divine commission to give the *finishing touch* to the precepts delivered by Christ and his Apostles. For this purpose he enjoined the necessity of multiplying fasts; prohibited second marriages, and the re-admission of persons into the Church who had fallen into gross sins; condemned any attention to ornaments of dress, or philosophical attainments; and objected to Christians attempting to save their lives during seasons of persecution either by flight or money. After some time he was publicly excluded from communion with the general Church; but was still greatly esteemed by numbers of Christians, who professed themselves his followers. Such is the account generally given of Montanus. It should, however, be received with caution, as almost the whole of our information respecting him is derived from his enemies. We may add, that the account itself bears the appearance of a caricature of religion, though there must have been evident symptoms of enthusiasm and extravagance in Montanus, or he would not have been excluded from the Church.

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\* Gibbon's *Decline and Fall of the Roman Empire*.

the mind, unless it be invigorated and re-impressed by external ordinances, by stated calls to worship, and the salutary influence of example. Milton, who appears to have had full conviction of the truth of Christianity, and to have regarded the Holy Scriptures with the profoundest veneration, to have been untainted by any heretical peculiarity of opinion, and to have lived in a confirmed belief of the immediate and occasional agency of Providence, yet grew old without any visible worship.\*

We do not mean to suggest that Tertullian ran into the excess here attributed to Milton, and still less that in the distribution of his time there was no hour set apart for private or family prayer. His proceedings, nevertheless, had a tendency to lead him ultimately to adopt these errors. Disgusted with the laxity of the general Church, and afterwards with the enthusiasm of the Montanists, it is highly probable, if he had been a layman, that he would not only have departed from those communities, but have discontinued the public exercises of religion. He continued, indeed, as a presbyter, to teach and officiate in a separate congregation, with a small number of followers. But this very circumstance occasioned only another unhappy division among the Christians.

Thus Tertullian, who had been so tenacious of the purity and discipline of the Church, became an instrument of creating farther schism;—a schism which was not even palliated by the plea of zeal for any important doctrine, but occasioned by an unhappy attachment to certain uncommanded austerities and bodily mortifications.

But though Tertullian's intercourse with the Montanists did not materially deteriorate the soundness of his creed, it appears to have increased the natural harshness of his character. No longer contented with extolling a life of celibacy, or monogamy, he now branded second marriages with the opprobrium of adultery, and seemed to exclude the unchaste from the possibility of repentance. At the same time, acting according to the literal

sense of the apostle's words, that "they that have wives be as though they have none," he separated from his own wife by mutual consent, under the plea of leading a life of greater purity and devotion.

We cannot but regret that this sensible and pious father should have thus tarnished the simplicity of his religion by adopting, in so great a degree, the gloomy notions of the ascetic; and thereby have countenanced, by his example, those absurd and forbidding habits and superstitions which afterwards overspread the Christian world. "The virtue enjoined by the precepts, and recommended by the example, of our Lord, is a human virtue, growing out of the constitution of our nature, and the relations of society; not extinguishing the passions, but regulating them; not a speculative metaphysical theory, but practicable in the daily intercourse of life; not affecting extremes which, from their ostentation, captivate the unthinking multitude, but moderate, consistent, begun in sincerity, and completed with steadiness."†

But whilst truth obliges us to acknowledge the defects of Tertullian, the same principle requires that we should do full justice to his various and indubitable excellencies. The superficial or prejudiced observer may be disgusted with the ruggedness of the soil; but the attentive inquirer searches out the rich ore beneath it.

If this African father possessed not that sympathy with the weak, which forms so beautiful a part of the Christian character, it must be acknowledged, that he was the very reverse of the timid professor, who shrinks at every appearance of opposition; or the heartless one, who requires a thousand reasons to induce him to take a useful step. If he was not a Barnabas, a son of consolation, he was eminently a Boanerges, a son of thunder. If he was not a skilful casuist, he was a faithful herald. From the time of his conversion to his death, neither reproach, nor persecu-

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\* Collinson's Bampton Lectures.

tion, nor the infirmities of old age itself, could impede his steadily pursuing what he deemed the path of duty. Let who would be cold, worldly, or heretical, he always appeared serious, and in earnest; ever ready to defend the essential doctrines of Christianity; one who undoubtedly honoured and loved the Saviour; and who daily hazarded his life for the name of our Lord Jesus Christ.

We learn from Jerome that Tertullian lived to a very advanced and decrepit age, though he records not the time of his death. It is probable that he was gradually worn out by the decays of nature, and expired about the middle of the third century;—"So he gave up the ghost, an old man, and full of years; and was gathered to his people."

Thus died Tertullian, about the ninetieth year of his age; justly censured for the severity and harshness of his manners; and as deservedly praised for the variety of his talents, the extent of his learning, and the sincerity and steadfastness of his piety.

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*Extracts from the Journal of the Proceedings of the Annual Convention of the Protestant Episcopal Church in the State of South-Carolina; held in St. Michael's Church, Charleston, from the 17th to the 21st of February, 1818, both days inclusive.*

(Concluded from page 112.)

*Resolved*, on motion of the Rev. Mr. Tschudy, as it was a standing rule of the Convention during the Episcopate of our late beloved diocesan, whenever it finally adjourned, to conclude with prayers and the Episcopal benediction, that the President be respectfully requested, whenever this Convention do adjourn, to conclude with prayers and the blessing.

*Resolved*, on motion of the Rev. Mr. Muller, that this Convention derive much satisfaction from the information, that the late General Convention have deemed it expedient to establish, for the better education of the candidates for holy orders in this church, a general Theological Seminary; and that the persons appointed to visit the several parts of the United States, and solicit contributions towards funds for founding and endowing such an institution, have entered on the duty with much zeal, and already had considerable

success; and they feel persuaded, that, as this measure was strenuously advocated by our late honoured diocesan, and was often recommended by this Convention to the attention of the church in general, so it will meet with a generous patronage in this diocese.

*Resolved*, on motion of the Rev. Dr. Dalcho, that the Convention view, with great satisfaction, the increasing prosperity of the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," and contemplate with delight, the prospect of its extensive usefulness. The Convention, therefore, feel it to be a duty they owe to the church of the Redeemer, earnestly to recommend this Society to the patronage of the members and friends of the church throughout the diocese; believing that it will, under the good providence of God, be the happy instrument of extending the borders of our Zion, and of making the desert to become a green pasture for the fold of the living God.

The Hon. Theodore Gailard, as chairman of the committee appointed to inquire into the expediency of establishing a fund for the support of a Bishop,—and to suggest such plans as they may deem advisable for the benefit of the church, presented a report, which was immediately read:—

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The report, as amended, was unanimously accepted and confirmed, and is as follows:—

"The Committee, consisting of lay-delegates, one from each church now represented in the Convention, to whom was referred the resolution to inquire into the expediency of establishing a fund for the support of a Bishop, and to suggest such plans as they may deem advisable for the benefit of the church, report, that it is expedient to raise a fund for the support of a Bishop; and they recommend the following resolutions:—

"1st. That it is expedient to raise a fund by subscription, to be called the Bishop's Permanent Fund, for the support of a Bishop of the diocese of the State of South-Carolina;—

"And they recommend, that one or more persons be appointed in each parish of the diocese by the President of the Convention, whose duty it shall be to call upon the Episcopalians of his parish, and to transmit such monies as he shall collect to the Treasurer of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, to be by him invested in bank stock, government security, or otherwise, as the Board of Trustees of that Society shall deem expedient,—

"That the certificates of stock, or evidences of property purchased, shall be in

the incorporated name of the Society, in trust for the Bishop's permanent fund;—

"That not more than three-fourths of the annual income of the said fund shall be applicable to the support of a Bishop, and that the remainder shall go toward the accumulation of the fund.

"2d. That whenever the annual income of the fund liable to appropriation shall amount to more than the sum of \$4000, the excess shall be at the disposal of the Convention of this State; and the Bishop shall then immediately cease to be the Rector of any particular church, unless the restriction be removed by the Convention;—

"And that it be recommended to address a circular letter to each person who may be appointed as above-mentioned, stating the views and designs of the Convention, as regards the Bishop's permanent fund; and that this letter be signed by the members of the committee.

"3d. That within five months from this time in the present year, and that in every year hereafter, a sermon shall be preached in every church in this diocese, in aid of the support of a Bishop, until the Bishop's fund shall be adequate thereto; and that the sums collected be transmitted to the Treasurer of the Protestant Episcopal Society, and be applicable to the immediate support of the Bishop.

"4th. That the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, and the Society for the Relief of the Widows and Orphans of the Clergy of the Protestant Episcopal Church in the State of South-Carolina, be requested to contribute to this object.

"5th. That the Rev. Mr. Muller be requested to deliver to the Treasurer of the Protestant Episcopal Society the money, notes, and orders, received by him on account of the Bishop's fund; and that the thanks of the Convention be given to Mr. Muller for his exertions and zeal in behalf of the church, in obtaining contributions for this fund.

"6th. That it be recommended to every parish in which there is an Episcopal congregation, and in which no funds, or insufficient funds have been provided for a minister, to agree to pay, each member of the congregation, a certain per centage on the amount of his general tax, or to adopt any other mode which may be deemed most advisable to raise a permanent fund for the decent support of a minister; the said fund to be allowed to accumulate until there shall be an income therefrom sufficient for the object proposed;—and that the monies received on this account be transmitted to the Treasurer of the Board of Trustees of the Protestant Episcopal Society, to be invested by the Trustees of the said Board in bank stock, government securi-

ties, or other property, in trust for the ministers of the parishes from which the said sums shall be received respectively;—and that the funds received as aforesaid shall be appropriated to the support of the ministers aforesaid, who shall always be obliged to comply with the rubrics and canons of the Protestant Episcopal Church in South-Carolina, as authorized and sanctioned by the authority of the Convention of the same.

"7th. That the Treasurer be allowed such compensation as the Board of Trustees shall deem proper."

*Resolved*, on motion of the Rev. Mr. Gervais, that the thanks of the Convention be given to the Secretary for the faithful discharge of his duties.

*Resolved*, on motion of the Rev. Dr. Dalcho, that the thanks of the Convention be tendered to the Rev. Dr. Gadsden for his able and impartial discharge of the duties of President of this Convention, during a highly interesting and important session.

Whereupon the Rev. President rose and addressed the Convention: which address was, on motion of the Rev. Mr. Muller, respectfully requested of the President, by an unanimous vote, in order to be inserted on the journals, and is nearly as follows:—

"Gentlemen,—I thank you for your approbation; and I hope I may be permitted to indulge my feelings in expressing to you my thanks for the support you have given to the chair, and, what is of more consequence, and still more gratifying to me, the support you have given to the church. At no Convention has your time been so long and so constantly employed. At no Convention has more talent, learning and eloquence, been exhibited. It is pleasant, and a cause for gratitude to God, to behold those powers of the mind, which have adorned and blessed our country in private and public life, in a civil and military capacity, in congress, in the legislature, and on the bench, here brought into the service of the church. In the days of primitive christianity it was said, *not many mighty, not many noble are called*; but may we not hope, that we have arrived at the dawn of that brighter period, of that predicted period, when the rich and the wise, and the honourable, shall embrace the gospel, and the banner of the cross shall wave triumphantly over the world?

"At no Convention has there appeared more zeal and unanimity, attachment to the true principles of the church, and liberality of sentiment, and so strong a disposition to contribute generously to the support of religious institutions. This temper may be expected to draw down the blessing of Almighty God on his church. Under its influence the church of your fathers and your affections cannot



but flourish. Her waste places will be restored; and religion, in the march of civilization to the west, will cause the wilderness and the solitary place to be glad thereof, and that moral desert to rejoice and blossom as the rose. Permit me to observe, that this zeal is the sure basis of your individual prosperity, and that of your country; for the promise of God is absolute: *Honour the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.*—*Happy are the people that are in such case; yea, blessed are the people who have the Lord for their God.*

“It is a pleasant reflection, that this zeal has been excited by the wants of the church, and has appeared when most needed. It seems to have been excited by the greatest calamity which could have befallen our church. It seems as if the death of that distinguished man, our good Bishop, has excited a proper solicitude for the church in every breast,—as if every man felt himself called upon to step into the breach, and to place the church upon that elevation, which would render her hereafter less liable to be affected by individual deaths. May you carry this zeal to your homes, and may it spread throughout your respective parishes! May it animate the bosom of every member of the church! I cannot but consider, that this good feeling is an answer to the frequent and ardent prayers of our late Bishop,—an answer to the prayers of the pious in behalf of the church, excited by his unexpected loss,—an answer to the prayers of several of the members of the Convention on this occasion.

“My brethren, the scenes of time must close. The scenes of eternity will soon open upon us. We must all appear at another Convention. At that day, weary and heavy laden with the burden of sin, I doubt not that some of you will recur with satisfaction to the transactions of this Convention. May all of you be enabled to say, *Remember me, O my God, concerning this, and wipe not out my good deeds, which I have done for the house of my God, and the offices thereof.* It is the wish of my heart, and it shall be my ardent prayer, that every one of you may obtain mercy at that day, through Jesus Christ our Lord.”

FOR THE CHRISTIAN JOURNAL.

*An Essay, noticing some errors in the Ecclesiastical History of Dr. LAWRENCE MOSHEIM, in the notes of Dr. ARCHIBALD MACLAIN, on the same, and in the History of the Puritans, by DANIEL NEAL.*—By W. W.

*The celebrated work of Dr. Mosheim, is among the books recommend-*

ed by the House of Bishops, to those who are preparing for Holy Orders: but with the direction, to take along with it certain other historical Books, relatively to the Church of England. It is proposed to show the ground of this qualification. In the progress, there will be propriety in bringing under review some of the notes of his translator, Dr. MacLain, having a tendency to mislead. Further, as it appears from the acknowledgments of the latter author, that the former made considerable use of Daniel Neal's History of the Puritans—a popular work among anti-Episcopalians in the United States; it will be to the purpose, to give a few specimens of his innumerable misrepresentations: which are the more inexcusable, on account of there having been several editions of his work, unaltered in this particular; although the errors of it had been exposed to the world, with evidence not to be contradicted. The contents of this essay apply especially to the concerns of the Church of England, which do not come into view until the first volume of Mosheim's History: yet it will be pertinent to the design, to notice a few matters in the first volume of the said work.

1st. Dr. Mosheim says [Cent. i. ch. ii.] “Neither Christ himself, nor his holy Apostles, have commanded any thing clearly or expressly, concerning the external form of the Church; and the precise method, according to which it should be governed.” To say the least, the sentiment is expressed loosely, and so as may lead to an untenable theory. The learned author would doubtless have admitted, that St. Paul was divinely commissioned to exercise a ministry in the Church, the object of which was as well to govern as to teach; that he transmitted the same to Timothy; and that the latter was enjoined [2 Tim. ii. 2.] to continue the succession. Therefore, it is inconsistent to say, that there has been nothing “clearly or expressly commanded.” If, under the term precise method, it be meant that there is no extensive plan of discipline, accommodated in its subordinate parts to all times and all coun-

tries, the position is true, but irrelevant to the apparent design of the other part of the sentence.

Dr. Maclain seems to have intended to make up for the brevity of his author, by a copious note: But it does not show the accuracy, which might have been expected from the literary reputation of the annotator. He states four opinions; of which the first makes all dependent on the Papacy, and the last resolves all into Presbytery. The second seems to be one agreed in by the more moderate Roman Catholics, and the advocates of the highest grade of Protestant Episcopacy: reserving archiepiscopal or metropolitan pre-eminence to the appointment of the Apostles. The 3d affirms an Episcopacy, originating in human will. But between the 2d and the 3d, there should have been introduced the opinion, which derives Episcopacy, but not Archiepiscopacy, from the Apostles. The want of this, is an essential defect in the representation of Dr. Maclain.

2dly; The eminent historian states [p. 105] that "on the multiplying of Presbyters and Deacons, it was judged necessary, that one man of distinguished gravity and wisdom should preside," and that "this person was at first styled the Angel of the Church to which he belonged, but was afterwards designated by the name of Bishop." And it is further mentioned as *probable*, that "the Church of Jerusalem, grown numerous, was the first which chose such a President." According to this statement, all was the effect of human wisdom and popular choice: whereas, there is evidence of the apostolic appointment of Timothy and Titus: there is not the shadow of evidence, that those called in the Apocalypse "the Angels of the Churches," were designated in the manner intimated: and as to the Church of Jerusalem in particular, it is surprising to find mentioned as a probable act of her's, what Eusebius (lib. ii. cap. 23) declares positively to have been done by the Apostles—the appointing of St. James to be Bishop of Jerusalem; wherein the church was numer-

ous from the beginning.—To pass to the sixteenth century.

3dly; Dr. Mosheim represents (Cent. xvi. § iii. p. ii.) that "in the reign of Charles the 1st, the Church of England publicly renounced the opinions of Calvin relating to the divine decrees, and made several attempts to model its doctrines and institutions after the laws, tenets and customs of the primitive Christians." Dr. Maclain very properly rectifies the error of the first part of this sentence, by denying that there was any such renunciation, whatever may have been the opinions of some leading churchmen. It is here supposed, that there was no occasion for such renunciation, and that the peculiarities of Calvin are not contained in the articles. As to the remainder of the sentence, it is not easy to say what is the precise meaning. If it relates to the endeavours of Archbishop Laud to induce bowings towards the altar and some other superstitions; we may well wonder, that an eminent divine of the Lutheran Church should refer these things to the times of the primitive Christians. At any rate, the Church of England remained during the above-mentioned reign, what she had been from the time of the reformation.

4thly; The same author says (Cent. xvi. § iii. p. ii.) "When it was proposed, under the reign of Edward VI. to give a stable form to the doctrine and discipline of the Church, Geneva was acknowledged as a sister Church; and the theological system, there established by Calvin, was adopted and rendered the public rule of faith in England." Then the history proceeds to say, that this was "with the exception of retaining Episcopacy, and certain religious rites and ceremonies." Whatever may have been the opinion of Dr. Mosheim concerning the identity of the doctrine of Geneva and that of the Church of England, it should not have appeared in the shape of an unequivocal fact. But to say, that the latter acknowledged the former for a sister church, when there is no public document to sustain the position, is a most extraordinary over-

sight in so eminent an historian. It is no less extraordinary, that his respectable translator, who was a native of Great-Britain, should have left the error unnoticed. It ought to have been the more obvious to him from the circumstance, that although the original work abounds with notes of reference to authors; for a fact so prominent as that in question no author is cited.

5thly; The translator, in a note (Cent. xvi. § iii. p. ii.) hazards an assertion, one of the most extraordinary which can be brought from the work of any author of reputation. It is the more worthy of notice, because of its having been lately repeated in a popular work of the English press, now re-printing in this city—the *Cyclopedia* of Dr. Rees. The assertion is as follows—"The first English Reformers admitted but two orders of Church Officers to be of divine appointment, viz. Bishops and Deacons: a Presbyter and Bishop, according to them, being but two names for the same office. But Dr. Bancroft, in a sermon preached at St. Paul's Cross, Jan. 12, 1588, maintained that the Bishops of England were a distinct order from Priests, and had superiority over them "true divine."

In analyzing this sentence, there are two particulars to be attended to—the sentiments of the English Reformers, and—the innovation said to be introduced by Dr. Bancroft, afterwards Archbishop of Canterbury.

The former have sufficiently answered for themselves, in the preface to the Ordinal; which affirms, that "from the Apostles' time, there have been in the Church of Christ the three orders of Bishops, Priests, and Deacons;" and that this must be "evident to all who have read the holy scriptures, and the ancient fathers."

In answer to the other part of the position, various authorities might be introduced: but let it suffice to refer to a book, which may be had from the public library. The book referred to, is Whitgift's Defence of his Answer to the celebrated Admonition of the Puritans, addressed to the Parliament. The Defence has the date of

1574—twelve years before the delivery of the Sermon to which so much influence has been ascribed; nine years before the author of it became Archbishop of Canterbury, and fourteen years before the time alleged for the introduction of Bishops, as a distinct order.

In the Defence, Dr. Whitgift, who was succeeded by Dr. Bancroft in the See of Canterbury, sets down the words of his former answer to the Admonition, those of the reply of his adversary, and then his own rejoinders. At page 165, he quotes Eusebius, for the appointment of St. James to be Bishop of Jerusalem. At page 231, he considers Epaphroditus as called, in the epistle to the Philippians, an Apostle in the same sense as St. Paul. At page 369, he construes the litigated place in St. Jerome, precisely as is done by Episcopalians generally: referring to 1 Cor. 1. for the schisms which occasioned the appointment of Bishops: and, under this name, he produces a long string of authorities: he pleads the instances of Timothy, Titus, St. John, and St. James; again affirming of the last mentioned, that he was made Bishop of Jerusalem. From these scriptural authorities, Whitgift goes on to give a long list of Fathers, who speak to the same effect.

(To be continued.)

#### Practical Notes on Genesis.

Extracted from D'OYLEY's and MANTON's Family Bible, the first Number of which is now ready for delivery by T. & J. SWORDS. The notes between brackets are added to the American Edition.

Chap. iv. ver. 4. *And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and to his offering:*

4. Abel — brought of the firstlings, &c.] Thereby instructing us, as the law afterwards did the children of Israel, that we ought not to appear before the Lord "empty," or to offer to him of that "which costs us nothing." The prime of our years, the flower of

our strength, the best of our substance, the firstfruits of our increase should be dedicated and devoted to him who makes us all we are, and gives us all we have. So shall the benedictions of heaven descend upon all things around us, and upon ourselves in the use of them. *Bp. Horne.*

[This early use of sacrifices confirms the supposition, that the appointment of them was a part of the gracious revelation made to Adam after his transgression. It is indeed exceedingly difficult, in any other way, to account for the very general use of altars and sacrifices, in order to appease the anger of the offended Deity; which has prevailed almost in all ages and nations, and which at first sight appears unreasonable. But if God commanded Adam, after the fall, to shed the blood of *innocent* animals, and to consume part, or the whole of their bodies by fire; representing the punishment merited by sin, in death and after death, and prefiguring the sufferings of Christ; then the whole is natural; the original tradition was remembered, and the method of expiation practised, long after the meaning of it was obscured or forgotten. *Scott.*]

[If we admit that the scheme of redemption by the death of the only begotten Son of God, was determined from the beginning; that is, if we admit that when God had ordained the deliverance of man, he had ordained the means: if we admit that Christ was the *Lamb slain from the foundation of the world*; what memorial could be devised more apposite than that of animal sacrifice?—exemplifying, by the slaying of the victim, the death which had been denounced against man's disobedience: thus exhibiting the awful lesson of that death which was the wages of sin, and at the same time representing that death which was actually to be undergone by the Redeemer of mankind; and hereby connecting in one view, the two great cardinal events in the history of man, the FALL, and the RECOVERY: the death denounced against sin, and the death appointed for that Holy One who was to lay down his life to deli-

ver man from the consequences of sin. The institution of animal sacrifice seems then to have been peculiarly significant, as containing all the elements of religious knowledge: and the adoption of this rite, with sincere and pious feelings, would at the same time imply an humble sense of the unworthiness of the offerer; a confession that death, which was inflicted on the victim, was the desert of those sins which had arisen from man's transgression; and a full reliance upon the promises of deliverance, joined to an acquiescence in the means appointed for its accomplishment. The writer to the Hebrews places the blood of Abel's sacrifice in direct comparison with the blood of Christ, which he styles pre-eminently *the blood of sprinkling*: (Heb. xii. 24.) and represents both as *speaking good things*, in different degrees. What then is the result of the foregoing reflections? The sacrifice of Abel was an animal sacrifice. This sacrifice was accepted. The ground of this acceptance was the faith in which it was offered. Scripture assigns no other object of this faith but the promise of a Redeemer: and of this faith, the offering of an animal in sacrifice appears to have been the legitimate, and, consequently, the instituted expression. The institution of animal sacrifice, then, was coeval with the fall, and had a reference to the sacrifice of our redemption. But as it had also an immediate and most apposite application to that important event in the condition of man, which, as being the occasion of, was essentially connected with the work of redemption, *that* likewise, we have reason to think, was included in its signification. And thus, upon the whole, SACRIFICE appears to have been ordained as a *standing memorial of the death introduced by sin, and of that death which was to be suffered by the Redeemer.* *Magee.*]

— *And the Lord had respect unto Abel and to his offering.*] First to his person, (his faith and purity of mind) and then to his external service.

*Bp. Wilson.*

Why had Almighty God respect to

Abel's offering, and not to Cain's? To me the reason seems plainly this; that Cain offered only of the fruit of the ground, which had no respect to Christ, but only to God as the Creator of the world; whereas Abel offered the firstlings of his flock, and the fat thereof, which was a bloody sacrifice, typifying the death of Christ, "the Lamb slain from the beginning of the world;" and so exercised his faith in the promised Messiah. And therefore the Apostle saith, "By faith Abel offered unto God a more excellent sacrifice than Cain." Heb. xi. 4. *By Faith*; that is, by believing the promise which God had made to mankind in Christ; and manifested his faith by offering such a sacrifice as represented the death of Christ; by whom therefore his sacrifice was well pleasing and acceptable to God. *Bp. Beveridge.*

In this particular the righteous Abel is a constant and useful monitor to every Christian, who comes into the presence of his heavenly Father, to come with the *commemoration*, as he did with the *prefiguration*, of the body and blood of Christ his Saviour. And let the one stir up at least as lively a faith in those who live since the manifestation of the Messiah in the flesh, as the other did in those who lived before it. *Bp. Horne.*

[Animal sacrifice was enjoined, in the general, as the religious sign of faith in the promise of redemption. Agreeably to this principle we shall find but little difficulty in determining on what ground it was that Abel's offering was accepted, whilst that of Cain was rejected. Abel, in firm reliance on the promise of God, and in obedience to his command, offered that sacrifice which had been enjoined as the religious expression of his faith; whilst Cain, disregarding the gracious assurances that had been vouchsafed, or, at least, disdaining to adopt the prescribed mode of manifesting his belief, possibly as not appearing to his reason to possess any efficacy or natural fitness, thought he had sufficiently acquitted himself of his duty, in acknowledging the gene-

ral superintendence of God, and expressing his gratitude to the supreme Benefactor, by presenting some of those good things which he thereby confessed to have derived from his bounty. *Magee.*]

It is not improbable (and it seems to be suggested in the history itself) that there was a main difference in this; namely, that Cain offered the vile and refuse, and Abel the most precious part of his treasures. Thus it is said of the one, that he "brought (barely) of the fruit of the ground;" and of the other, that he "brought of the firstlings of his flock, and of the fat thereof." If this were truly the case, the sacrifice of Abel was therefore more acceptable than Cain's, because it expressed a more grateful sense of the divine goodness.

To this may be added, that probably the general course of Cain's life was vicious and immoral; and the very offering up of his sacrifice was not attended with that devotion which was necessary. The conjecture proposed may receive some confirmation from observing what the Apostle to the Hebrews tells us, (Heb. xi. 4.) "By faith Abel offered unto God a more excellent sacrifice than Cain; by which he obtained witness that he was righteous, God testifying of his gifts." And St. John more fully declares, (1 John iii. 12.) That Cain "was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." *Bp. Conybeare.*

— *the Lord had respect, &c.*] It is probable that God testified his acceptance of Abel's sacrifice by fire coming from heaven; traces of which we meet with in Genesis xv. 17. and very many examples of it in after-times: when Moses offered the first great burnt-offerings according to the law, Lev. ix. 24. when Gideon offered upon the rock, Judges vi. 21. when David stayed the plague, 1 Chron. xxi. 26. and Solomon consecrated the temple, 2 Chron. vii. 1. and when Elijah contended with the worshippers of Baal, 1 Kings xviii. 37, &c. Whence the Israelites, wishing all prosperity to their king, pray that

God would "accept" (in the Hebrew, *turn into ashes*) "his burnt sacrifice." Psalm xx. 4. *Bp. Patrick.*

Hereby it was declared, that the innocent was taken for the guilty; and the sacrifice sustained the vengeance, that must otherwise have been inflicted on the sinner. *Bp. Horne.*

#### THE ASCENSION OF CHRIST.

(Abridged from West's Scriptural Essays.)

THE anniversary solemnities prescribed by our church have conducted us through the principal incidents of the Saviour's life. We have knelt in adoration beside his humble cradle at Bethlehem, beheld the star which guided the eastern sages, and witnessed, in his infantine subjection to the laws of his country, the verity of his own assertion, that he "came not to destroy, but to fulfil." We have mediated on his triumph over the powers of darkness, achieved by that noblest species of warfare, self-command; have poured the tears of gratitude and penitence over his bloody cross on Calvary; and have seen, in his disclosing tomb, an assurance of our own emancipation from the tyranny of death. We are now conducted to Olivet, to catch the last footsteps of the redeeming God; to fix our affections on that heaven to which he has ascended, and to await the fulfilment of all his promises. The speedy accomplishment of one of them convinces us that the other, though delayed, is irreversible. As surely as the Comforter descended and endowed the apostles with gifts adequate to their mission, so surely is Christ gone to prepare celestial mansions for his faithful followers, that "where he is, there they may be also."

The work of man's redemption was completed on the cross, and published when the body of Jesus sprung from the sepulchre. But the Messiah did not invest himself with the sceptre of his mediatorial kingdom, till he had removed every doubt of the reality of his resurrection from the minds of even stipulating sceptics, by frequent intercourse with his disciples. Re-

specting the question, whether our Saviour did not, on the very day of his resurrection, enter the heavenly sanctuary, and there, as priest and victim, present his human nature to his Father,—though there are many passages in Scripture which favour the affirmative, yet, it being matter of curiosity rather than improvement, and intimated instead of assured, a decision is unnecessary, perhaps irreverent. We must, however, remark, that the objection urged against the spontaneous and frequent ascents of the Messiah—namely, that as the joys of heaven would certainly detain him in those blessed mansions, only a shadowy form returned to earth, and mounted from Olivet—is futile, and savours of the system which denies that the only begotten Word did empty himself of those felicities and glories, and spend many years on earth in privation and suffering. The disciples had frequent opportunities of proving, that it was the natural and tangible body of their Lord with which they conversed; and it was necessary to their conviction of his ascension, that he should demonstrate it to be such, till the instant when, self-exalted, he showed them that flesh and blood were capable of glory, and honour, and immortality, and that they would in future have an Intercessor, who knew their infirmities, pleading for them at the right hand of God.

The three most favoured apostles had been previously prepared for this event, by witnessing the transient investment of celestial splendor which took place early in Christ's ministry, and soon after he had exploded their vain hopes of temporal greatness, by explaining to them, that, though he was the promised Messiah, and the Son of the Highest, his business on earth was to suffer and to die; while pains and persecutions, not ease and greatness, would be the portion of his followers. To sustain them under this disappointment of their ambitious hopes, he selected Peter, and the sons of Zebedee, to pass the night with him upon Mount Tabor; where, while he prayed, he became transformed

into a glorious body, emitting insupportably dazzling brightness, and clothed with a vesture white and pure as the sunbeams. The radiant forms of Moses and Elijah also appeared as representatives of the law and the prophets, adorned with the majesty of the unseen world; and they conversed with him respecting that event, which is the only one in human affairs that can deeply interest happy spirits,—even “his decease, which he should accomplish at Jerusalem.” The selected witnesses were charged by Christ, not to divulge this anticipation of heaven till after his resurrection; possibly, because the malice of the Jews should not be stimulated to shorten his ministry before his hour was come; but we well know the force of sympathy, and, doubtless, the renewed confidence in their Master which these apostles felt was communicated to all the sacred college. Many years after, St. Peter, a little before his own martyrdom, consoled his converts, by alluding to the honour which he saw his Saviour receive in the holy mount; when “he heard a voice issue from the excellent glory,” and proclaim the oft-repeated recognition of “This is my beloved Son, in whom I am well pleased.”

There are three distinct narratives of our Lord’s ascension; all of which are recited in this day’s services. From these we learn, that Christ, at his last appearance to his disciples, conducted them from Jerusalem to his favoured village of Bethany, near which lay the pleasant mount of Olivet, so called from the trees thereon cultivated, in full view of the garden of Gethsemane, the scene of his agony, and of Calvary, which witnessed his death and resurrection. Discoursing by the way, he commanded them to continue at Jerusalem; at which place they should soon receive those miraculous powers which would confute gainsayers. He reminded them of the baptism which they had formerly received from John; and promised them that necessary unction of the Spirit which he had predicted, and would impart, to change the views of *men who showed by their inquiries*

that they were still most anxious to see the sceptre restored to Judah, though they no longer craved pre-eminence in his kingdom. His reproof of their expectations was gentle and affectionate, and strictly applicable to our vain imaginations when we are inquisitive “about times and seasons, which the Father hath put in his own power.” The predominance of Judea among earthly kingdoms was to them of no consequence; that consideration being absorbed in their own peculiar mission to preach the gospel in Jerusalem, Samaria, and even in the uttermost parts of the earth; or, as St. Mark terms it in his brief narrative of events subsequent to the resurrection of Christ, to make known to “every creature” the offer of eternal life, and the threat of perdition. And for this purpose they would receive in a few days miraculous endowments, and the perpetual influence of that Comforter who would supply his personal presence. Such were the parting promises, such the awful injunctions of the Son of God, who, elevating and extending his hands, as was the manner of the High Priest in the act of benediction, rose gradually from the earth, and ascended, till intervening clouds concealed him from their ardent gaze. But while the disciples (for the witnesses of this scene were not confined to the eleven apostles) stood looking toward heaven, two angels announced their Lord’s re-assumption of his eternal glory, and restoration to heaven. The assurance that “He sitteth at the right hand of God,” which was a phrase dictated by the Holy Spirit to St. Mark, in condescension to our limited capacities, is not included in St. Luke’s account of the angelical communication; for it is often the practice of the sacred historians to omit, in a subsequent narrative, what had been previously detailed; but he substitutes intelligence which is still more important to every child of Adam, that the same Jesus whom the apostles saw taken from them, “shall so come in like manner as they saw him go into heaven.”

The fourth lesson, taken from the

fourth chapter of Ephesians, suggests the moral improvement of this festival. The whole chapter is an earnest exhortation to the Ephesian converts, to show their proper sense of their Christian privileges, and of the excellent instructions which they had received, by "walking worthy of the vocation wherewith they were called." Lowliness, meekness, love, and mutual forbearance, are the virtues especially recommended; virtues at all times necessary, and productive of that spirit of unity, in external worship as well as social amity, by which Christ entreated that his disciples might be recognized. How different is the portrait which the apostle presents, of a community truly christianized, from that *pseudo* species of what is termed Christian liberty, which now boasts so many partizans! Every man, say our present instructors, has a right to worship God as he thinks fit; religion being a private business between the Deity and the human soul. St. Paul, who learned his philosophy in the school of Christ, as well as at the feet of Gamaliel, does not enter into the abstract question of natural right; but speaks of "one hope of our calling, one Lord, one faith, and one baptism." The right of choice, say our theorists, being unalienable, it follows, that it may be exercised as often as inclination dictates. The apostle deprecates his converts being again reduced to the imbecility of childhood, "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." We are now adjured to beware of being priest-ridden, and continually reminded of the gross impositions and galling fetters that have been formed by an interested hierarchy. But the Ephesians are assured, that those "apostles, prophets, evangelists, pastors, and teachers," who instructed them in their duty, were sent by God for their edification. The apostle and the sceptic do not speak the same language; for one describes that to be a privilege which the other denominates an imposition; and what the inspired writer calls folly and misery, is with the idolator of

freedom the perfection of our nature. Both agree in describing heaven as the seat of concord, peace, and order. If increasing the resemblance of earth to heaven must tend to increase the sphere of human happiness, do not those counteract this purpose who foment a spirit of insubordination and contention; or who, for some minute point, or unimportant difference of discipline or opinion, create and continue those schisms in the Christian world which Christ and all his apostles so earnestly prayed and laboured to avert, that they might thereby preserve the universal church, however differently modified, as one family, united by the indissoluble bond of the same religious principles, and inter-community of charitable and benign affections?

The collect prays, that as we believe our dear Lord, the only begotten Son of God, to have returned to heaven, so our affections, our desires, and our hopes, may also ascend, and with him continually dwell: not in the unprofitable absorption of inactive contemplation; but in the devout energies of a life governed by the expectation of immortality. Christ, as we have before observed, did not hasten to enter on the glories of his mediatorial kingdom, till his whole work on earth was finished. By frequent appearances to his disciples, he proved the reality of his resurrection, that sure attestation of the efficacy of his atonement. He commissioned them, in his name, to preach the gospel, and "instructed them in things appertaining to his kingdom." During his ministry, he devoted his nights to prayer, and his days to salutary tuition and works of mercy. Descending from the mount of transfiguration, when the glory of the Godhead had scarcely faded from his countenance, or his garments returned to their earthly similitude, he did not continue abstractedly musing on his conversation with his prototypes, but hastened to relieve the agonies of a despairing father, by dispossessing a suffering youth. Hence we may infer, that the conscientious discharge of our social duties, hallowed by the sweet-smelling incense of habitual piety, is



the best proof of that sanctification of our affections which religion requires.

The present celebration peculiarly suggests to our minds two subjects of meditation: the intercession which Christ continually prefers for mankind, and the mansions which his own words assure us he is preparing for his obedient followers.

Respecting the first, we have again to contend with that pride of reason which will measure the determinations of God by the actions of man, and particularly by those of princes, between which an infinite difference of situation forbids analogy. Why our prayers are more acceptable to the Deity when preferred by one of the co-equal Godhead, why human infirmity obtains more merciful recognition when its frailty is pleaded by him who felt its weakness and temptation, to him who "understandeth all our thoughts, who is about our bed, and spieth out all our ways," is as unsearchable, as why the Almighty would not pardon sinners without a vicarious offering for sin. This is meant, as far as relates to the possibility of reducing the divine counsels to that standard of moral fitness by which we guide our actions; but the impression designed to be made on the minds of those who enjoy the benefit, is here, as in the doctrine of the atonement, easy and practical. A constant sense of our insufficiency; the sacred warmth of devout gratitude; hope for the contrite heart, humbled under a sense of perpetual frailty, or bleeding from the recollection of presumptuous sins; all these affections and convictions are excited, and impressed, as often as we prefer our prayers through the merits of our Saviour, or consider him as pleading for our infirmities, or displaying our glorified nature beside the throne of God.

The prayer of our Saviour contains a request to the Father, that "those who believe in him might be with him and behold his glory." And from another passage in the same gospel we learn, that the Father always hears the prayers of his well-beloved Son. To hear, signifies to grant. Je-

sus has ascended into heaven; there also shall those who believe in him ascend, when, after the awful inquisition of the last day, he publicly acknowledges his faithful servants, and conveys them to the kingdom prepared for them in the divine counsels "from the foundation of the world."

Heaven, therefore, the Holy of Holies, irradiated by the more immediate presence of the Deity, and inhabited by happy and sanctified beings, is the Christian's final home; and till he arrives there, he is either a militant wayfaring pilgrim, travelling through a probationary world, or a disembodied spirit in the safe keeping of the Lord Jesus; consequently in security, peace, and hope. If our present faculties are inadequate to a clear conception of the wonders of Paradise, (as St. Paul, who was transported thither assures us is the case,) how shall we meditate on those superlatively happy regions, illuminated by the glory of the living God, without confusing our ideas from the intervention of analogies which, though derived from whatever is most glorious and desirable in the present world, can but faintly shadow out the permanent and pre-eminent enjoyment of that which is to come.

#### ORDINATIONS.

At an ordination, held at St. John's Church, in Elizabeth-Town, New-Jersey, on Thursday, 23d April, 1818, by the Right Rev. Bishop Croes, Mr. FRANCIS H. CUMMING was admitted to the Holy Order of Deacons. Divine service, on the occasion, was performed by the Rev. Mr. Rudd, Rector of that Church, and an appropriate discourse delivered by the Rev. Lewis P. Bayard, Rector of Trinity Church, Newark.

On Tuesday, the 16th of March, in Christ Church, in the city of New-York, the Rev. CHARLES SMYTH, Deacon, was admitted to the Holy Order of Priests; and on Saturday, the 25th of April, the festival of St. Mark, in Trinity Church, Mr. RODNEY ROSETTER was admitted to the Holy Order of Deacons, by the Right Rev. Bishop Hobart.

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[Vol. II.]

*Traits of the Character of Bishop WATSON, extracted from a Review in the Quarterly Review, of Anecdotes of the Life of Richard Watson, D. D. Bishop of Landaff, written by himself at different intervals, and revised in 1814. Published by his Son, Richard Watson, LL. B. Prebendary of Landaff and Wells.*

In contemplating the history and character of this extraordinary man, we can only recollect one other bishop with whom, by the remotest approximation, he can be compared. This was Burnet; but even with him Bishop Watson afforded more points of contrast than of similitude. Both were indeed men of great natural abilities, great reformists, busy meddlers in politics, and of arrogant overweening tempers.—Both too had been professors of divinity in their respective universities, and both were gifted with the talent of natural, copious, and overflowing eloquence. But here, unfortunately for the latter prelate, all resemblance ceases at once; for Burnet was profoundly learned in his own science of theology, while Watson was a mere smatterer. Burnet was conscientiously resident in his own diocese, and most diligent in the discharge of his Episcopal functions—the late Bishop of Landaff was, of all diocesans, the most remiss. Burnet was an indefatigable preacher—Watson seldom appeared in the pulpit but for the purposes of display. The former, with all his political prejudices, had a deep and awful sense of religion—in the latter, all the detachment and disengagement from the world, which ought to adorn and consecrate the declining age of a Bishop, were lost in secularity and self-interest. Moreover, this violent declaimer

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against sinecures and non-residence, was the first who converted the regius professorship of divinity into a sinecure: this enemy of pluralities held, in his own person, at least fourteen places of preferment; this man of moderation in his wishes, and calm contentment under the shade of retirement, spent the last twenty-nine years of his life in execrating those who, for his obstinacy, had left him to that retirement, while he was occupied in nursing up a fortune, till, according to his boast, with the poorest bishopric in the kingdom, he became the richest bishop upon the bench.

For these enormous inconsistencies, however, between conduct and profession, something is in justice due to his memory by way of explanation.—He exercised the functions of Regius Professor of Divinity in person for a period of sixteen years, and did not quit it till an inveterate disease, the fruit perhaps of his chemical operations, warned his physicians to prescribe relaxation and retirement in the country.

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An admirable professor indeed he was for boys and strangers. His majestic and commanding figure, his terrific countenance, his deep sonorous voice, the uninterrupted tenor of his sentences, which, though far from classical, were never barbarous or solæcistic, and, above all, the boldness and originality of his sentiments seldom left the under graduates' places unoccupied in the theological school. But (alas! for pomp and pretence!) he had sometimes an auditor or two of another stamp—who came to spy out the barrenness of the land, and bring back to the evening party

few precious fragments of sounding inanity or dextrous sophistry. To such as these it was sport to see how the grave professor would glide over the surface of his subject with every appearance of profundity, or when pinned, as his opponent hoped, into a corner, would wind himself out with all the lubricity of an eel.—Still, he had a large mind; he endured, he encouraged, he delighted in the opposition of able men; he never flinched from the strokes of those who had more information than himself, secure in the consciousness of his own ability to encounter learning by invention. The same tolerance of contradiction, the same dexterity in parrying attacks, he brought with him into private conversation, which rendered him, when the poison of politics did not operate on his constitution, a most agreeable and amusing debater. In those happier hours, and they were not few, he would even smile at the pomp and magnificence of his own manner, and relax into all the playfulness and pleasantries which are almost inseparable from real genius.

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An acute man, without much formal study, yet constantly exercised in theological disputations, cannot but acquire theological knowledge; and happy would it have been for the University could it have longer enjoyed his more mature and better digested lucubrations! happy for the state and the church had he never been drawn forth ex umbrâ academi into the light and sunshine of political life! But in the year 1782, a minister was at the helm, whose prejudices would have permitted him to bestow mitres on Priestley and Price, had not their own honesty "kept them back from honour." At no great distance from them, however, in religious and political principles, was a man educated in the bosom of the church, yet, by his own confession, indifferent to its interests; ready on every occasion of advancement to subscribe to a body of Articles which he professed to despise; prepared, in the last place, and for the same end, to undertake the office of imposing the same subscrip-

tion upon others, while he publicly avowed that such imposition was an unwarrantable restriction upon the consciences of men.

By this minister, himself, so far as he was a Christian at all, a dissenter and a patron of dissenters, whenever it was in his power to employ them, was our author appointed Bishop of Landaff. The appointment was in this respect consistent and judicious; for the minister knew his man, who, if he had no prejudice against, had certainly no predilection for the Church of England; but, according to his own account, a sincere regard for the Church of "Christ." We have read of one who refused to be made a citizen of Athens because he was already a citizen of the world. Not so our liberal and catholic professor. He was willing to accept an office of high trust and honour in a society to which he felt himself indifferent at best, never reflecting that by the very fact of his appointment that society acquired an exclusive right to his active and zealous services in her cause. There is something, however, in his own account of the matter, which coming as it does from a vehement declaimer against ministerial cabals and political management in the disposal of high preferments, is more grossly revolting than any thing that we have ever met with in the most unblushing apologies for this species of unhallowed influence. The spiritual nature of the office itself, the solemn obligations which it imposes, and all expression of difficulty and doubt in the aspirant's mind as to the fitness for undertaking such a task, sentiments which, though often pretended, ought always to be felt on such solemn occasions, are as completely forgotten as if the former had no existence, and the latter were neither fitting nor seemly.

"On the 12th of the same month the Duke of Rutland wrote to me, that he had determined to support Lord Shelburne's administration, as he had received the most positive assurances that the independence of America was to be acknowledged. He further told me that the bishopric of

Landaff, he had reason to believe, would be disposed of in my favour, if he asked it; and desired to know whether, if the offer should be made, I would accept it. I returned for answer, that I conceived there could be no dishonour in my accepting a bishopric from an administration which he had previously determined to support. In this manner did I acquire a bishopric. But I had no great reason to be proud of the promotion; for I think I owed it not to any regard which he who gave it me had to the zeal and industry with which I had for many years discharged the functions of an academic life; but to the opinion which, from my sermon, he had erroneously entertained, that I was a warm, and might become an useful partizan."

In this opinion of the motives and conduct of his patron the Bishop of Landaff was certainly right, and to his honour be it spoken, that he took the first opportunity of undeceiving him; for when in the confidence of unlimited compliance from a sense of recent obligations, this minister disclosed to the new prelate his favourite plan of pillaging the church, and converting it into a pensionary establishment, to his infinite disappointment he found that he had to encounter reasons which he could not answer and scruples which he could not overcome. Another instance occurs from which it may be inferred that he would have pursued as independent a course with respect to the ministry which advanced him as he did towards those who prevented his further promotion; and the consequence in all probability would have been, that had his own friends continued in office, demands refused, and expectations disappointed would have kept him, if not at Landaff, yet beneath the highest honours or emoluments of his profession.

It is one of the many singularities which entered into the strangely compounded understanding of Bishop Watson, that he should not have foreseen to what consequences a conduct like his own, in the present state of human nature, necessarily tended. No being but the Searcher of hearts can disce-

ver in what exact proportions this eccentric and uncomplying temper was mixed up of native honesty and stubborn independence on the one hand, or of pride, obstinacy, and disappointment on the other. In his own eyes, and in those of his enemies, no such mixture existed; he was in one unblended mass, either the most upright or the most perverse and wayward of mankind. But knowledge of mankind might have taught him that a conduct like his own, when fairly tried and developed, is precisely that which forfeits the esteem of all parties, and which no patron will ever reward.

It is one of the most difficult problems in all casuistry, to determine what sacrifices of feeling or opinion, in the combinations of religious or political society, are compatible with perfect sincerity of heart, and how far it is required of persons placed in situations of trust and power to contract their regards and their exertions to the views of that particular association by which they have been entrusted. With respect to the first; if, in matters of trifling moment, no private wish, no individual opinion is to be sacrificed to the interests of the society to which we belong, no society can exist; if every thing is to be given up for that purpose, the rights of conscience are at an end, and unprincipled selfishness will swallow up every dignified and every independent feeling of the heart. With respect to the second; it is obvious that in no instance whatever are we permitted to oppress, or in any way do wrong to societies to which we do not belong, in order to serve the individual interests of that to which we do belong. But this is all.—To withhold positive assistance; to discountenance accessions of power or numbers to rival associations, and not to hold ourselves indifferent, provided that the general interests of religion or of literature be promoted, by whom they are promoted—these are imperious and pressing duties, owing by every one who has accepted an office of power and trust towards the society to whom he is indebted for the office. It is the implied, and, in many instances, the ex-

press condition on which it is offered. Such, however, was not the conduct of Bishop Watson. He was elevated, paid, entrusted by the Church of England; yet, overlooking her special claims on his services, he deemed himself acquitted of all unfaithfulness to her interests, when, with avowed indifference to her as to a particular and national establishment, he expressed a regard to the universal Church of Christ, and acted accordingly. \* \* \* \*

However pernicious, and however detestable bigotry may be, (and we are ready to stigmatize it as severely as our author,) such universal laxity and indifference (its opposites) are scarcely less prejudicial to the interests of mankind. There is much warm and generous feeling, after all, in local, in professional, in national, in academical prepossessions; all of which is annihilated by these wild and generalizing principles—the flame cools in proportion as it is diffused. \* \* \* \*

On the cold reception of his collection of Theological Tracts among his brethren, he says, “I was not at all mortified at this conduct of the two Archbishops, for I had but a poor opinion of the theological knowledge of either of their graces.”

“I considered the acquisition of it (a bishopric) as no proof of personal merit, inasmuch as bishoprics are as often given to the flattering dependents, or to the unlearned younger branches of noble families, as to men of the greatest erudition; and I considered the possession of it as one great cause of personal demerit, for I saw the *generality* of the bishops bartering their independence, and the dignity of their order, for the chance of a translation, and polluting gospel humility by the pride of prelacy.”

This refers to his crude and impracticable plan, which, after all, was not originally his own, but Burnet’s, for equalizing the bishoprics of England.

“This being accomplished,” (mark, gentle reader! mark what follows, and from whom,) “oblige him to a longer residence in his diocese than is usually practised, that he may do the

proper work of a bishop; that he may direct and inspect the flock of Christ; that by his exhortations he may confirm the unstable; by his admonitions reclaim the reprobate; and by the purity of his life render religion amiable and interesting unto all.”

Dr. Watson, when this portentous instance of human inconsistency, or rather audacity, escaped him, was a richer man than his equalizing plan would have rendered the Bishop of Landaff. He is now, to use an elegant and favourite word of his own, *rotting* in his grave, otherwise we should have presumed to ask, In more than twenty years, how many days has your lordship “resided in your diocese?”—At the distance of two hundred miles, how have you “directed and inspected the flock of Christ?”—By what “exhortations have you confirmed the unstable—by what admonitions reclaimed the reprobate?”—Have you the comfort of knowing that any single soul has been the better for all your ministrations in the diocese committed to you?

Surely the sect is not extinct who were wont to lay on men’s shoulders burdens too heavy to be borne, while they themselves would not touch them with a finger! \* \* \* \*

The subject of disappointed ambition, as it had poisoned his mind with rancour and tinctured all his conversation, is widely diffused over the volume before us. It is astonishing that a man of Dr. Watson’s understanding should not have known, that the greatest triumph which can be given to an enemy, is to show that he has galled the object of his enmity. How dignified, how honourable, might his retirement have been, had he had the fortitude to look down with indifference on rewards which he no longer wanted! If he were not mortified to the world as a Christian, he might have contemned it as a philosopher; but he clung to it with a grasp no less eager on the verge of fourscore, than at the period and in the vigour of legitimate ambition. A signal instance of this spirit, in which he submitted himself to the miserable degradation

of being pitied by a stranger, we shall give in his own words:—

“I was, while at Merthyr, most hospitably entertained by Mr. Crawshay an (iron-master.) This gentleman, in common with many others, expressed his astonishment at the manner with which I had been neglected by the court, and, making an apology for his frankness, told me, with evident concern, that he was sure I should never be translated.—He also said, that I was considered as a man of far too independent a spirit for them, and had long been put down in the *queen's black book*. I was more delighted with this disinterested approbation of an iron-master” (by the way, he had offered his diocesan a loan of five or ten thousand pounds) “than by the possession of an archbishopric acquired by a selfish subserviency to the despotic principles of a court.”—Still, however, the primacy was uppermost in his mind.

An inquiry into the religion of a mind thus worldly and ambitious, thus wayward and fretful, can neither be very interesting nor very pleasing; but we are invited to it by many passages in the present volume, and should scarcely satisfy the expectations of the public were we wholly to omit it. We begin then with a very remarkable passage, which strikingly corroborates an observation of Warburton, that long addiction to mathematical pursuits incapacitates the mind from weighing the various degrees of moral evidence.

“I was early in life accustomed to mathematical discussion and the certainty attending it, and not meeting with that certainty in the science of metaphysics, of natural and revealed religion, I have an habitual tendency to hesitation of judgment, rather than to a peremptory judgment on many points. But I pray God to pardon this my wavering in less essential points, since it proceeds not from any immoral tendency,” (certainly it did not, at any period of his life,) “and is attended by a firm belief of a resurrection, and a future state of retribution as described in the Gospels.”

From the silence of this passage on other doctrines of revelation, it might have been inferred that he was a So-

cinian, but from that imputation he has sufficiently redeemed himself in other parts of the present volume. His religion, according to himself, was that of the New Testament, as distinct from all commentaries, systems, or articles of human invention; and thence alone he appears to have discovered the divinity of the second and third persons of the Holy Trinity. On the subject of the Atonement, even when it might seem most naturally to have presented itself, he observes a deep and awful silence.\* Impregnated as was his ample and expansive understanding with the sublime philosophy of Newton, he seems to have contemplated the Deity, together with eternity and infinite space, something in the spirit of that mighty master—Still it was “the science of religion”—still his feelings were rather those of an excursive curiosity wandering over the improvements of intellect in eternity, and an endless supply of objects for it to grasp, than what may properly be called Christian faith or hope. A passage, written almost at the close of his life, confirms our opinion on this subject.

“Though the light of Revelation hath not, perhaps cannot make it appear what we shall be, yet a due reflexion on the necessity of dying, accompanied with the blessed hope of being raised from the dead, and of *ascending a step higher in the gradation of intellectual existence*, may make us expect with composure and comfort the inevitable change, when we shall become, like the angels of God, immortal, placed, it may be, among the lowest ranks of angelic beings, but neither debarred the means nor deprived of the hope of ‘rising to the highest.’”

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The general style of this volume, and of all the Bishop's English works, is such as nearly to place them above the petty cavils of criticism—clear and energetic, with occasional strokes of coarseness, and a general air of bra-

\* It is but justice to his memory to add, that in one of his Discourses, published in 1815, he determines, though with some hesitation, in favour of a proper satisfaction for sin in the sufferings of Christ.

vura, which exactly accorded with the tone of his conversation and the expression of his countenance. The great and only considerable defect of it is a perpetual tendency to scraps of Latin, which were meant to pass for proofs of erudition among his admirers, though they are generally taken from very ordinary and trivial sources. To know how to quote well from the writers of antiquity is one of the greatest *artifices* of literature; whereas to court vulgar applause by vulgar citations, is a mark at once of bad taste and of low ambition in a scholar.

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On the portrait here exhibited of this perfectly original character the following reflexions naturally arise.—He was governed through life by the two leading principles of interest and ambition, both of which were thwarted in his political conduct by a temper so wayward, and a presumption so overweening, that the disappointment produced by their collision embittered his mind, and exasperated his latter days to a very high degree of malignity. Accomplished as he was in academical learning, he had no ingenuous and disinterested love of knowledge: he read only that he might teach, and he taught only that he might rise. When he felt himself neglected, he avowedly and professedly abandoned all study, because (says he) “eagerness in the pursuit of knowledge was part of my temper, till” (and only till) “the acquisition of knowledge was attended with nothing but the neglect of the king and his ministers.” Disgusted therefore, and disappointed, as much as broken in constitution, he withdrew into the wilds of Westmoreland without a library, and to this privation he voluntarily submitted almost thirty years. Lord Falkland was wont to commiserate the situation of country gentlemen in rainy weather; but who can pity a bishop, wealthy enough to purchase a magnificent library, and with a vigorous and excursive understanding to make use of it, who spontaneously abandoned himself to oblivion of all his former pursuits of literature during those long periods of rain and snow which prevail on the banks of Winandermere? To the con-

solation of a meagre and spiteful political pamphlet, and the ennui of his own corroding reflexions, he chose to resign himself—he was his own tormentor.

Infinite and unspeakable are the consolations which this prelate, during his long retirement, might have found in the pursuits of practical religion; and great the services which he might have rendered to Christianity in general by plain and popular tracts, which from him would have required little exertion. He had a clear, familiar style, great force of thought, and great power of illustration. It might have occurred to him, that though he was in effect without a bishopric, he was still a bishop; though he had abandoned his chair, he was yet professor of divinity; though he had placed himself at a distance from his cure of souls, he was yet a clergyman. He might have remembered, that all his brethren, who in former times had been expelled from their sees by civil convulsions, had in poverty and exile been exemplary for diligence in preaching, writing, and study; and that he stood single and alone in the history of episcopacy, as a man who, in voluntary banishment, and in possession of all the emoluments of his profession, had degraded himself to a mere layman.\* If it should be urged that the exhausted state of his mental faculties as well as his bodily health precluded such exertions, the work now before us bears ample testimony to the contrary. Let but the subject of politics be started, and he would write and debate almost to the last with all the vigour of his best days.

But there *his* treasure was, and there his heart was also. The awful

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\* This is the more to be regretted, because the few specimens of his power as a preacher, which he has left behind him in the Miscellaneous Volumes of his works, A. D. 1815, (for we desire to distinguish them from his political discourses,) are compositions of the very first order, and when aided by his person, voice, and manner in the pulpit, always produced a powerful impression. His discourse on the first and second Adam, and the nature of death as affected by each, is almost unequalled in originality of thought, and vigour of expression.

secret, therefore, must come out. He had, as far as we can perceive, no very powerful feeling of practical religion. He had pursued it (so far as he had studied the matter at all) like any other science. Had he drunk deeply of the genuine spirit of Christianity, how would its benign influences have gilded and dignified his declining age! Already possessed of high rank and of wealth perpetually increasing, other dispositions, such as become the sinking years of every Christian, but especially of every Christian bishop, would have taken place of that envy, hatred, malice, and all uncharitableness, with which his whole mind and spirit appear to have been corroded during the last twenty years of his life. But a translation was refused him—refused to the writer of the successful and admirable *Reply to Paine*. Yes, and it is well known that a *bishopric* was refused to *Paley*\*—who, without a murmur or a sigh for the disappointment, and with a constitution as deeply shattered as that of Bishop Watson, continued to benefit his Church and country to the end of his life.

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But here, it has been said, was an instance of peculiar and unexampled merits in the cause of religion, to which the Bishop in question has rendered more eminent services than any or all of his brethren. Let it be understood that these peculiar and unexampled merits consist in the production of two pamphlets, each it is allowed useful and excellent in its way. But most things may be taken by two handles; and if our author and his disappointed advocates ground upon these short productions of a very powerful pen, a claim to one of the more opulent or more exalted dignities of the Church, we see the case in a very different, or rather opposite point of view. Let it be remembered, that some years before the publication of the former of these, their author had been in the enjoyment of two thousand pounds per annum *from the Church, for which he had*

done absolutely nothing; and for which he was the first person who had done nothing. Now the question really is, not whether these productions deserved any additional recompense, but whether they were to be considered as any thing like an adequate compensation for all the neglected duties of a bishopric and a professorship. Considered in this light, we really think that no author upon earth was ever so well paid for such a service.

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We have already shown some points of resemblance betwixt Burnet and the late Bishop of Landaff; as many, perhaps, remain to be exhibited betwixt the latter and Swift. Though clergymen, the hearts and heads of both were absorbed in politics; both affected the same rude and offensive familiarity with the great; both saw, in early life, the fall of those respective administrations to which they were attached; both spent the rest of their days in libelling, or in embarrassing those which followed; and both sunk alike into moody malignity, which the poetical genius of Swift, and his talent of expressing himself with unparalleled severity in verse, at length exasperated into madness. From this last and most deplorable calamity our prelate was happily exempt; but this is the only happiness which we can predicate of his temper and understanding in the decline of his days, and the extinction of his influence. With his domestic, or social qualities, we have no concern. It is our office to pronounce upon the evidence now before us—on his own intrepid and faithful exhibition of himself; and sorry we are to say, that in point of self-ignorance, vanity, rancour, and disappointed ambition, united with great original abilities, our country, more various in its combinations of intellect and temper than any other, has produced nothing similar or second to it since the example of Swift; and for the quiet of this Church and state, or rather for the sake of human nature, we sincerely and devoutly wish that it may never be our lot to animadvert upon a third.

\* Not asked by himself, or with his own knowledge.



FOR THE CHRISTIAN JOURNAL.

*An Essay, noticing some errors in the Ecclesiastical History of Dr. LAWRENCE MOSHEIM, in the notes of Dr. ARCHIBALD MACLAIN, on the same, and in the History of the Puritans, by DANIEL NEAL.—By W. W.*

(Concluded from page 122.)

THUS much concerning the History of Dr. Mosheim, including Notes by Dr. Maclain. With which, there should not have been here connected the less respectable History of Daniel Neal; were it not for the appearances in the former work, of the original author's having been much guided by the latter work, in the judgment formed by him concerning Ecclesiastical transactions in England.

There are many circumstances inducing the belief, that Dr. Mosheim made considerable use of the History of Daniel Neal. Dr. Maclain (p. 399.) acknowledges the fact, in reference to a statement of the Principles of the Puritans and of those of their opponents—an imperfect and partial representation of that subject. The Note of Dr. Maclain, concerning the time of the introduction of Episcopacy as designating a superior order, is a repetition of what he had found ready to his hand in the work of Daniel Neal (vol. i. p. 65.) from whence it has passed not only into the translation of the respectable work of Dr. Mosheim, but more directly, in the prior publication, into the hands of innumerable students of Theology in anti-Episcopalian Churches; doubtless contributing to the impression made on their minds, of the indefensible ground of Episcopalian superiority. The instances of misrepresentation which follow, are only a few, extracted, with a view to brevity, from the first of four octavo volumes, entitled *Gray against Neal*: the said volume having been written by some other and abler hand, but passing under the general name. The edition of Neal, here used, is that of 1759.

1st; Any reader of the History, not otherwise informed, would conceive of toleration as the essence of the cause, in which the Puritans were

engaged, and the object at which they aimed. Nothing can be further from the truth. They demanded establishment and not toleration. It is acknowledged by their Historian, that they agreed with the existing establishment, in affirming it to be the duty of the civil magistrate, to enforce orthodox doctrine by legal penalties: But there is very far from being noticed the extent of their claims. In the Admonition to the Parliament, which was the voice of the whole party, it was said of the constituted authorities in the Church—"Their tyrannous Lordship cannot stand with Christ's kingdom." On a comparison of the Puritan platform with the said establishment, the Parliament were exhorted—"With perfect hatred to detest the one, and, with singular love, to embrace and carefully endeavour to plant the other." They "are further admonished to remove homilies, articles, injunctions, and that prescript order of service made out of the Mass Book." The present writer has not access to the celebrated Admonition: But having often met with the above and other such specimens of it, and not found them contradicted, he presumes them to be correctly given from the instrument.\*

2dly; On the question of the general character of the Puritans, there is on record a testimony of Sir Francis Walsingham, which it was much to the purpose of the historian to mutilate. Of all the counsellors of the day, this great statesman was considered as the most favourable to that description of persons; with the exception, perhaps, of the favourite nobleman of the Queen—the Earl of Leicester. In the said record, Sir Francis professes to state the motives of the government, relatively to the Roman

\* For a similar quotation from the Defence of the Admonition, see, in the Christian Observer for June, 1815, a Review of Brook's Lives of the Puritans; a modern work; not heard of by the writer of this Essay, until since the penning of it. The Review is ably executed; especially in its exposure of the unfairness of the author of the reviewed work, in identifying the cause of religious liberty with that of Protestantism.

lics and to the Puritans. Having spoken of the former, he introduces the latter, as "a party offensive to the state, though in another sense." And then, he goes on to be the long course of lenity to them, "until of late years, and their establishing of their new line in defiance of the government: still dealing tenderly with consciences; and yet, in discovering faults from conscience, and softness singularity." The historian nowhere finds fault with this statement.

But in reciting the document, aware how unfavourable to his was the judgment pronounced on such a man, that the party was obnoxious to the state, though in another degree" (than the Roman Catholics) he drops those words, although they are a part of the passage he had pledged himself to transcribe verbatim from Bishop Burnet's *History of the Reformation*—Vol. ii. p. 5.

4thly; It is well known, how much Puritan spirit was excited, in hostility to the clerical habits. However wise may have been the policy of imposing them with rigor, it does not justify the giving of reasons for requisition, which do not appear to have entered into the minds of the Puritans; and in making a false calculation to charge them with idleness. In the public injunction, resting on the footing of decorum. But Daniel Neal (vol. i. p. 188.) brings this reason out of sight, pertinent to the subject, what the Church applied to another. In the insert entitled "Of Ceremonies," inserted to the preface to the *Engish Book of Common Prayer*, some words are retained, "as well for order, as because they pertain to sanctification;" and again, "to stir the dull mind of man to the remembrance of his duty to God." This is pertinent to the subject of which it is intended, but would have been tolerably said of vestments. And the words are quoted from the *apostle in front of the Liturgy*, as if they were of the latter subject.

5thly; On the same subject of ha-

bits, it may be worth while to notice, how great a change may be made in a public instrument, by dropping a few words in the recital of it. In the beginning of the reign of Edward the VIth. the reforming clergy continued the use of the gaudy colours, which had been familiar in the days of popery. Before the conclusion of the same reign, they had been dropped for the more modest colours of black and white. During the reign of Mary, the old costume was of course restored. But in the first year of the reign of Elizabeth, in her injunctions, which may be seen in Sparrow's Collection, she ordered that there should be used such habits, as were received in the latter year of the reign of King Edward the VIth. Daniel Neal gives an Abridgment of the Injunctions; but by omission of the words "the latter year of," throws a charge on the Queen of making a retrograde step, from the stand taken under the Reformation by her brother.

5thly; On this very interesting subject of the habits—for so it was made by consequences—it may be well to state another fact. Bishop Hooper scrupled the splendid garb which the Bishops wore, when he was appointed to the See of Gloucester. The matter was at last compromised—says the historian (p. 56) "on his consenting to be robed in his habits at consecration and once at court, but to be dispensed with at other times." For this there are professions to be quoted the words of Bishop Burnet; whose words however are—"at his (Hooper's) consecration, or when he preached before the King, or in his Cathedral, or in any public place." It was to the purpose of the History to render this matter as much as possible an occasion of humiliation to the government, and of triumph to the principle of the Puritans.

6thly; To pass from pretended ceremonies, to what may properly be so called, including forms of prayer, the historian could not well forbear to notice the fact recorded by Strype, that the populace were so influenced by their Puritan Ministers, as, in the streets, to spit in the faces and revile

the conforming Clergy: But in the reciting of this it is added—"because they took them for Papists in disguise, for time-servers, and half-faced Protestants." The question occurs—How did the historian come to a knowledge of the motive, so long after the transaction? He prepares for this difficulty, by putting into his margin—"Strype's Annals, p. 460." To a mere reader, it must seem good authority: But by those who will take the trouble to consult Strype, it will be seen, that there is not a word to the purpose.\*

7thly; On the same subject of ceremonies, there occurred an incident, which seemed to give to the historian an opportunity of showing how lightly they were esteemed by those, who to gratify the government, fell in with high-toned measures for the enforcing of compliance. What is meant, is the last Will and Testament of Dr. Sandys, Archbishop of York. The account of it is here presented, not only as an instance of unfair mutilation, but to show the true ground of the hostility of the principal churchmen, to the demands of the Puritans. The historian quotes a part of the will of Archbishop Sandys thus—"I am persuaded, that the rites and ceremonies by political institution appointed in the Church, are not ungodly and unlawful, but may, for order and obedience sake, be used by a good Christian—but I am now, and ever have been persuaded, that some of those rites and ceremonies are not expedient for this Church now; but in the Church of the Reformed, and in all this time of the gospel, they may better be disused by little and little, than more and more urged." Here the quotation stops: But the will, as recorded by Strype, goes on as follows—"Howbeit, as I do easily acknowledge our Ecclesiastical polity in some points may be bettered; so do I utterly dislike, even

in my conscience, all such rude and indigested platforms, as have been more lately and boldly, than either learnedly or wisely preferred; tending not to the reformation, but to the destruction of this Church of England." The colour given to the will by the partial quotation of the historian, is that of the supposed hypocrisy of the Archbishop, in his enforcing of the laws: whereas he evidently considered himself as punishing a faction; who would be content with nothing less than the setting up of their platform, and the exacting of conformity from the whole kingdom. Fuller gives this prelate the character of "an excellent and painful preacher, and of a pious and godly life."

8thly; There shall be given a single instance of the historian's misrepresentation of the character and the conduct of Queen Elizabeth. He states (p. 122.) referring to Bishop Burnet for his authority, that when Sandys (then Bishop of Worcester) spoke to the Queen against retaining in her Chapel a Crucifix with the Blessed Virgin and St. John, "she threatened to deprive him." This is correctly quoted: But why was there not taken what the Bishop adds (vol. iii. p. 291.)—"She was since that time more softened, and the images were removed." It would also have been no more than justice to her, to have put in the scale in her favour what Bishop Burnet says (vol. i. p. 397—8.) to the following effect—that the Queen was disposed to retain images; but on reasons (detailed by the Bishop) given her by reforming divines, she put it in her injunctions to have all images removed out of the Churches. Be it acknowledged of this Princess, that she inherited the overbearing spirit of her father. But if, while her transcendent abilities were employed in defending Protestantism against the combined force of the most powerful Princes of Europe, and against the conspiracies of her Roman Catholic subjects, she exercised unnecessary severity over Protestant Dissenters from the Establishment; her actions in this particular should be related without either the addition of falsehood or the suppression of truth.

\* Strype had quoted Whitgift for the fact. It had been appealed to by this author as a matter of notoriety, and does not appear to have been contradicted. Yet the historian of the Puritans could not let it pass without the drawback—"If we may believe Whitgift."

9thly; Such foul play as that towards the Queen, is more abundantly acted towards those Bishops, who signalized themselves by their resistance of the Puritanical system. Still let it be remembered, that it is not the design of this Essay, to vindicate intolerance. But justice is the right of every man. Archbishop Whitgift gave license to an Italian merchant, setting forth, that as there were published beyond sea books containing the errors of popery and slandering the established religion of the land, the said merchant was permitted to import a few copies of each book, with the proviso, that none should be showed or disposed abroad, but first brought to him, the Archbishop, or some other of her Majesty's Privy Council. The avowed object was, that learned men might refute such books. Daniel Neal, with the sources of the story before his eyes, represents it as an unlimited license to the said merchant "to purchase what Popish books he thought fit," and treats the professed object as a pretence. There is nothing in the transaction, or in the character of the Archbishop to countenance this. The affair happened, when, the Church of England having been recently reformed, not only her own reputation, but important national objects might be promoted by such a measure. And had the motive been different from that professed, the merchant would not have been referred, for delivery of the books, to any counsellor of a crown, which depended essentially on the success of the Protestant cause. He also gave security under a heavy penalty for the performance of his contract.

10thly; It is no wonder that there should be a failure of justice towards an inimical Queen and an inimical Archbishop; when even a favourite character is deserted, on its coming in competition with the cause to be sustained. The person alluded to, is the venerable martyrologist—John Fox. He is held up as one of the early leaders of the Puritans, and highly praised by the writer of their History. Fuller (p. 106.) has given a letter from him in his old age, com-

plaining of the tyranny and the ingratitude of that people, in an affair respecting his son; who was expelled by them from Magdalen College; and ascribing their resentment against himself, to his moderation. He wrote to one of the Bishops, as follows—  
 "It has always, I confess, been my great care, if I could not be serviceable to many persons, yet not knowingly to injure any one, and least of all those of Magdalen College. I cannot therefore but the more wonder at the turbulent genius which inspires those factious Puritans; so that, violating the laws of gratitude, despising my letters and prayers, disregarding the intercession of the President himself, without any previous admonition or assigning any cause, they have exercised so great tyranny against me and my son. Were I one who, like them, would be violently outrageous against Bishops and Archbishops, or join myself with them, that is, would become mad, as they are, I had not met with this severe treatment. Now because, quite different from them, I have chose the side of modesty and public tranquillity, hence the hatred they have a long time conceived against me, is, at last, grown to this degree of bitterness. As this is the case, I do not so much ask what you will do on my account, as what is to be thought for your own sakes; you, who are prelates of the Church, again and again consider. As to myself, though the taking away the fellowship from my son is a great affliction to me, I am much more moved upon account of the Church, which is public."\* The good man, being thus led from his own concerns to those of the Church, and as if he had a foresight of what happened to the latter about half a century afterwards, concludes his picture of his party, or rather of those who had succeeded the Puritans with whom he had acted, as follows—  
 "I perceive a certain race of men

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\* Fuller professes to have copied the letter from the original. It is in Latin and given in a translation; but with the omission of the beginning of the letter, which is not relative to the subject.

rising up, who, if they should increase and gather strength in this kingdom, I am sorry to say what disturbance I foresee must follow from it. Your prudence is not ignorant, how much the Christian Religion suffered formerly, by the dissimulation and hypocrisy of the Monks. At present, in these men, I know not what new sort of Monks seems to revive, so much more pernicious than the former, as with more subtle artifices of deceiving, under pretence of perfection, like stage players, who only act a part, they conceal a more dangerous poison; who, while they require every thing to be formed according to the rules of their own strict discipline and consciences, will not desist, till they have brought all things into Jewish bondage." This document is a serious set-off for a great proportion of what the apologist has said in praise of his party, and to the discredit of their opponents.

In the above, the writer of it has given a few of the many errors suggested to him by the first volume of "Gray against Neal." Similar selections might be made, from each of the other three volumes. If there be any merit in the present statement, it consists in the circumstance, of its not having been made, without consulting the authorities.

Let it not be inferred from any thing here written, that there is entertained the design of defending the more rigorous of the measures of the reign of Queen Elizabeth. Here is one of the questions, on which a middle course of judgment is the most likely to be correct. For the first nine or ten years of the reign of that Queen, her measures were more lenient both to the Roman Catholics and to the Puritans, than as is spoken of generally. There was no pressing of penalties on the former, until the papal excommunication, the absolving of her subjects from their allegiance, the consequent daily danger of assassination, and the prospect of a Spanish invasion, called not only for her stout heart against the devices of her enemies, but for her heavy hand on their persons. As for the other branch of

her dissatisfied subjects, there was much connivance at their non-conformity, during the aforesaid tract of time. But it is here thought, that if instead of connivance, there had been allowance (not approbation) in a few unessential particulars, it would have broken the party, and at last quashed their scruples. It is probable, that toleration—such as now exists in England, would have produced the same effect; even when they had grown to such strength, as to be thought formidable to the government.

A student should be on his guard against the partialities of historians. As Daniel Neal is on one extreme, Collier, in his learned work, is on the opposite. Fuller among the early writers, and Dr. Ferdinando Warner among the modern, are perhaps as little under an undue bias, as any who have related the transactions of those times. The materials preserved by Strype, are very much to be depended on.

W. W.

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*Extract from the Journal of the Proceedings of the Convention of the Protestant Episcopal Church, convened at Fayetteville, in the State of North-Carolina, April 2, 1818.*

THIS being the day appointed for the Annual Meeting of the Convention of the Protestant Episcopal Church in the State of North-Carolina, divine service was performed by the Rev. JOHN AVERY; and a discourse, suited to the occasion, delivered by the Rev. A. EMPIE—after which the holy communion was also administered.

Public worship being ended, the Reverend Mr. EMPIE was re-elected Secretary, and the Reverend Mr. JENN President of the Convention.—The minutes of the last meeting were read, and the following clerical members of the Convention were found present:

Rev. Bethel Judd, Rector of St. John's Church, Fayetteville;

Rev. Adam Empie, Rector of St. James's Church, Wilmington;

Rev. John Avery, from St. Paul's Church, Edenton;

Rev. Richard S. Mason, from Christ's Church, Newbern.

The Rev. John Phillips, from Virginia, being present, was admitted to an honorary seat.

The following lay Delegates likewise presented testimonials of their appoint-

and were admitted accordingly,

Winslow and John A. Cameron, s, from St. John's Church, Fayette-  
Mr. Armand J. De Rosset, and Mars-  
mpbell, esquire, from St. James's  
, Wilmington; Josiah Collins, jun.  
, from St. Paul's Church, Edent-  
id John W. Guion, esquire, from  
s Church, Newbern.

hurch having been organized in  
County, by the name of St. Jude's  
, (at the Union Meeting-House,  
tony-Creek,) and application be-  
de by the same to be received into  
with our Convention—*Resolved,*  
*ously,* That the same be admit-  
Whereupon, Robert Davis, present-  
e certificate of his appointment  
Delegate from said Church, was  
ed as such to a seat in the Conven-

motion, *Resolved,* That the Rev.  
. Judd, Empie, Mason, and Avery,  
Committee to Report, during this  
tion, upon the state of the Church.

onformity with his last year's ap-  
ent, the Rev. Mr. Judd informed  
vention, that the Right Rev. R. C.  
, of Virginia, had consented to  
n Episcopal offices in this state;  
disposition prevented him from at-  
f this Convention; and that he was  
to visit the congregations in this  
, either in summer or in fall.

Committee appointed to Report  
he state of the Church, then laid  
lowing before the house; which was  
ed, and ordered to be printed with  
urnal.

Committee on the state of the  
h regret that their limited means  
ormation compel them to make a  
nperfect Report on the subject sub-  
l to their consideration.

November, 1816, the Rev. Bethel  
of the diocese of Connecticut, and  
v. A. Empie, of the diocese of New-  
being deprived of health, and ad-  
o change their climate, met at Wil-  
on; and during the subsequent win-  
fciated in the church in that place.  
usly to their arrival, there was no  
pal clergyman in this state, and but  
ngregation in which the worship of  
hurch was performed. By their  
ndeavours, however, together with  
l of the pious and zealous members  
congregation at Wilmington, un-  
e blessing of God, piety and devout  
ion to religious ordinances, rapidly  
sed. Since the first of the follow-  
ay, the charge of the congregation  
evolved entirely upon its present  
r, the Rev. A. Empie, whose minis-  
is have been greatly blessed to his

own comfort, to the satisfaction of his  
Christian friends, and, we trust, to the  
glory of God.

On the first of May, 1817, the Rev. B.  
Judd removed his station to the charge of  
a congregation, which, on the preceding  
Easter Monday, had by him been orga-  
nized in Fayetteville. The zeal of that con-  
gregation, of which young men form a  
principal part, has been eminently evinced  
by their regular and devout attention to  
the worship of the Church; by their libe-  
ral contributions for the support of their  
minister; and by their donations and ex-  
ertions for the erection of a Church, which  
will soon be completed; and which, when  
completed, will be equal perhaps, in point  
of elegance, to any in the state.

About the first of January, 1817, the  
Rev. Mr. Clay took charge of the Church  
at Newbern; and by his assiduity and  
talents gave great hopes of extensive use-  
fulness; but circumstances inducing his  
removal to the diocese of Maryland, cast  
a gloom for a time over the prospects, and  
damped the zeal of the friends of Zion.  
A seasonable relief, however, is antici-  
pated from the talents and zealous efforts  
of the Rev. Mr. Mason, who has recently  
commenced his labours in that congrega-  
tion with every prospect of success.

The Rev. Mr. Avery, having for some  
time taught an academy, and performed  
the duties of lay reader, at Edenton, was  
ordained in October last, and now offi-  
ciates as the minister of that congrega-  
tion; which, though not numerous, gives  
good evidence of its desire to promote re-  
ligion, particularly by a very generous  
contribution for the support of Missiona-  
ries in this state; an object in which all  
the friends of our Church should feel a  
deep interest, and to which we cherish  
the hope that they will be liberal to the  
utmost extent of their means.

It is cause of gratitude, that so much  
has already been raised for Missionary  
purposes; and that a clergyman of whose  
piety and zeal we have the best evidence,  
is soon to be employed to visit vacant con-  
gregations, and to give every possible aid  
to revive the drooping spirits of the friends  
of our Zion, who are dispersed over the  
whole state; who retain strong predilec-  
tions for the Church of their fathers, and  
who hail with joy the present prospect of  
its revival.

But there is no circumstance more ani-  
mating and cheering to the friends of re-  
ligion, than to learn that five gentlemen,  
of whose qualifications we have no cause  
to doubt, have, on application, been ad-  
mitted as candidates for Holy Orders.

It is now but little more than a year  
since there has been a hope of the revival  
of the Church in this state. Never was  
there a more gloomy season to its friends  
than that which preceded this period.

But the prospect has greatly brightened : and, by the blessing of Heaven, perseverance will crown their efforts with abundant success. God hath been gracious to us in hearing the prayers of his Church; and inspiring, with re-animated zeal and hope, those who love to tread her courts and worship at her sacred altars.

Much, however, remains still to be done. Prevailing lukewarmness is yet to be deplored—and while the harvest is very great, the labourers are very few. Every pious soul should, therefore, fervently pray that the Lord of the harvest would send forth labourers into his harvest.

Let, then, our supplications be fervent and unceasing, that our Heavenly Father would save us from all error, ignorance, pride, and prejudice; that the comfortable gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down of the Kingdom of Sin, Satan, and Death, until at length the whole of his dispersed sheep are gathered together into one fold, and become partakers of everlasting life, through the merits and death of Jesus Christ our Saviour.

The Clergy were called upon to report their Missionary collections and the state of their Churches, which were as follows:

## MISSIONARY FUND.

Collected at Edenton, by the Rev.

Mr. Avery, - - - - - \$194 00  
Collected at Wilmington, by the  
Rev. A. Empie, - - - - - 122 30

From the peculiar circumstances of the Churches, and from other causes acknowledged to be sufficient, no collections have been made at Fayetteville or Newbern; and from Newbern and Edenton also, there were no parochial reports, as those Churches have but very recently been supplied with pastors. The reports received from the two remaining Churches, are as follows:

## ST. JOHN'S CHURCH, FAYETTEVILLE.

Rev. Bethel Judd, Rector.

|                         |    |
|-------------------------|----|
| Baptisms, - - - - -     | 10 |
| Communicants, - - - - - | 28 |
| Marriages, - - - - -    | 4  |
| Burials, - - - - -      | 2  |

## ST. JAMES'S CHURCH, WILMINGTON.

Rev. A. Empie, Rector.

|                                    |     |
|------------------------------------|-----|
| Number of Communicants at present, | 140 |
| Of which number 8 are Africans.    |     |
| Increase of Communicants since May |     |
| last, - - - - -                    | 43  |
| Baptisms in the same period,       | 51  |
| Of these 4 were adults.            |     |
| Funerals in the same period,       | 36  |
| Of which 8 were strangers.         |     |
| Marriages, - - - - -               | 12  |

*First Annual Report of the Protestant Episcopal Sunday School Society of Fredericksburg, Virginia, submitted April 25, 1818.*

In presenting their First Annual Report to the friends and patrons of the Episcopal Sunday School, the Managers deem an apology necessary for thus long deferring an exhibition of the state and condition of the School. The delay has resulted from an opinion, entertained and expressed by some, that as this Society was the first of the kind established in Fredericksburg, or in this section of the state, the event from which so much good has flowed should be commemorated by holding the annual meeting of the Society on the anniversary of the commencement of its operations, an approved method of perpetuating the recollection of any event distinguished by important and beneficial consequences.

The female branch of this institution was organized by several pious female members of the Episcopal Church, on the 31st day of March, 1816; and the school went into operation on the second Sabbath of the next month (April.) The Society, in the commencement of its career, found many difficulties to contend with, arising partly from the inexperience of the teachers, and the want of a general and cordial support, which was only withheld, we believe, because of the novelty and seeming impracticability of the plan in the estimation of many. But, upheld by the favour and approbation of God, through the untiring zeal of the teachers and managers, in due time its intrinsic excellence was developed. The influence of the institution on the morals and habits of the rising generation, by enticing them from the fields and streets where they witnessed nothing but vice and immorality, was so obvious that all doubts were soon banished on the subject of the utility of the plan, and a general and liberal patronage smiled upon its benevolent labours.

The Female School, after being in successful operation for nine months, was joined by a Male School, formed by several of the male members of the Church. The two schools progressed for a considerable time under separate laws and officers. But ultimately, from a sense of expediency, they were consolidated, and unitedly adopted the system of teaching and government so successfully pursued by the Society at this time.

In promoting the designs of the institution, a classification of the learners was made, which was regulated by their respective attainments. Those who were commencing the first rudiments of education, forming the first class; those who could spell, the second; those who were beginning to read, the third, and so on—particular care being taken to fulfil one important design of the institution, by inte-

ing with all the exercises of the child—such religious instruction as was ed to their respective capacities, age, acquirements. The ordinary course ligious instruction now pursued, in s the Church Catechism, with “The nation by way of question and answer, is Confirmation by Scriptural Proofs,” appropriate Hymns and Psalms, and gular perusal of religious Tracts and holy Scriptures. The rapid and sub-ial progress made by many of our ar in the most essential branches of ition—the obvious elevation of their and sentiments; together with the est improvement of their habits—fur-a rich repast to the minds of those have spent their time and money in glorious cause; whilst an imperish-monument is thus erected on an rtal base to the honour of this insti-n.

may be proper here to remark, that enefits of our Sunday School have not exclusively limited to those children were found destitute of the means of ly instruction. Its religious advan-, which constitute the glory and the at praise of the institution, have been ly enjoyed by the children of the and Female Charity Schools attached : Church. The spiritual interests of children have been intrusted to at-re teachers, who, by their zeal and ity in the discharge of their sacred s, have contributed much to swell reasure of good accruing, through a ty of channels, to these interesting ts of a general and concurring hene-ce.

affords us great pleasure to inform of the success of your managers in endeavours to extend the Sunday l system through the country conti-s to the town of Fredericksburg. Un-aeauspices of this institution, a school een established a few miles from this through the laudable activity of a va-e member of the Church. Assisted by pious and benevolent neighbours, a number of destitute and unlettered ren have been collected, amounting, e last communication, to seventy-two mber. This flourishing school has supplied by your managers with all ooks, catechisms, tracts, &c. neces-ty to put it into speedy and successful ition.

e great interest excited by this be-cent establishment; the anxiety of the ren to enjoy its benefits, testified by ct that some of them walk six or se- niles to the school-house—excite and y our fond expectations of witnessing ppiest results in favour of these our ite fellow-beings. The following ex-om a letter addressed to the Presi-the Society by the Superintendent

of this school, will furnish a pleasing evi- dence of its very flourishing state:—“I feel anxious, dear friend, to give you some information concerning the state of our Sunday School. It has succeeded beyond our most sanguine expectations—The progress of the children is inconceivable. On last Sabbath fifty-nine children attend- ed the school, and seventy are engaged, who have voluntarily come forward to re- ceive instruction. May a gracious God prosper his own work. As an evidence of the great interest excited among the children, I will mention that they unani- mously requested me to teach on Easter- Monday, and on the last Sabbath they begged that I would teach on Whitsun- Monday.”

Your managers have no hesitation in saying, that they consider Sunday Schools as one of the most powerful collateral meth- ods of advancing the good of society and the cause of religion, which has ever been devised. By this means a large pro- portion of the rising generation are rescu- ed from the baneful effects of street asso- ciation and field diversions on the Sab- bath, and allured into employments cal- culated to make them respectable and happy in this life, and instruct them in the things which concern their everlast- ing peace in the life to come. But this is not all—The influence of a Sunday School extends still further. The spiritual and temporal necessities of the poor are in this way successfully exposed to the view of the wealthy and philanthropic members of the community, who would otherwise have remained unacquainted with sufferings which they would wish to relieve. By the means of this institution, you also furnish a noble field for an exercise of the per- sonal exertions of many pious and well disposed young persons, who have thus an opportunity of dispensing an important benefit to their fellow-creatures, whilst they enjoy an abundant compensation in the rewards of an approving conscience in the luxury of doing good. Another most important benefit resulting from the Sunday School system, is the happy influ- ence which it acquires over the families of the scholars, especially the parents, from the intimacy with the wants and con- dition of these people arising from the visits which teachers and managers pay their pupils when any of them are sick or absent. What good may not be expected when the teacher is careful to improve the opportunity of doing good? But the in- terest which is usually excited among the children; their anxiety to improve in re- ligious knowledge supply the most power- ful engine with which to assail a parent's heart. The strongest passion of the hu- man bosom, parental affection, being thus enlisted on the side of religion, and every motive furnished, by a fear of being more



ignorant than a child on religious subjects, to make some efforts towards the attainment of this important knowledge, large calculations may be reasonably made of the moral and religious benefits accruing in this way to the world at large.

We cannot conclude this report without paying the tribute of our thanks and praise to those worthy females who gave the first impulse to this important engine in this town. We deem the acknowledgment more especially due, and feel the offer of it more particularly a gratification, inasmuch as some of them have since been called to other and distant sections of the vineyard; and others, to the higher duties of the Temple above, where, we trust, they rest from their labours, and are followed by their works. The prosperous career of this society, its rapid rise from an humble brook to a large and majestic river, refreshing, fertilizing, and invigorating the country through which it flows, must prove a source of the most refined and unadulterated pleasure to those who first stepped forward for the promotion of this blessed cause. Nor is it a small source of joy and pleasure to these, as it is to us all, to witness our brethren of other denominations following them with their usual zeal and alacrity into this field of honour, and coming in to share the triumphs of the holy campaign. May the Lord prosper them in every good work, and bring them and us, and the whole residue of his Church, to share the triumphs of his Son Jesus Christ, where the weary are at rest, and those that be wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever.

The number of pupils under the patronage of the Episcopal Church in this place, will appear by the following list:

|                                                            |          |
|------------------------------------------------------------|----------|
| In the town of Fredericksburg                              | - - - 75 |
| In the school established in the neighbourhood of the town | - - - 72 |

Whole number, 147

#### A MORNING SOLILOQUY.

By Mrs. Hannah More.

Sorr slumbers now mine eyes forsake,  
My powers are all renew'd:  
May my freed spirit too awake  
With heav'nly strength endued!

Thou silent murd'rer, Sloth, no more  
My mind imprison'd keep;  
Nor let me waste another hour,  
With thee, thou felon Sleep!

Think, O my soul, could dying men  
One lavish'd hour retrieve,  
Though spent in tears, and pass'd in pain,  
What treasures would they give.

But seas of pearl, and mines of gold,  
Were offer'd them in vain:  
Their pearl of countless price is lost,  
And where's the promised gain?

Lord, when thy day of dread account  
For squander'd hours shall come,  
Oh! let not *this* increase the amount,  
And swell the former sum.

Teach me in health each good to prize  
I dying shall esteem;  
And every pleasure to despise  
I then shall worthless deem.

For all thy wond'rous mercies past  
My grateful voice I raise,  
While thus I quit the bed of rest,  
Creation's Lord I praise.

#### LATE PUBLICATIONS IN ENGLAND.

The Rev. Thomas Gisborne has in the press, the Testimony of Natural Theology to Christianity.

The Rev. E. W. Greenfield, of Bath, has in the press, the Connexion of Natural and Revealed Theology.

Sermons on the Commandments. By Robert Jones, D. D. late Senior Chaplain at the Cape of Good Hope.

The Church her own Apologist; proving her Moderation from her Constitution, Appointments, and Practice, and the Mean she preserves between the two Extremes of Popery and Enthusiasm. Altered from Fuller. By the Rev. Dr. Campbell, late of Trinity Hall, Cambridge.

Just published, and for sale by T. & J. Swords, The Beneficial Effects of Sunday Schools considered: in an Address, delivered at the Anniversary Meeting of the Sunday Schools in union with the Protestant Episcopal Sunday School Society, in St. Paul's Chapel, on Wednesday, the 31st Day of December, 1817. By JOHN HENRY HOBART, D. D. Bishop of the Protestant Episcopal Church in the State of New-York, and Rector of Trinity Church. To which is annexed, the First Annual Report of the Board of Managers of the New-York Protestant Episcopal Sunday School Society.

Printed and published by T. & J. Swords, No. 160 Pearl-street, New-York; where Subscriptions for this Work will be received at one dollar per annum, or 24 numbers.—All Letters relative to this Journal may come free of Postage.

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No. 10.]

No. II. FOR MAY, 1818.

[Vol. II.]

THE good sense, the pious spirit, and the correct sentiments exhibited in the following address, entitle it to serious attention. It defends those principles of the Protestant Episcopal Church which distinguish her from other Christian societies, and which constitute some of her chief claims to be an apostolic and primitive Church; and exposes, with force, but with mildness, that misguided piety and false liberality which depreciate them as non-essential, and denounces the advocates of them as sectarian bigots. Happy the flock which is guarded from the attacks of heresy and schism by the vigilance of such a shepherd. The defence of the Episcopal constitution of the ministry, and of Episcopacy as the principle of Christian unity, is certainly not congenial with what is denominated the *liberal* spirit of the present day. But let those whose peculiar duty it is to watch over the Christian Zion, remember that these principles which it has become popular now to decry, were the characteristics of the apostolic age; and were professed and enforced by IRENAEUS, the disciple of the apostles, and like them a martyr of the cross; by CYPRIAN, the glory of the African Churches; and by CHRYSOSTOM and BASIL, the lights of the Churches of the East. Surrounded by these witnesses, animated by the example of apostles, martyrs, and fathers, let them, with the same dauntless zeal in reliance on the grace of their Master, defend the ark intrusted to them through every difficulty and danger, and at every sacrifice.

FOR THE CHRISTIAN JOURNAL.

*An Address, by a Rector of a Church, intended to have been delivered on Sunday, after the dismissal of his*  
 VOL. II.

*Congregation, to the Episcopal Inspectors and Teachers of Sunday Schools, instituted by an Association of Lay Gentlemen, independently of the authority of any Church; and omitted, from finding that it would interfere with the time devoted to these Schools.*

*Friends, and beloved Children in the Lord,*

It has been with the sincerest emotions of pleasure, though mixed with some degree of solicitude, that I have seen you enter upon a service that indicates the tender benevolence of your hearts, and a lively sense of piety to God; I can, therefore, no longer refrain from expressing to you the cordiality of my feelings with respect to the object of your labours, and wish to suggest some hints that may tend to render you more successful in the prosecution of it.

You have reason to bless God that he has put it into your hearts to use your endeavours to enlighten the darkness of your poor ignorant fellow-creatures; to teach the uninstructed adult the use of letters, that he may, though late, more effectually discover his importance in the scale of being, and be enabled to imbibe wisdom from that *holy Book* which alone teaches us the way of eternal life. And your diligence in searching out, and instructing, children whose parents are unable (and sometimes, alas! unwilling,) to give them the ordinary means of education, may, by suitable intimations to them of the most important object of all learning, the fear of God, be the means of preserving them from vice and misery; of directing them in the paths of piety and virtue; and of thus rendering them happy in life, and blessed in death. These poor adults

and these poor children, have immortal souls that must exist to all eternity, either in inconceivable happiness or unspeakable misery; and which are as precious in the sight of God as the souls of the rich and the powerful:—they were equally purchased by the blood of Christ. All the care and labour, therefore, bestowed for their benefit will be highly acceptable to God: and those who direct their attention to this good purpose, will, by so doing, be laying up treasure in heaven. I hope, therefore, that this is the principal motive that influences you in the benevolent work in which you are engaged. This was the object for which Sunday Schools were originally instituted; and this is the declared object for which they are continued. The day appropriated to them is God's day, reserved for his own immediate use; and we have no right to employ it but in acts of public and private devotion, and in the exercise of works of necessity and mercy. Though teaching letters is not an immediate act of religion; and though it is, in a considerable degree, connected with our temporal concerns; yet teaching those who cannot be taught on other days of the week, is an act of charity. As it may be instrumental in promoting religion, and is necessary to a full acquaintance with the word of God, good and holy men have supposed, that some part of this sacred day can, with great propriety, be devoted to the instruction of unlettered adults and poor children in the rudiments of human learning. Still this mixed instrument of good should be kept, as far as possible, in subordination to the ordinances of the Church. We should never leave what God hath immediately appointed, under a pretence of serving him better in a way of our own devising. Though mercy is before sacrifice, yet it does not become us to substitute it in its room; but to place it first only when they so interfere that but one can be practised. You must remember that it is on this ground only that Sunday Schools can be justified in time of public worship; and if there is a possibility of prevent-

ing their interference with each other, it ought certainly to be done. Sunday Schools, in subordination to the Church, may be greatly instrumental in promoting the cause of religion. The persons and children instructed in them in the rudiments of human learning, and in moral and religious duty, may be led from the information there acquired, to enter into the Church as the ark of their salvation; or if they are so happy as to have been initiated into it, to continue in its unity, there learning the heavenly doctrines of its divine Founder, and submitting themselves to his holy precepts. But if they are led to suppose that Sunday Schools are substituted instead of the Church; that its sacred ordinances must give way to them; then, perhaps, when Sunday Schools shall be no more; at least, when they shall have no further influence upon them, (and their influence, from their very nature, must be short;) then that divinely instituted Society, where the rays of heavenly light continually shine, will be disregarded, and its light, as to them, will shine in vain.

It is with a particular regard to this important consideration that I have been led to make you this address, in which I would wish to speak to you in the spirit of meekness and love.

That you are endeavouring to do the best you possibly can for the souls and bodies of those you have undertaken to instruct, I have no doubt; and, as far especially as the former are concerned, you cannot suppose that the ministers of religion look upon you with indifference. In this they feel the most lively interest, and view you, while thus engaged, with the most tender solicitude. To us is committed the ministry of reconciliation: we are the stewards of God, commissioned to feed his sheep; and with the most careful assiduity to take care of the lambs of his flock. It is our business to oversee the concerns of Christ's Church, and to teach his religion; and we are happy in every real aid that can be afforded us, in the execution of the holy work in which we are engaged. You must, therefore, suppose that your pious labour in

teaching letters to the poor, is highly acceptable to us; and that we most sincerely feel the importance, as far as you undertake to teach them religion, that you teach them right. I cannot suppose, as far as religious instruction is concerned, that to undertake it independently of the ministers of religion, is the best way to secure the most correct information. Knowing, however, as I do, the cause that has led to the adoption of this plan, I highly appreciate the worthy motives on which it is grounded, and sincerely venerate the persons who have promoted it. Good and benevolent men, seeing Christians divided into a variety of distinct communions; and unacquainted, perhaps, with the causes of their separation; knowing, likewise, that the faithful ministers of each would teach the peculiar doctrines of their Church, saw the impossibility of combining them together in the good work they would wish to set on foot—that of instructing the ignorant poor in letters and in duty. They, therefore, conceived it practicable to commence this teaching unconnected with the ministers of God, and the Church of God. The motives that led to this conclusion were, no doubt, of the purest kind. A disposition to harmonize mankind in love; and especially to unite all the professors of religion in the most cordial agreement in the sacred cause in which they are engaged, is certainly a very good one. Though the means which it may adopt for this purpose may not be the most proper, yet the design will always entitle those who conceive it to our esteem.

It is truly to be lamented that Christians are thus divided into distinct communions; and that the ministers of religion cannot act in concert in the great work in which they are engaged. But this they never can do till they are harmonized into one body; submit to the same government; receive the same essential articles of faith; and live in regular subordination to the same laws, emanating from the same authority, for the promotion of order and discipline. This is the plan of unity designed by the great Head

of the Church; and all other schemes of promoting it are chimerical and vain. "There is one body, one faith, one baptism." This, then, being the case, it becomes both ministers and private Christians to submit to the laws of this one body, to profess this one faith, and to receive this one baptism. Each distinct Church has its own government and laws, its articles of faith, its baptism, and its mode of worship, to which it requires the submission of all its members. Here, then, is a plan of unity for each Church; but, being various, certainly not a plan that will give unity to the whole. Still it is not the way to promote harmony for private Christians to undertake to teach religion distinct from the ministers and Church of God. Because there are a variety of Churches claiming to be rightly constituted, and to profess the true faith, it does not, therefore, follow that Christ has no Church instituted by himself to the authority of which we owe obedience. Notwithstanding these various claims, we may yet suppose that rightful authority is in some hands, and that religion is the safest under the direction of those whom God hath authorized to teach it. Though there may be occasional aberrations among them, yet there is no probability of diffusing wider, or of giving more permanency to the true doctrines of Christianity, than by leaving public teaching in the hands of those whom God hath authorized for this purpose. If we, who are the ministers of religion, neglect our duty, lead to a false Church, or to false doctrine, we do it at our peril; and each Church is careful that, in its own view of what is such, it shall not be done by its individual ministers. This work has been committed to our hands, and we should be left to lead in the execution of it. Private Christians, as heads of families and schools, as aged, and pious, and wise, may be, and ought to be, greatly helpful to us in catechising, and in giving good advice to those over whom God hath given them influence. All that I mean is, that they should not undertake to teach religion independently of us, and with no regard to what has been pro-

scribed by the authority of the Church to which they belong.

Being myself perfectly satisfied that Christ has instituted a ministry, through the regular succession of which his Church is to continue to the end of the world; and being equally satisfied that the ministry of which I partake, and the Church in which I officiate, are of this description, I feel it my bounden duty to warn all those committed to my care, to render obedience to him in this respect, as well as in all other things he hath commanded. I now look upon you, and all who have by baptism been admitted into the Church, to be, what you are taught in your Catechism you are, "members of Christ, children of God, and inheritors of the kingdom of heaven." Being, therefore, the children of God, he has set me, as his servant, to watch over you; to instruct you in your duty; to let you know the important privileges to which you have been admitted; and to remind you of the solemn obligations that lie upon you to be dutiful to your heavenly Father. You can hardly conceive the tender solicitude I feel for you, and for all that are committed to my charge.

You now, as teachers in Sunday Schools, have become a sort of fellow-helpers with me in the holy work in which I am engaged. Some of the lambs of my flock are among the number of those you are instructing in letters and in duty; and those under your care, in this respect, who do not belong to my particular charge, are still of the number of those whom Christ hath redeemed, and to whom, as his minister, I am to afford all the spiritual aid in my power. Though, by the system of instruction adopted for you, I am not called upon to have any agency in the work in which you are engaged; yet, as you are members of the congregation over which I am appointed an overseer, it is my duty to give you advice in this, as well as in all other things in which your religious conduct is concerned. Viewing the Church as I do, and its necessary connexion with religion, I have supposed that Sunday Schools should

be placed under the direction of its ministers; and that they should superintend, at least, the religious instruction of those who attend them.

The principal good to be expected from these Schools is, by their affording an opportunity for the persons and children instructed in them, to be made acquainted with the relation in which they stand to God and man, and the duties owing to both. To effect this purpose, therefore, they must be taught that these Schools are instituted in subordination to the Church; that through her medium religious benefits are to be attained; that as we are sinners by nature as well as by practice, our salvation is the gift of God, bestowed upon us through the merits of Jesus Christ; that a covenant title to forgiveness through him can be had only by the one baptism he has instituted for the remission of sins; and that grace to fulfil an acceptable obedience can be secured to us only by an adherence to his body, the Church, which is animated by his Spirit.

We find that the Church commences the instruction of her children by informing them of the manner of their adoption into the family of God; and of the privileges and obligations resulting from that adoption; and we have no reason to suppose that a better scheme of instruction can be devised. Salvation being a gift, is not to be attained by the performance of moral duties, but must be received by faith; and God, in his goodness, has been pleased to institute positive rites and sacraments, as the ordinary mode of conveying this gift through that medium. He that is to be instructed in the way of salvation, is, therefore, first taught, that by his baptism he was made a child of God; and that he can continue such only by believing in Jesus Christ, and submitting to his laws and ordinances. This, then, being the way in which we are made the children of God, we see the vast importance of infant baptism, and the danger of teaching religion abstracted from the ordinances of Christianity. Merely to inform children that there is a God, possessed of every possible

perfection, and that we owe him un-deviating obedience, without telling them how sinful creatures can become reconciled to him, and continue in his favour, is only to fill their minds with terror, and leave them to despair of receiving any benefit from their knowledge. By being informed of the necessity of obedience, without any knowledge of the terms and pledges of the forgiveness of sin, and of the assistance of grace in the performance of duty, they are left in a state of ignorance, from which little or no good can be expected. And to teach them that forgiveness can be had, and grace secured, without a compliance with the ordinances of religion instituted for that purpose, is to teach them what you have no authority to do from the word of God. The fruits of such a naked scheme of religion have been frequently witnessed by the world. Enthusiasm has at one time gone forth under its unmarked banners, raving with madness and blasphemy; and a spurious kind of philosophy at another, levelling in its march all the barriers of piety and virtue, and showing, in every step, the deadly effects of a religion without symbols, priest, or Church. It has been plainly seen, that the more human learning is possessed by those who in no sense regard the institutions and ordinances of Christianity, the more vile and mischievous they are. Depraved as we are by nature, goodness can be attained only by grace; and grace we have no right to expect, only in the use of the means appointed for its conveyance. This being the case, you should, therefore, cherish the sentiment in no one who is out of the Church, that he is safe in that situation; nor give countenance to any one who is in it, that he can be secure in any other manner than by continuing his adherence to it, and living in the habitual practice of all the duties required by him who hath purchased it out of the world, at the price of his own blood. In the Church great and important privileges are enjoyed; and the most solemn obligations laid upon all its members *to holiness of heart and life: and dreadful will be the condemnation of*

all those who do not prize their privileges and fulfil their obligations.

It is idle for you to suppose that by avoiding to teach children the peculiar tenets of any particular Church, you will, therefore, leave them to choose their religion, unbiassed in their judgment, when they are more capable of determining what is right. Do you suppose that among the multitude of proselyters which are compassing sea and land, to add to the number of their disciples, they will be left to weigh the arguments of all, and to judge and divide without any bias put upon their understanding by their affections? No; if they ever have any religion, it will be that of those in whose hands they are first placed, and with whom, in their serious moments, they form their connexions: and you must remember that they may thus be initiated into a religion much less perfect than that with which God in his providence has now enabled you to imbue their minds. You ought, therefore, to feel yourselves under a solemn obligation to instruct those you have undertaken to guide, in the true principles of Christianity; and to be extremely careful to be in no degree instrumental in detaching any member from the unity of Christ's Church, or to give countenance to indifference to its worship, its ordinances, and its laws. The most ardent attachment to your own Church, grounded on the full persuasion of its being an institution of God, to which obedience is due, and in which the greatest purity is to be had, need lead you in no degree to suspect the sincerity of others in the profession of their religion, or to doubt of their personal sanctity and holiness. God is not confined to his own ordinances in the communications of his grace; and though we have no right to presume upon receiving it without a compliance with them, yet we should rejoice to find it possessed by those who do not. Being in the Church does not necessarily make a man holy; neither does being out of it necessarily imply that he is not so. Honesty and fidelity, wherever found, are estimable in the sight of God and man; and error in any individual is

no sure indication of want of rectitude of heart. We should suppose all persons religious who profess to be so, unless their practice is inconsistent with their profession; and we should suppose all satisfied that they are embraced in the Church of God, who are attached to any communion of Christians, and regularly attend its worship and ordinances. Therefore we should be far from being dissatisfied with them, when they honestly endeavour, by the best arguments they can use, to convince us of the superior excellence of their religion; and to persuade us thereby of the advantages we should gain by renouncing error and embracing truth. In doing this they act benevolently and consistently. So far proselyting is no evidence of meanness or narrowness of mind; but is an indication of the exercise of some of the best affections of the human heart. Where no artifice is practised; where no misrepresentations are made; where no advantage is taken of weak and uncultivated minds, to lead them from the Church to which I belong; I will never complain. I will fairly meet every argument brought against the institutions and doctrines of my Church; and if overpowered by my opponent, in the judgment of those concerned, will leave them without complaint, to follow wherever the dictates of their consciences may lead them. I know that others may be as honest in their belief of what I conceive to be error, as I am in what I believe to be truth. I frankly confess, satisfied as I am of the divine institution of the ministry of which I partake; of the truth of the doctrines of the Church to which I belong; of the propriety of the worship it has enjoined; and the duty of obedience to its authority; I will honestly and fairly use all the arguments in my power to persuade others of the truth of these things, and will most earnestly beg of God to bless my endeavours in this good work. But, in doing this, I will likewise beseech him to preserve me from all artifice and misrepresentation; from all means that may lead to an undue regard, or to any degree of alienation of affec-

tion, from those who differ from me. It is not merely personal attachment, or personal alienation, that the faithful minister of religion seeks; but attachment to his Master, his Church, his doctrines, and his precepts. Still, as we are all subject to err in these things, we must assume no claim to infallibility, but teach that concerning them which we sincerely believe (after due investigation,) to be true; and while we lament our unhappy differences, treat with respect and kindness those who are inculcating doctrines very different from our own.

I have laid these sentiments before you, to guard you against the danger of embracing yourselves, or leading others to embrace, loose and erroneous ideas respecting the nature of that religion which alone can reconcile us to God. This I have done, in fulfilment of a duty I owe you, as persons committed to my particular charge by the great Head of the Church. Should you suppose that in this I have erred in judgment, you will yet do me the justice to believe that I have sincerely endeavoured to direct you right.

If you teach true and correct principles of religion to those you have undertaken to instruct, you will do much good to yourselves, to those committed to your care, and to the community at large. While thus teaching poor children, and unlettered adults, you are engaged in an employment that witnesses to the world the goodness of your hearts, and are fairly entitled to the esteem and praise of every virtuous mind; and if practised from right motives, it will secure to you the approbation of God. What stronger motives, therefore, can be laid before you, to influence you to be careful to teach nothing but what is right; and to persevere in the sacrifice of your convenience and ease, in leading the poor and ignorant in the ways of righteousness and peace? On the fulfilment of this duty you may now reflect with pleasure; and the remembrance of it will brighten your prospects on the bed of death. As you advance in life, you may have the pleasure of seeing some of these poor

children you are now instructing, rise into usefulness and respectability in society, and pouring upon you their benedictions for the kindness you are now bestowing upon them. But this is not all, nor the best you may hope from your pious labours. You are now introducing these children and unlettered adults to the knowledge of God's holy will and commandments. As far as you teach them true religion, you set before them the reasons, the measures, and the rewards of those duties, by means of which they are not only to prosper now, but to be for ever happy hereafter. Go on then, thus guarded, my friends and children, with patience and perseverance in your labour of love; and may the blessing of heaven attend you! May you now reap some part of your reward in the sweet reflection of contributing to the present and future well-being of your fellow-creatures! May you thus soften for your reception the bed of death! And may your happiness be consummated at the resurrection of the just, by finding that you have been instrumental in turning many to righteousness; and of thus qualifying both yourselves and them to shine forth in the kingdom of our heavenly Father, as the brightness of the firmament, and as the stars for ever and ever!

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The talents, learning, and activity of Dr. MARSH, the recently appointed Bishop of Landaff, will appear in the following account of his charge interesting to our readers.

(From the British Critic.)

*Review of a Charge delivered at the Primary Visitation of HERBERT MARSH, Lord Bishop of Landaff, in August, 1817.*

THE energy and activity which marked the course of this distinguished theologian, before his elevation to the Episcopal bench, appear to have been increased, rather than diminished, by his accession of rank and dignity. For his exertions in Parliament, during the last session, he is entitled to the warmest thanks of every friend to our ancient and allied

establishments, in Church and State; his Lordship's speech upon the question of granting additional privileges to the Catholics, was distinguished alike for its temperance and for its power. We could only have wished, that this masterly and convincing protest had been given to the public in a more legitimate form than in that of a newspaper report. Of his labours in a diocese, which had been too long, as we fear, abandoned to its fate, it is out of our province to speak; but, that his lordship, in the course of but a few months, had accurately acquainted himself with all the local and peculiar circumstances under which his Clergy were placed, the Charge before us will afford the most convincing testimony. We cannot, however, refrain from expressing our hope, that the papers of questions which his lordship has drawn up and printed for the use of his candidates for Holy Orders, could become *publici juris*. As a neat and compendious test of orthodox principle upon every leading point in theology, they are unrivalled; they present the readiest means both of examining the opinions of others, and of analysing our own. In these days especially, too much caution cannot be exercised in the admission of candidates into the sacred profession. A learned and a *scriptural* Clergy are, at all times, the best bulwarks of a Christian Church; but at a time when the most destructive errors are propagated under the disguise of the Gospel, and the sacred Volume is perverted into the minister of the rankest fanaticism, it is more than ever incumbent upon those who are intended for Holy Orders, to make themselves masters not only of the doctrines and of the spirit, but of the language also of Scripture. Insulated passages, and disjointed texts are the missile weapons of the enthusiasts; very wisely they do not attempt to bring into the field the heavy artillery of argument; they know from experience, that far more execution is done among the ignorant and unstable by these poisoned arrows, which, when barbed with Scripture phraseology, stick deep in the mind. But in this, as in many other



cases, the wound can be cured only by a right application of those very arms, by the perversion of which it was inflicted.

But, if proficiency in Scriptural knowledge is a point of such vital importance to the interests of the Church, orthodoxy in Scriptural doctrine is essential to its very existence. Neither a kingdom nor a church divided against itself can ever stand. If those are admitted within the walls of the sanctuary, whose principles are decidedly in opposition to the laws by which it is guarded and governed, the inevitable result will be confusion and ruin. That such is the case at this present time, we want no further evidence than that of the very men to whom we allude. *We* have not distinguished *them*, but *they* have distinguished themselves. They have formed themselves into a separate party, they have appropriated to themselves a separate title, they vilify and reproach those into whose territory they have intruded. So different, indeed, are the principles which they maintain, from those of our English Church, that there are many honourable and good dissenters without its pale, who, both in their belief and conduct, approach much nearer to its doctrines than those who, in defiance of any such qualms of conscience, have boldly enlisted themselves under its banner. Candidates of this description are daily increasing; and so artfully have they been drilled to conceal their real opinions during the time of examination, that they will often pass muster with those whose principles are in conformity with the Church into whose service they are about to enter. It is necessary, therefore, that a more strict and scrutinizing test should be applied, that the Bishop may know whether the doctrines of the candidate are in perfect union with the doctrines of the Church, and therefore, whether he is qualified for admission within it. We trust, that to a second edition of the Charge, this paper of questions, which are so arranged as to exhibit a connected view of the dealings of God to man under the New Covenant, could be subjoined as an Appendix.

The ground which the Bishop has taken in his primary Charge, is altogether new. It has been hitherto customary for the diocesan to enter at large into general principles, and afterwards briefly to advert to any particular circumstances which might be thought worthy of the attention of his clergy. The Bishop of Landaff has adopted an exactly opposite method; he has dedicated the main body of his Charge to questions of more immediate interest; and at the conclusion, has shortly touched upon points of general instruction. Much as we ourselves must regret this disposition of his matter, we must, at the same time, allow that, to the clergy of his diocese, such an arrangement was peculiarly adapted. The majority of our readers may feel disappointed in the absence of those general observations upon the character, the events, and the signs of the times; which, when they proceed from a powerful mind, and a commanding pen, have much weight in the scale of opinion, and give a tone to the feelings of the public mind. And had this Charge been delivered to the clergy of any diocese near the metropolis, we should have thought that their disappointment had been founded in justice. But when we consider the distance of Landaff from the centre of public business, and when we remember how very contracted the opportunities of the clergy of so remote a diocese must be of procuring the commonest information upon matters which most closely concern them, their diocesan is surely justified in calling their attention to particulars, especially when those particulars were of a nature the most important. An Act had just passed to consolidate, and to bring within one focus, all the various and scattered Acts which affected the interests of the clergy. All that could relate to their residence, to the discharge of their spiritual duties, and to the extent of their temporal engagements, was to be found in that Act, it was surely in the highest degree expedient that they should be made thoroughly acquainted, not only with the letter, but with the spirit and the reason of its

enactments. It is also well known, that a considerable opposition had been raised against the provisions of the Bill, by a very respectable portion of their brethren, in a diocese not far distant, which rendered it still more important that the clergy should not only be acquainted with, but should also be reconciled to laws and constitutions under which they were to be governed. We do not, of course, enter into other reasons which might apply to the diocese of Landaff in particular; but we shall simply give it as our opinion, that the Bishop might have produced a more splendid, but he could not have delivered a more useful Charge.

The Bishop, in the first place, congratulates his clergy that they have now a *permanent*, not a temporary law for the government of the Church; and that instead of consulting and comparing a variety of Acts, from the reign of Henry VIII. to this present time, they have now to refer to one single and comprehensive Act.

"But the greatest advantage to be expected from the present law, is that which relates to the welfare of the established Church, and therefore to the ultimate welfare of the clergy themselves. For the welfare of the Church is inseparable from the welfare of its ministers: if the Church should fall, the functions of its ministers would entirely cease, and its revenues be entirely withdrawn. To support the established Church, is to support, therefore, the *clergy* of the establishment. As soon, then, as we can ascertain what is *necessary* for such support, so soon must the clergy in particular, from considerations both of duty and of interest, be disposed to contribute by their individual efforts, to the attainment of so salutary an end. They will cheerfully submit to what might otherwise appear a personal inconvenience, when they reflect that, in the present state of the established Church, and the alarming increase of Dissenters from that Church, it is highly expedient that we should discharge our own duty to our respective flocks, lest our flocks be withdrawn from us; or, when we are *unable* to perform our own duty, that we make such provision for those to whose care we commit our flocks, that the respectability of the curate may be maintained on the one hand, and the exact performance of duty, both regular and occasional, be ensured on the other. If we disregard this rule, we not only neglect what, as pastors, we owe to our flocks,

but we display a very short-sighted policy, even in regard to our *private* advantage. For, if by endeavouring to get our work done as *cheaply* as possible, we get it done as *badly* as possible, and thus endanger the stability of the edifice, it will be a poor consolation to reflect, when we see the edifice tottering, that it cost us less while it lasted, if by paying more we might have saved it from falling."

It is just and right, that the state which protects and endows a certain portion of the universal Church, should require, from those members who have accepted of such endowment and protection, a due discharge of the duties which they have in consequence undertaken. It is just and right, that civil penalties should be attached to civil privileges; and it is to these *alone* that the Bishop, when he speaks of a law enacted for the government of the Church, appears to direct his clergy: the spiritual power of the Church can be subject to no temporal control, nor can the spiritual government be committed to authorities purely temporal. As the source of its spiritual jurisdiction is from above, so before that high tribunal alone are its ministers ultimately responsible. There is a neglect of duty which the laws of man can control; and it is that neglect to which the Bishop alludes: but there is a disregard and a disaffection beyond the reach of human power, which the spiritual Governor of the Church alone can visit or avenge. Now, as the Bishop appears unwilling to blend two considerations which are in many points so distinct, he dedicates his Charge to the consideration only of the former; and it is upon this ground that his lordship urges, both in the citation which we have given, and in other parts of the Charge, temporal motives for the performance of spiritual duties. We mention this, because we know that objections have been made to the introduction of motives apparently so inferior to the duties to be performed; but the reader, if he has any candour, will remember that it is to the clerical duties, only as far as they are connected with temporal laws and temporal privileges, that the Bishop at present confines himself.

In the latter part of his Charge, the Bishop recommends the education of the poor upon the national plan, and the foundation of Schools in union with the National Society. He urges also the necessity of adhering not to the name only, and the mechanical part, but to the spirit and to the laws of that invaluable institution. In an especial manner his lordship inculcates a strict obedience to that law of the society which enjoins that all the children shall "attend the service of the established Church, unless such reason can be assigned as shall be satisfactory to the persons having the direction of that School." The power of exception which this rule seems to imply, does not, as his lordship observes, amount to an authority for dispensing with general attendance, but only for excusing temporary and particular absence. The arguments of the Bishop upon this point are so forcible and just, that we shall present them to our readers at length.

"In the application of the above quoted rule for attendance at Church, care must be taken not to apply it in such a manner as to defeat the main object which the National Society has in view. When the Society requires that the children 'constantly attend' at Church, unless 'such reasons for their non-attendance be assigned' as shall satisfy the governors of the School, the opposition between the terms 'constantly' and 'non-attendance' appears at least to imply, that the exceptions to the rule contemplated by the Society, are rather individual instances of non-attendance, permitted in urgent cases to children who at other times attend, than such exceptions as consist in *habitual and constant* absence from Church. But even where the governors interpret the rule in the latter sense, they should still consider that a Society, formed for the avowed purpose of education in the principles of the *Established Church*, and announcing this purpose in its very title, cannot possibly confer such a dispensing power on any other supposition, than that they who apply for union with the Society are themselves true Churchmen, and consequently will be very cautious in the use of such power. Otherwise a School may be united with the *National Society*, and yet not united with the *National Church*. It cannot, indeed, be denied, that great prudence is required in the management of National Schools, in places where there are many who depart from the *Established Church*. Such Schools are open (and very

properly open,) alike to the Churchman and to the Dissenter, provided the children conform to the regulations of the School. In these regulations, the rule for attendance at Church is necessarily included, or the School could not be united with the National Society. Lest objections, therefore, should be made by parents, where the children are of such a mixed description, the governors of several Schools have thought proper not only to interpret the rule according to the *latter* sense, but to make a very *extensive* or, as it is termed, a very *liberal* use of their dispensing power. But, if I may judge from my own experience, there would be much less difficulty than is frequently supposed, if exceptions to the rule, when taken in the *latter* sense, were *never* allowed. In the School to which I allude, no questions are asked about the religion of the parents, when they apply for the admission of their children. They are merely informed of the conditions with which their children must comply, if admitted at the School; and they have uniformly assented without a murmur. Yet this School has been established seven years, and in a place which abounds with Dissenters. In the city of London, National Schools, than which there are no better in the kingdom, such an exception is *never* made to the rule for attendance at Church. The same is true of many, very many other National Schools; and to give an example in the diocese of Landaff, the governors of the National School at Chepstow, which is very well conducted, admit in no case such an exception to the rule for attendance at Church. Thus the children of these Schools are, without exception, educated for the Church: for it is their *place of worship* which determines the question, whether they shall be Churchmen or not. The same regularity in attendance at Church would be ensued also in other places, if governors of Schools had every where the same firmness. When it is known that exceptions are never allowed, exceptions will never be expected, and therefore never be required. Nor is a universal compliance with the rule attended with the hardship, that many suppose: for it is a mistake, that the lower classes of Protestant Dissenters in this country have, in general, such objections to our doctrine and worship, as to consider a compliance with the rule a bar to the education of their children in the National Schools. It is true, that by attempting to force men into measures, we may defeat our own object, by exciting a dislike to that which was previously a matter of indifference to them, and to which they might have been drawn, though they would not be compelled. But there is no compulsion, when a parent is at liberty to determine whether he will accept or re-

ject the terms on which education is offered to his child. And that a strict adherence to rule, when the acceptance of it by the other party is voluntary, does not produce the effect of compulsion, is evident from the examples above quoted.

"Before I conclude this note, I will take an *extreme* case, that we may be prepared to act on every emergency. Let us suppose, that a parent really *has* such objections to our doctrines and worship, that he would rather see his child deprived of education altogether, than see him comply with the rule for attendance at Church. And let us further suppose, that the proper remedy in such a case (namely, assistance from the affluent of *his own* persuasion, to whom, rather than to Churchmen, belongs the care of his child's education,) is not to be obtained. In this extreme case, the governors will consider whether the call of duty to the Church should not yield to the urgent call of humanity. But if it *does* yield, it must yield in the silence of discretion. We may *overlook* what is wrong from motives of compassion; but on no account must we *authorize* what is wrong by a positive enactment. And here lies the error of those Churchmen who make provision by their *rules* for attendance at other places of worship, whereas such attendance, when permitted by *Churchmen*, should be merely a matter of connivance. No one will question the right of the *Dissenters* to provide, if they choose, for education in their own way. But when *Churchmen* co-operate for that purpose, they surely forget what they owe to the establishment." P. 32.

We do not believe that fifty children (excepting those of Roman Catholic parents,) are excluded from the benefits of the national education, because they are forced to attend the national worship. The fact is directly the reverse. The population of England, notwithstanding the immense pains which have been taken, by the dissenting interest, to bribe them from its pale, are still much attached to the religion of the country. We know many instances where the parents, though they attend the meeting themselves, are desirous that their children should attend the Church. "Schools for all," as they are called, are not, therefore, to be considered as the receptacles for *present*, but the nurseries for *future* dissent. Never was a grosser imposition practised upon the public, than the foundation of these *Schools*, under the pretence of universal toleration. There are not a dozen

children in all of them together, who would not, with the full consent of their parents, attend any place of worship in the established Church. It is not dislike, but indifference to the Church, that is the character of almost all ranks and conditions in the present day. We believe, that the case supposed by his lordship, at the conclusion of his statement, is one of extremely rare occurrence. We certainly never witnessed it ourselves, nor did we ever hear of any one else who had.

At the conclusion of the Charge, the subject of the Bible Society is very briefly, but very temperately and judiciously touched upon. There is nothing in the following address that can at all betray the pen of a controversialist, or in the least degree infringe upon the dignified calmness of Episcopal authority.

"Another Society, which I earnestly recommend to your attention, is the 'Society for Promoting Christian Knowledge.' It is the most ancient *Bible Society* in this kingdom, and was employed in the distribution of Bibles to the poor more than eighty years before any *other Bible Society* existed among us. Its title is well adapted to its object: for *Christian knowledge* is unquestionably promoted by the circulation of the *Bible*. But as this Society does not go by the name of a Bible Society, it has been strangely inferred, (whether mistakenly or not, I shall not now inquire,) that they who have supported *this Bible Society* in preference to any *other Bible Society*, are enemies to Bible Societies *in general*; consequently adverse to the distribution of the Bible itself, and therefore infected with popery. Now, as I decidedly prefer the distribution of the Bible by the means of *this Bible Society*, to its distribution by the means of any *other Bible Society*, I will briefly state to you the *grounds* of my preference. Though the use of the *Bible* makes us *Christians*, it is the use of the *Prayer Book* also which makes us *Churchmen*. The Bible is the sole *authority* on which Protestants found their articles of faith; whereas the members of the Church of Rome found their articles of faith on the *joint* authority of Scripture and tradition. While the Bible and tradition, therefore, are the religion of the Papist, the Bible, and the Bible only, is the religion of the Protestant. But when this maxim, which is true in respect to the *authority* of the Bible, is applied, as it has been, to the *distribution* of the Bible, the maxim is totally false. Though the *Prayer Book* has no authority but what it derives from the Bible, Church-

men must attend to its distribution with the Bible. Take away the Prayer Book, and though we remain Christians, we cease to be Churchmen. Christians of every denomination appeal to the Bible in support of their faith and worship, however diversified that faith and worship may be. Our form of faith and worship is that which is prescribed in the Prayer Book; and as we have every reason to believe that the faith and worship there prescribed, is consonant with the tenets of the Bible, we must consistently, as good Churchmen, as good Protestants, (whatever has been said to the contrary,) regard the Prayer Book as a proper companion for the Bible. Now, the Bible Society which I recommend to your attention, is the only Bible Society in this kingdom which distributes the *Prayer Book* with the Bible. And it is chiefly on this ground that, as a faithful Churchman, I have earnestly laboured in its defence. But there are other reasons which powerfully co-operate on the same side. The Bible Society, which is distinguished by the name of the 'British and Foreign,' comprises the great body of Dissenters in this kingdom, while the other Bible Society consists entirely of Churchmen. Now a partnership of Churchmen and Dissenters in a Bible Society which distributes the Bible *alone*, is a partnership founded on very unequal terms. It is founded on a levelling principle, of which the unavoidable consequence is, that one party must lose what the other gains. This the Dissenters know, if Churchmen do not. They know that a union of Churchmen and Dissenters in such a Society, cannot fail to augment the power of the latter at the expense of the former. We should treat, indeed, all who dissent from us with brotherly kindness and charity: they are fellow-men, they are fellow-Christians. But, as their religious interests are, and must be, inimical to the interests of the established Church, it is not our duty to increase their power. Let us be liberal; but not so liberal as to betray our trust."

We shall not enlarge upon the doctrinal part of the Charge, which is chiefly contained in a long note at the conclusion. We trust that, in a future address to his Clergy, the Bishop will so expand his views upon the very important points which, in the present, are but briefly touched upon, as to make them a principal and leading character of the whole.

*Society (in England) for Promoting the Enlargement and Building of Churches and Chapels.*

*Freemasons' Hall, Friday, Feb. 6, 1818.*

*Are numerous and respectable Meeting of Nobility, Clergy, and Gentry, for the*

purpose of forming a Society for promoting the enlargement and building of Churches and Chapels;

His Grace the Archbishop of Canterbury in the Chair:

His Grace having explained the object of the Meeting:—

On the motion of the Duke of Northumberland, seconded by Lord Kenyon, it was

Resolved unanimously, That the Society be now formed, under the following rules and regulations. (*See the Rules subjoined.*)

On the motion of the Right Hon. Sir John Nicholl, M. P. seconded by Admiral Lord Radstock, it was

Resolved unanimously, That the following twenty-five lay peers and commoners be requested to accept the office of Vice-Presidents of the Society. (*See the list subjoined.*)

On the motion of Sir Thomas Dyke Acland, Bart. M. P. seconded by the Bishop of London, it was

Resolved unanimously, That the following thirty-six laymen and ecclesiastics be appointed the Committee. (*See the list subjoined.*)

On the motion of George Gipps, Esq. M. P. seconded by John Round, Esq. M. P. it was

Resolved unanimously, That Charles Hoare, Esq. be appointed the Treasurer of the Society.

On the motion of John Bowdler, Esq. seconded by the very Rev. the Dean of Chester, it was

Resolved unanimously, That George Bramwell, Esq. be requested to undertake the office of honorary Secretary to the Society.

On the motion of the Bishop of Landaff, seconded by Wm. Wilberforce, Esq. M. P. it was

Resolved unanimously, That the Address to the public now read be adopted.

And on the motion of Sir Thomas Dyke Acland, seconded by Lord Kenyon, it was

Resolved, That in case any of the officers now nominated shall decline to accept the office, it shall be competent for the Committee to fill up the vacancy.

After the Chairman had left the chair, on the motion of the Duke of Northumberland, seconded by the Hon. Mr. Justice Park, it was

Unanimously resolved, That the thanks of this meeting be given to his Grace the Archbishop of Canterbury, for his able conduct in the chair.

Patron, his Royal Highness the Duke of York.

President, the Archbishop of Canterbury.

Vice-Presidents—The Duke of Beaufort; the Duke of Rutland; the Duke of Northumberland; the Earl of Bridgewater; the Earl of Abingdon; the Earl of

wicke; the Earl of Liverpool; Earls; the Earl of Harrowby; the Earl of Arundel; Earl Brownlow; Viscount South; Viscount Palmerston, M. P. Bagot; Lord Kenyon; Lord Grenville; Lord Rolle; Lord Colchester; the Clerk of the House of Commons; the Clerk of the Exchequer; the Hon. Justice Park; the Right Hon. Robert

M. P. Sir Thomas Dyke Acland, M. P. Sir James Langham, Bart. Sir William Wilberforce, Esq. M. P. with the Members of the English Episcopal Bench.

Committee—Very Rev. Gerard Andrews, D. D. Dean of Canterbury; Thomas Babington, Esq. M. P. Edmund Pollock, Esq. M. P. Samuel Boileau, Esq. John Bowdler, Esq. Francis Johnson, Esq. Rev. James Bush; Rev. Archibald Cambridge; Nicholas Charringworth, Esq. William Cotton, Esq. Rev. Archibald Daubeny; Richard Hart Davis, Esq. William Davis, Esq. Mr. Sergeant George Gipps, Esq. M. P. Jeremiah Harman, Esq. very Rev. Robert Wilson, Dean of Chester; Robert Harry, Esq. Beeston Long, Esq. Right Sir John Nicholl, M. P. Rev. Henry Ly Norris; Sir Robert Peel, Bart. Rev. Archdeacon Pott; Adm. Lord Cockburn; John Richardson, Esq. John D. Esq. M. P. Lord Robert Seymour; Robert Shadwell, Esq. Charles Hamphill, Esq. Rev. William Van Mildert, D. D. Joshua Watson, Esq. Rev. Archdeacon Watson; very Rev. J. C. Wordsworth, D. D. Dean of Lichfield; Rev. Richard

Wordworth, D. D. Rev. Richard

Justices—Lord Kenyon; Sir Robert B. Charles Hoare, Esq. Beeston, Esq.

Treasurer, Charles Hoare, Esq.

Honorary Secretary, George Bramwell, Esq.

Secretary, Rev. William Johnson

Esq.

#### *Address.*

The want of church-room, especially for the poorer classes, in all the populous parishes which surround the city of London, and in many other parts of this kingdom, has been long felt and deplored; and the evil consequences thence resulting to the best interests of religion and order, are universally admitted.

Motivated by these considerations, a number of respectable individuals presented a memorial to the Noble Lord at the head of Majesty's councils, soliciting the attention of Government to the necessity of providing additional church-room; and were afterwards resolved to attempt the formation of a Society for promoting this work.

It was their duty in the first place to obtain the sanction of the heads both

of the civil and ecclesiastical establishments, and as this could only be done by framing some fundamental rules, and submitting them to the consideration of the persons whose approbation and patronage they solicited, much time unavoidably passed away before their plan could be matured, and a Society arranged which might claim the attention of the nation at large.

Such a Society is now formed; but it comes forward at a moment when its utility may appear to be superseded by the prospect of more adequate and effectual relief being afforded by the Legislature of the country. So far, however, from such relief being likely to render the efforts of the Society unnecessary, its promoters have the best reason to believe that in subserviency to any parliamentary enactments, its operation will prove highly beneficial in many cases, and in some, perhaps, of the greatest urgency, essentially useful for the speedier attainment of the great object in view.

All, therefore, who feel that this great evil calls for redress; all who are justly alarmed at the dreadful consequences which must ensue, if the lower classes of the community continue to be deprived of the means of joining in the public worship of the Established Church, are earnestly entreated to give this Society their liberal and zealous support.

#### *Rules and Regulations.*

1. That the Society be named "The Society for Promoting the Enlargement and Building of Churches and Chapels."

2. That the Society be governed by a President, Vice-Presidents, a Treasurer, and a Committee of thirty-six Members; of which thirty-six, two-thirds shall be Laymen, and one-third Ecclesiastics.

3. That his Royal Highness the Duke of York be the Patron of the Society.

4. That the Archbishop of Canterbury be the President of the Society.

5. That the Archbishop of York, the Bishops of the two Provinces, and twenty-five Lay Peers and Commoners, be the Vice-Presidents of the Society; and that all vacancies in the vice-presidency be filled up by the Committee.

6. That the President, Vice-Presidents, and Treasurer, be ex-officio Members of the Committee; and the Treasurer, and one fourth of the thirty-six elected Members in rotation, shall vacate their offices at the Annual General Meeting, but be capable of immediate re-election.

7. That all persons making a donation of 100 guineas or upwards shall be Governors of this Society, shall be eligible to be Vice-Presidents, and have a double vote at all General Meetings.

8. That all persons who shall contribute 20 guineas in one donation, or two guineas

annually, shall be Members of this Society, have a right to vote at all general meetings, and be eligible to the Committee, provided such annual subscriptions shall not then be in arrear.

9. That all annual subscriptions shall become due on the 1st day of January in each year.

10. That a General Meeting be holden annually on the third Thursday in May, and oftener if the Committee shall think it expedient.

11. That at the Annual Meeting a Report of the Society's proceedings be made by the Committee, together with a statement of its receipts and payments; that three auditors be then appointed for the year ensuing, a Treasurer be elected, and the vacancies in the Committee filled up from a double list prepared by the President and Vice-Presidents.

12. That every order to be made and act to be done by the Committee, shall be made or done with the consent of the majority of the Members present at a meeting of the Committee; such meeting to consist of not less than five.

13. That all monies received by the Society in donations, subscriptions, bequests, or otherwise, shall be paid into the Bank of England, in the names of four trustees, to be appointed by the Committee; and that all sums not immediately wanted be invested in Government securities, in the names of such trustees.

14. That no money shall be advanced by the Society towards the enlarging or building of any Church or Chapel in any parish or place, unless the consent of the ordinary, patron, and incumbent of the Church or Chapel already existing therein (if any such there be,) shall first have been obtained to such enlarging or building.

15. That no grant exceeding 500*l.* shall be made, unless approved by at least two-thirds of the members present at a meeting of the Committee, and confirmed by a majority of the members present at a subsequent meeting of the Committee, to be called expressly for that purpose.

16. That assistance shall be given to those parishes and places only which shall advance towards effecting the objects aforesaid, as much money as, in the opinion of the Committee, shall bear a due proportion to their means; and all parishes and places applying for aid shall state the extent of their population, their pecuniary means, and the efforts they have made, or are willing to make, towards accomplishing the object.

17. That the Society shall not advance a greater proportion than one-fourth of the estimated expense of the works, unless for some special reason, to be made out to the satisfaction of the Committee.

18. That the Society will not themselves engage in building or enlarging any

Church or Chapel, but will confine the application of their funds to assisting such parishes or places as shall be desirous of erecting or enlarging Churches or Chapels within their respective limits.

19. That it shall be an object of the Society to obtain and communicate information that may facilitate the enlarging and building of Churches, particularly with respect to economy in building.

20. That it be a condition of every grant, that no expense shall be incurred for ornamental architecture beyond what shall, by the Committee, be deemed essential to give to the buildings to be erected and enlarged with the aid of this Society, the character of Churches or Chapels of the Church of England.

21. That in the aid to be granted by this Society, preference shall be given to such parishes and places as shall propose to afford the greatest extent of free sittings in proportion to the aid granted; such extent to be in no case less than half the additional area and accommodation.

The Dean and Chapter of Christ Church, Oxford, have subscribed to the above object 1000*l.* sterling; and several of the Nobility and Gentry, sums varying from 50*l.* to 500*l.* sterling. The Bishops and Clergy are also liberal benefactors. The celebrated Archdeacon Daubeney has subscribed 500*l.* sterling.

A recent English publication remarks: "Let us congratulate our readers on the better prospects which are opening before us. Government, we hope, are at last awake to the absurdity of encouraging all parties to the neglect of sound and active Churchmen. Parliament has voted one million for the building of Churches; and the Society for the Propagation of Christianity abroad, have voted 5000*l.* to be placed at the disposal (not of a committee of laymen and curates,) of the Bishop of Calcutta, for the purposes of the Society. May their measures be productive of unity and true religion among us. A new era seems to arise."

### Practical Notes on Genesis xix.

Extracted from D'OLEY's and MANN's Family Bible, the first and second Numbers of which are now ready for delivery by T. & J. SWORDS. The notes between brackets are added to the American Edition.

14. — *But he seemed as one that mocked*] Lot warns his sons-in-law, like a prophet, and advises them like a father; but both in vain: he seems to them as if he mocked, and they do

more than *seem* to mock him again. "Why should to-morrow differ from other days? Who ever saw it rain fire? Or whence should that brimstone come? Or if such showers must fall, how shall nothing burn but this valley?" So to carnal men preaching is foolishness, devotion idleness, the Prophets madmen, Paul a babbling: these men's incredulity is as worthy of the fire as the others' uncleanness. "He that believed not, is condemned already." *Bp. Hall.*

16. — *while he lingered,*] It is observable that Lot, though he fully believed there should be a performance of the things which were told him, yet made not that haste to get out of the city which the case required. How apt is the sinner to linger and to put off his repentance! How often is God forced, as it were, to arrest him by sickness or some grievous calamity, and so to drag him from perdition! And, O! how merciful is the Lord to that man, whom by any means, however painful and afflicting, he bringeth forth into safety, and setteth him without the city! Let such an one hear the voice of his gracious Deliverer, saying to him in the person of Lot, "Escape for thy life; look not behind thee; neither stay thou in all the plain; escape to the mountain, lest thou be consumed."—*Escape, O sinner, for thine eternal life: look not behind thee on the pleasures thou hast left, neither let thine affections stay upon the earth; escape to the holy mountain, lest thou be consumed with the world.* *Bp. Horne.*

[Lot we see *lingered*; was loath to leave his friends behind, friends so nearly allied, and whom, possibly, he was still interceding for; loath, perhaps, to leave his house, his goods, the place he had chosen for his residence, the fruitful and well-watered plains of Jordan, for a distant and desert mountain. And is not this a lively emblem of our corrupt nature? Is not this the part we all act, and have so often acted, when bidden of God to forsake the Sodom of the world, and the filthy conversation of the wicked; the engagements of unlawful pleasures and

profits, the lusts and corruptions of the flesh?—Have we not still *lingered*, still prolonged the time to renounce these dangerous and professed enemies of our souls; to forsake all, and to follow Christ?—But the *Lord is merciful*—in obliging us, by a sweet but secret force, to do that by compulsion, which we ought to do by choice! For what are the afflictions and troubles, the crosses and disappointments, of all good men, but the kind hand of a *merciful God, to bring them forth, and set them without the city of destruction*?—O gracious and benign force! O happy violence! where the cross is merely, and the loss gain! *Wogan.*]

[17. — *Escape to the mountain,*] Like Lot, who was called to leave Sodom, we are called to renounce the wicked world, and live; to *escape to the mountain*; yea, not to *look behind*, nor *stay in all the plain, lest we be consumed*.—No security for us but in the Church; this is the mountain we are to flee unto: To stay in the plain, in the midst of affluence and plenty, pleasures and ease, is dangerous to our virtue; and to *look back* to those sins we had once escaped, and been purged from, shows a greater affection to them, than can be consistent with a state of grace. Lot was conscious of his own inability to ascend to the mountain, and not insensible of the mercy which saved his life; but his faith was weak, and his obedience imperfect. But let the Christian learn, that a true repentance *lingers* not at the leaving the pomps and vanities of this wicked world; or forsaking the dearest friends we have, to follow Christ;—that our faith in him is the victory which overcometh the world; but it must be a faith in the power, as well as the goodness, of divine grace;—that such a faith will plead no infirmities of the flesh, to excuse its ascent to the hill of perfection, being enabled to do all things through him who strengtheneth us;—that a sincere obedience disputes not the will of God; sees no *mountains* or difficulties in any of his commands; for while we have him for our strength, and his Spirit for our guide and assistance,



what need we fear? What *evil* can *take us*, or how can we *die*, if *he* be with us, and his hand conduct us? Let *Lot's* frailty fortify our weakness, and shame our want of faith and fortitude. *Wogan.*]

22. — *I cannot do any thing, &c.*] Having made thee this promise, I must defer the vengeance till thou art safe there. *Bp. Patrick.*

— *Therefore the name of the city was called Zoar.*] Signifying "little;" for the name of it was *Bela* before, chap. xiv. 2. *Bp. Wilson.*

In times of public calamity there is often some little *Zoar* provided for them that love God, where they are wonderfully preserved from the judgments that fall on their country and their kindred. The Roman armies, which surrounded Jerusalem, to execute on it the vengeance predicted, drew off in an unaccountable manner, as if their design had been to give the Christians contained within its walls an opportunity of withdrawing to a little adjoining city called *Pella*, which proved a *Zoar* to them: from whence they beheld the Roman eagles fly again to devour their destined prey. And what is the Church upon earth, but a *Zoar*, a little city, (is it not a little one?) spared at the intercession of its Lord? Here the penitent, not yet strong enough to escape to the heavenly mountain, findeth rest and refreshment, and is strengthened to pursue his journey. Hither let him escape, and his soul shall live. *Bp. Horne.*

From the *Alexandria Gazette.*

The following resolution of the Convention of the Protestant Episcopal Church of Virginia, lately assembled at Winchester, is furnished for publication by the Secretary of the Convention, for the purpose of giving the earliest information upon the subject, which is considered interesting and important.

*In Convention, May 22, 1818.*

Whereas differences of opinion prevail as to certain fashionable amusements; and it appears desirable to many that the sense of the Convention should be expressed concerning them, the Convention does hereby declare its opinion, that gaming, attending on theatres, public balls, and horse racing, should be relinquished by all communicants of this Church, as having the bad

effects of staining the purity of the Christian character; of giving offence to their pious brethren; and of endangering their own salvation by their rushing voluntarily into those temptations, against which they implore the protection of their heavenly Father: and this Convention cherishes the hope that this expression of its opinion will be sufficient to produce conformity of conduct, and unanimity of opinion, among all the members of our communion.

The above is a true extract from the proceedings.

WM. MUNFORD.

Secretary to the Convention.

*Alexandria, May 26, 1818.*

The corner stone of a new Episcopal Church has recently been laid in Georgetown, in the district of Columbia, with appropriate religious ceremonies.

The University of Maryland have recently conferred the degree of Doctor of Divinity on the Rev. EDMUND D. BARRY, of Baltimore.

On Friday, the 29th of May, the Rev. JONATHAN MATHEW WAINWRIGHT was instituted Rector of Christ Church, in the city of Hartford, (Connecticut,) by the Right Rev. Bishop HOBART.

#### ORDINATION.

On Tuesday, the 26th May, an ordination was held at Stanford, (Conn.) by the Right Rev. JOHN HENRY HOBART, D. D. Bishop of the Protestant Episcopal Church in the State of New-York; when Mr. AUGUSTUS FITCH and Mr. LEVERETT BUSE were admitted to the Holy Order of Deacons. Divine service was performed by the Rev. RAVARD KEARNEY, of Westchester, and an excellent discourse delivered by the Bishop, from Is. vi. 1, 2, 3. The Rev. Mr. BALDWIN, Rev. Mr. SHELTON, Rev. Mr. SHEERWOOD, and others of the clergy, were present, and assisted in the solemnities.

#### LATE PUBLICATIONS IN ENGLAND.

A Supplement to the Essay on the Duty of Communion with the Established Church, containing an Illustration of its Doctrines on controverted Points. By Robert MORRIS, M. A. Prebendary of Salisbury.

Reasons of a Layman of the Established Church for withdrawing his Subscription from the British and Foreign Bible Society, and giving his undivided Support to the Society for Promoting Christian Knowledge.

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[.]

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[Vol. II.]

**ECCLIOLOGICAL SEMINARY.**

*Members of the Protestant Episcopal Church in the United States.*

A Committee of the said Church met at the last General Convention the subject of a Theological seminary, being now assembled in the City of Philadelphia, address the Members of their Communion on the important subject; and in the discharge of duty, they enjoy the advantage of unanimity of opinion among themselves, manifested on the first discussion of their respective views that had been committed to their deliberation.

They perceive the importance of bringing the design into effect, at all times; although, doubtless, it will be to a degree of usefulness, bearing proportion to the means with which they may be supplied, by the ability of those who may consent with in the object of their solicitude. The most essential supply of the necessities of the Church in this institution, will be the appointing of three professors, whose respective services may be applied to so many different divisions of Theological Science. Secular learning, comprehending the study of the Holy Scriptures, whatever relates to the authentication of the Sacred Books, and the correct translation of them—Systematic theology, giving correct views of the doctrines of Scripture, with the principles sustaining them, and what is called Historic Theology, giving correct information of the state of the Church in all ages, and of the Church of England in particular, from the period of the Reformation. In this division will be embraced a digest of the opinions of the early

Fathers of the constitution of the Christian Church, and of the various orders of the Ministry. It is desirable that provision may be made for the maintenance of the Professors; so as to detach them from all concerns of parochial cure; without which the design may be carried into operation, but not with equal prospect of benefit to the Church. It is not improbable that the system may be hereafter improved, by the appointment of additional Professors, especially in some of the learned languages; but whose subsistence may not be altogether dependent on their Professorships.

The appointment of a professor, whose services shall be devoted to the exercising of the students in composition and delivery, will be highly expedient. In the mean time, such important objects are not to be unattended to. But whether they may be the most usefully attached to one of the three professorships defined, or be attended to by each Professor in his sphere, in exercises bottomed on the subjects which will be before him, may be left to future deliberation.

The next object of expense occurring to the Committee, is, the erecting of a building for the different lectures, and for a library, the apartment for which may serve as a place of worship for the professors and the students. The Committee do not contemplate the appropriation of any part of the funds to the erection of a building for the residence of the students. The accommodation of the Professors with houses, which may constitute a part of their maintenance, is, however, deemed desirable. But while the Committee calculate that this institution will furnish the means of theological attainments on

an extensive scale, to all classes of candidates for orders; they regard as an object of peculiar importance, the education for the ministry of young men of piety and talents, who may be destitute of pecuniary resources.

When the General Convention sanctioned the establishment of a Theological Seminary, they commissioned three Reverend Gentlemen to solicit subscriptions in the different departments of the United States. Two of the Reverend Gentlemen have been prevented by other occupations from entering on the work; and the only Gentleman who undertook it, found his district disproportioned to the fulfilment of the expectations of the Church.

Accordingly the Committee have found it necessary to make new arrangements. The persons appointed in consequence of these arrangements, will be furnished with the necessary evidences of their authority.

The Committee will finish their present session, without those details of the projected seminary which, according to a provision of the General Convention, must be submitted to the Bishops of this Church, and obtain the consent of the majority of them before the plan can go into operation. They defer those details until there shall be ascertained the amount of the collections; which must govern in determining the amount of the expense to be incurred. Those details have been the subject of serious deliberation with the Committee; but from their great importance, the Committee are desirous of bestowing on them still farther consideration, and they entertain the confident expectation, that the plan, in its principles and details, will be satisfactory to the members of the Church; and agreeable to the views of the General Convention, as expressed in their resolutions on the subject.

The Committee ought not to conclude this address without earnestly entreating every member of their communion, whom Providence may have blessed with abundance, or with competency, to consider the proposed institution as of the utmost importance, for the sustaining of its reputation,

and for the giving of due effect to the labours of its ministry. They would also earnestly impress the necessity of extraordinary liberality towards an institution, the establishment of which is so fundamentally connected with the interests and the prosperity of the Church.

The Committee, although not unaware that there are some, who conceive of the clerical calling, as requiring but a slender furniture of intellectual information, accommodate this address to persons who know, that for the defending of the Christian fortress against the assaults of Infidelity, the ministerial combatant must be possessed of weapons of defence, drawn from the same stores which they abuse, of History, of Chronology, of Criticism, and of Natural Science, and that the same preparation is required for the defending of the doctrines of the Reformation against traditional imposture; and for the vindicating of the Faith of the earliest and best ages of the Church, against innumerable novelties of modern times.

In all exertions for the purpose which have been disclosed, this Church will be treading in the steps of the Mother Church of England; and will be aiming at an imitation of attainments, which have rendered her the most distinguished Church of the Reformation. By the act of transmitting to us her Episcopacy, she has deposited a trust in the matter in question, and in some degree committed her reputation on the event of a due discharge of it.

Even in the circumstances of a great and increasing measure of literary improvement, in a considerable proportion of the members of this Church, there may be perceived a motive for a proportionate improvement of the literary qualifications of those who are to officiate among them in the ministry. For it is naturally the effect of the contrary want of qualification, that men of cultivated understanding, exchange their religious connexion for some other, in which they are no longer witnesses of what they consider dishonour done to religion in general, and to the Church in

which they were baptized and educated, in particular; or have recourse to the worse retreat of the abandonment of a visible profession, and perhaps to infidelity.

Under the weight of these considerations, the success of the design is now committed to the blessing of God, through the medium of the solicited liberality of those who owe to his bounty whatever they may possess, and are dependent on him for its continuance.

(Signed)

**WILLIAM WHITE,**

Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania.

**JOHN HENRY HOBART,**

Bishop of the Protestant Episcopal Church in the State of New-Jersey.

**JOHN CROES,**

Bishop of the Protestant Episcopal Church in the State of New-Jersey.

**CHARLES HENRY WHARTON,**  
Rector of St. Mary's Church in Burlington.

**W. MEREDITH.**

The subscribers, members of the Committee, unavoidably prevented from attendance on the framing of the preceding address, approve of, and concur in it.

(Signed)

**W. HARRIS,**

President of Columbia College, New-York.

**CHARLES F. MERCER,**

of Virginia.

### *A Female Religionist—An Extract.*

WHAT do ye more than others? is a reproach with which the enemies of Christianity have, in all ages, but too successfully assailed its votaries. Would that the "religious world," (as it is called,) had never given just occasion for the inquiry, by the inconsistency of their lives with their profession. Yet, let the observer be candid—the Christian, though a renewed, is an imperfect creature still; and the true Israel is not the less holy, because some foreigners have assumed the garb, and learned the dialect of Canaan.

The visitors at Mr. Clifford's house were few and select; yet even in this limited circle there were some whose conduct might provoke the interrogative reproach; and in whose extenuation charity herself can plead no more.

We had not risen from the breakfast-table one morning, when a female, rather young, and fashionably dressed, entered the room. After a few commonplace civilities, she turned to Mrs. Clifford, saying, 'I called to tell you that Mr. S—is in town; he preaches to-day at —, and you must positively put on your things, and go with me to hear him.' 'Could I consistently do so,' replied her friend, 'I should be very happy to accompany you; but excuse me if I say, that were this excellent man to see the dear little group by which I am surrounded, he would be the first to forbid my leaving them to listen to his sermon.'

Perhaps the conscious recollection of some duty unperformed at home, just then stung the feelings of our fair devotee; or it might be purely a misguided zeal which reddened on her cheek, as she retorted, somewhat sharply, 'When, like Martha's, the heart is "careful and troubled about many things," it is easy to find a pretext of duty, to prevent our listening to the words of Jesus.'

Mrs. Clifford mildly answered, 'I hope I am aware of this plausible deception, but in the present instance I am not conscious of meriting the rebuke. You may remember, my dear Mrs. Hammond, that Martha was not censured for a necessary attention to her ordinary and relative duties; but for an undue anxiety, an ostentatious and ill-timed desire of providing "things more than hospitably good." Perhaps, too, I may remind you, that there subsists a visible difference between her neglecting to hear the words of the Redeemer, when he honoured her roof with his sacred presence, and my declining to attend the discourse of one of his servants, when such an attendance would necessarily involve a neglect of duties more strictly enjoined on me.'

'You have always a great deal to say about duties, my dear,' resumed the lady; 'but if I read my Bible aright, no duties are so acceptable with God, as an affectionate reception of his Gospel, and a desire to see his kingdom advanced in our own hearts, and in the world around us.' She

then magnanimously declared her resolution to persist in her attachment to the 'word preached,' although it continued to expose her to many domestic sacrifices, and involved her in several petty persecutions.

I believe Mrs. Clifford could have evinced to her fair friend, that she had not 'read her Bible aright;' but as a spirit of recrimination certainly was not the temper by which she sought to maintain the honour of religion, she thought it better to drop the subject than to expose her visitor to the imminent risk of losing her temper.

A short silence, therefore, ensued, till Mr. Clifford inquired of Mrs. Hammond, Whether she had yet had an opportunity of visiting the sick woman whose case he recommended to her? 'No, really,' she replied, 'I have not had one moment of leisure since you named her to me. On Monday, I was at a Bible Society's meeting; Tuesday, I went to hear Mr. — preach; Wednesday, I dined at Mrs. Nelson's, where a select number of serious friends were assembled to meet the Rev. Mr. H—; all Thursday I was occupied in endeavouring to procure subscribers to our Dorcas Society; and to-day I shall hardly have time to swallow my dinner, on my return home, before the arrival of a lady who has promised to go with me to hear a sermon for the benefit of our Sunday School.'

As Mrs. Hammond paused, I asked my friend, in a low voice, If it were possible to be religiously dissipated? 'I fear it is possible, though not, I should hope, a very frequent case,' he observed; then turning to the lady who had given birth to the supposition, he said, 'As your engagements are already so numerous, I fear your intended charity will come too late for poor Susan. Our Emma saw her on Wednesday; she was then almost incapable of receiving any nourishment; and, I believe, that in a few days her sufferings and her wants will cease.'

If I mistake not, Mr Clifford designed to convey a practical reproof to this 'wandering star,' and perhaps for a moment it was felt as such; but soon the salutary effects of her regret

evaporated in extravagant expressions of sorrow. 'Surely,' she exclaimed, 'there never was so unfortunate a being before. I would have made any sacrifices rather than have lost the opportunity of hearing the dying language of this poor but pious creature!' Then addressing Emma, 'How I envy you, Miss Clifford! it must be a sweet satisfaction to reflect on the many hours which, for this year past, you have spent in reading to the aged sufferer. Perhaps, my dear, you will write a short narrative of her; it would be a charming obituary: send it to me when it is drawn up, and I will get it published next month. Don't you think it would be very interesting, Mrs. Clifford?' she continued, turning to her, before she had given Emma time to reply.

Emma bit her lips to prevent a smile, though the mention of Susan's name at other times might more easily have drawn a tear to her eyes.

Mrs. Clifford replied, 'To us, who have so long witnessed her patient sufferings, every circumstance of Susan's death would be highly interesting: but I doubt whether it would be equally so to the public eye. I agree with you, however, in thinking that Emma has been highly privileged in reading to her from that sacred volume, which has furnished the comfort and support of a long life. In witnessing the triumph of a faith like Susan's, at once so humble and so strong, she has enjoyed an opportunity of instruction, which may never again occur, and which, I trust, she will not fail to improve.' A tear, which involuntarily started in Emma's eyes, seemed to promise that she would not.

'Nor shall I forget, mamma,' said Harriet, a sprightly girl, not twelve years old, 'how cheerful and thankful poor Susan was the last time I went with you to see her. Don't you recollect, mamma, how she shook my hand when I toasted the bread, and put the spice and sugar in her water-gruel?'—Harriet would have gone on, but her mother prevented it, by saying, 'Since you have so much to say about yourself, Harriet, I must, in future, take Sophia or little Jane with me.'

'he clock now struck nine, and morning visitor, starting from her, took a hasty leave, alleging, she had a long way to walk, and to be there by ten o'clock; for if were not in time for the prayers, should have to stand all sermoning, as it would be impossible to obtain a seat afterwards.

In the course of the day, our conversation happening to turn on Mrs. Hemans: I asked my friend, If he knew to what 'petty persecution' she alluded? 'I fear,' answered Mr. Hemans, 'that the persecutor is her husband; a prudent and domesticated man; whose virtues should command her esteem, and whose kind forbearance entitles him to her gratitude. But, unhappily for the honour of the Gospel she professes to embrace, she regards his person with intolerance, and meets both commands and entreaties alike with contempt. This unconciliatory behaviour in wife, it is not likely that Mr. Hemans's objections to the evangelical principles which she perverts, should greatly be diminished. The reverse, I trust, is daily the result of her unstable conduct. And this neglected husband, finding that the high-sounding profession of his lady is unaccompanied by Christian meekness, and unaided by Christian virtues, is brought to conclude, that Christianity is but an empty name, and that her followers are fanatics and hypocrites.'

Proposals for printing Bellamy's Translation of the Scriptures having been issued in this country, the following article will inform our readers to form some judgment of the merit of that work.

#### *Mr. Bellamy's Translation of the Scriptures.*

(From the Christian Observer.)

HAVING lately seen the Prospectus of a new translation of the Bible, by Mr. Bellamy, I think it but an act of justice to the public to offer a few remarks upon it.

He begins his Address in the following words:—"It may be necessary to inform the public, that no translation has been made from the original He-

brew since the 128th year of Christ. In the fourth century Jerome made his Latin version from this Greek translation, from which came the Latin Vulgate; and from the Latin Vulgate all the European translations have been made; thereby perpetuating all the errors of the first translators."

It would not be easy, I conceive, to point out, in the compass of a few lines, such a number of misrepresentations (to use no harsher word,) as are crowded into this short extract; in contradiction to which it is necessary to inform such of the readers of Mr. Bellamy's Address as need information upon the subject—

1. That after the 128th year of Christ, when the Greek version of Aquila (to which, I suppose, Mr. Bellamy alludes,) was completed, two other translations from the original Hebrew were made in the course of the same century; namely, that of Theodotian, about A. D. 186; and that of Symmachus, A. D. 200.

2. That Jerome did not make his Latin version from "this" Greek translation, (I suppose Mr. Bellamy means the translation of Aquila,) nor from any Greek translation, but from the original Hebrew. If Mr. Bellamy does not know this, or if he doubts it, let him examine the translation itself, or the author's prefaces to the several books of the Old Testament, or his letters to his friends on the subject of his translation, or the letters of his friends to him, or the testimonies of many of the early fathers, particularly St. Augustine; all of which may be found in Jerome's works, or in the preface to the Hexapla of Origen.

3. That it is by no means clear that the Latin Vulgate came from Jerome's translation; though it is probable that the modern Vulgate (so called in contradistinction to the ancient Vulgate, or the *Italica*, which appears to have been made from the Greek Septuagint version before Jerome's time,) has been much indebted to the labours of that learned father.

4. That all the European translations have not been made from the Latin Vulgate. On the contrary,

(1) In the sixteenth century alone there were several Latin translations from the original Hebrew; in particular, that of Pagninus, afterwards adopted and improved by Montanus; that of Munster; that of Leo Juda, (which commonly, I believe, goes by the name of *Vatabtus*;) that of Castaleo; that of Junius and Tremellius; and perhaps some others.

(2) Unless I am very much mistaken, *Luther's German translation* was made from the Hebrew: indeed, his history leaves scarcely any room to doubt the fact.

(3) It is particularly important, in reference to Mr. Bellamy's assertion, to let it be understood that our present authorised version of the Bible, commonly called King James's Bible, was made neither from the Latin Vulgate, nor from any other translation, but from the original Hebrew itself.

As this last point is of more immediate concern to us than any of the others, I shall not content myself with a bare mention of the fact, but shall establish it by some quotations from the Epistle Dedicatory to the King, and the Address to the Reader, prefixed by the learned translators to their work. I quote from the edition of 1634, in which the pages and paragraphs are not numbered.

"For when your highness had once, out of deep judgment, apprehended how convenient it was that out of the original sacred tongues, together with comparing of the labours, both in our own and other foreign languages, of many worthy men who went before us, there should be one more exact translation of the holy Scriptures into the English tongue, your majesty did never desist, &c. .... And now, at last, by the mercy of God, and the continuance of our labours, it being brought into such a conclusion," &c.—(Epist. Dedicat.) "In this confidence, and with this devotion did they" (the translators, speaking of themselves,) "assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them. If you ask what they had before them, truly it was the Hebrew text of the Old Testament,

the Greek of the New. These are the two golden pipes, or rather conduits, where through the olive branches empty themselves into the gold ..... If truth be to be tried by these tongues, then whence should a translation be made, but out of them? These tongues, therefore, the Scriptures we say in those tongues, we set before us to translate," &c. (To the Reader.)

"Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places, (for there be some words that be not of the same sense every where,) we were especially careful, and made a conscience, according to our duty. But that we should express the same notion in the same particular word; as, for example, if we translate the Hebrew or Greek word once by purpose, never to call it intent, ..... thus to mince the matter we thought to savour more of curiosity than wisdom," &c. Ibid.

"..... we, if we will not be superstitious, may use the same liberty in our English versions out of Hebrew and Greek." Ibid.

I entertain little doubt but that other evidence, in addition to that here brought forward, might be adduced in refutation of Mr. Bellamy's assertions; and, perhaps, this may be done by some of your readers who have access to sources of information from which I am precluded. Enough, however, has, I think, been said to excite more than a suspicion, that Mr. Bellamy is grievously deficient either in accuracy of knowledge or in fidelity of representation; qualities, neither of which one should choose to dispense with in a translator of the Sacred Volume.

It will, doubtless, excite surprise in the minds of many persons, as it did in my own, that an author should be found adventurous enough to hazard his reputation for learning or honesty upon such assertions as those which have here been considered. For myself, however, I will readily confess, that my surprise, though not my indignation, ceased when I turned

to the other side of Mr. Bellamy's Address, and read the specimens with which he has favoured us of what we are to expect from the labours of "twenty years devoted to this work." As he "pledges himself to bring full authority from the original," for any variation he has made from the received translation, it would be premature, and perhaps unfair, to pronounce upon the merits of any of the "selected" emendations exhibited in the Prospectus, I am much inclined, however, to think, that neither your learned nor your unlearned readers will cherish any very sanguine hopes of improvement to our present authorised translation from the critical labours of a gentleman who can seriously propose such alterations as the following:—

Gen. vi. 6. "Yet Jehovah *was satisfied* that he had made man on the earth; *though he idolized himself* at his heart."

Ibid. ver. 14. "Make for thee an ark of the wood of Gopher: apartments shalt thou make in the ark; *there thou shalt expiate within and without, by atonement.*"

Gen. xxxvi. 3. "Now Israel preferred Joseph before any of his sons; *for a successor of the eldership after him: and he made for him a vesture of supplication.*"

1 Sam. xvi. 23. "Now it was when *the spirit of God was upon Saul.*"

That our translation is susceptible of improvements in a considerable number of instances may safely, I think, be allowed, and can scarcely be denied. That "a new translation is, therefore, *absolutely necessary,*" or "that our translators have erred *respecting things most essential,*" (as Mr. Bellamy affirms in his Address,) is a position to which I, for one, am by no means prepared to assent. But whatever may be wanting, or whatever may still be effected towards the amelioration of the authorised version, I do not despair but that, even when Mr. Bellamy shall have brought his labours to a close, it will be as true as I believe it to have been when Selden made the observation, and as I believe it now to be, that "the English translation of the Bible is the

best translation in the world, and renders the sense of the original best."

H. G.

#### *Society (in England) for the Propagation of the Gospel in Foreign Parts.*

The Annual Sermon was preached before the Society, by the Lord Bishop of Peterborough, on the 20th of February, at the Parish Church of St. Mary le Bow, from 1 Tim. ii. 4, 5, 6.

The Annual Meeting took place in the Vestry-Room, after the Sermon; when the usual business was transacted.

#### RECEIPTS AND DISBURSEMENTS.

The Benefactions, Subscriptions, Dividends, &c. of the year have produced the sum of 4608*l.* 15*s.* 8*d.* and the Parliamentary Grant, in aid of the expenses of the Society in the North-American Colonies, has been 8126*l.* 5*s.* amounting, together, to 12,735*l.* 0*s.* 8*d.*

Of this amount, the sum of 9734*l.* 6*s.* 11*d.* has been expended in Salaries and Gratuities to Missionaries, Catechists, and School-masters; and in Exhibitions to Scholars at the College in Nova-Scotia.

#### MISSIONARIES.

In Newfoundland, the Society has five Missionaries, at annual salaries of 200*l.* each; and eleven School-masters, at salaries amounting together to 160*l.*

In Nova-Scotia—one Missionary at 400*l.* sixteen at 200*l.* each, four stations vacant, and one Assistant at 100*l.* with eighteen School-masters, whose salaries together amount to 275*l.* and five School-mistresses, whose stipends amount to 45*l.*

In New Brunswick—eight Missionaries at 200*l.* each, one station vacant, and one Minister at 100*l.* with ten School-masters, whose salaries amount to 130*l.* and one vacancy; with one School-mistress at 10*l.* per annum.

In Cape-Breton—one Missionary at 200*l.* per annum.



In Upper Canada, the Missionaries, &c. remain as last year.

In Lower Canada—one Missionary at 215*l*. four at 200*l*. each, and one vacancy.

On the Gold Coast, in Africa, the Rev. W. Phillip, Chaplain to the African Company, has a salary from the Society of 50*l*. as Missionary, Catechist, and School-master to the Negroes.

In New South Wales, two School-masters have stipends of 10*l*. each; and, in Norfolk Island, a School-master and a School-mistress have each 10*l*. per annum.

From the Annual Abstract of Proceedings we select some particulars:—

#### ILLNESS OF THE BISHOP OF NOVA-SCOTIA.

The severity of the climate had affected the Bishop of Nova-Scotia's health to such a degree, that it was deemed absolutely necessary for his Lordship to leave the province during the winter months, in the hope that his native air would so far restore his constitution that he might return to his Diocese in the spring. Previously to his embarkation for England, his Lordship had the satisfaction of meeting his Clergy; when, with the utmost difficulty, he performed the offices of Visitation, Confirmation, and Ordination.

#### STATE OF THE ACADEMY AND COLLEGE AT WINDSOR.

Upon his Lordship's recommendation, the Society have extended the number of exhibitions at the College of Windsor to six, and that at the Academy to eight. Great advantages have already been derived from the establishment of these Scholarships: both to the parents of the young men, who have thus been enabled to meet the expenses of education; and to the religious state of the country, in the supply of Clergymen to the vacant Missions. This infant establishment has already sent forth three valuable young men, who are now discharging the important duties of Christian Ministers; and the Society look forward, with the utmost confidence, to the provision which has thus been made for a constant supply of able and learned Missionaries.

#### PROGRESS OF THE MADRAS SYSTEM.

It is with singular pleasure and satisfaction, that the Society have heard of the complete success with which their exertions in the introduction of the *Madras System of Education* into the North-American Colonies have been crowned. Mr.

West's character, skill, and diligence, have fully justified the high recommendations which he brought with him; and the arrangement of his school, and the progress of his scholars, have already exceeded the expectations that were indulged.

A very liberal subscription has been raised, under the patronage of the Earl of Dalhousie and the two Houses of Assembly, amounting to more than 1000*l*. and a school-room of considerable dimensions was immediately begun. Great progress has been made in the works; and expectations were formed that it might be opened early in January, 1818. Between two and three hundred scholars attended regularly.

It has been deemed expedient to extend the instruction given, to Grammar, Geography, and French; as children of the first respectability, whose parents were desirous of benefitting by the establishment, frequently applied for admission under a moderate charge. This extension of the branches of education has not been found to interfere with the principal object of the Institution, the gratuitous education of the lower orders.

Schools upon the national system have been formed at Bishzouche, Kitchibig-walk, Aylesford, Wilmot, and Annapolis; and the several masters have received their proper instructions from Mr. West.

To render the measure, which has been adopted with so much success, completely effectual, the Society have agreed to allow a salary of 50*l*. for a School-mistress, that the female part of the population might derive the same benefits that had already been bestowed on the male. Under this encouragement, the Committee at Halifax have placed a highly respectable woman, Mrs. Allan, and her daughter, under the tuition of Mr. West; and it is expected that the Female School will open in February, 1818.

The Society, in thus fostering with a liberal hand the laudable exertions of the people at Halifax, in establishing a National School for the education of the children of the lower orders of both sexes, have not only had in view the great advantages which will be derived to the younger part of the population of that town, but have been prompted to the measure in the hope of introducing the system to the whole province in the most favourable colours, by securing to the infant establishment the zeal and abilities of one of the most promising masters that the Parent School of Baldwyn's Gardens has ever sent forth. At the same time, they are not insensible to the protection which the National School has enjoyed from the most distinguished characters at Halifax. His Excellency the Governor, at the request of his Grace the President of the

Society, has merited the thanks of every well-wisher to the religious establishments of his country, by the warm patronage and liberal support which his Lordship has repeatedly manifested towards the Institution. The Bishop of the Diocese, under the heavy calamity of a long and painful illness, has cherished it with all the influence of his venerable name; and the Ecclesiastical Commissary has spared no time or labour to impress the people with a sense of its importance, to excite the warmest interest for its welfare among people of all ranks, and to watch over its progress with unceasing activity.

The manifest superiority of the National System of Education, as exhibited at Halifax, under the instructions of Mr. West, had created such a sensation throughout the two Provinces of Nova-Scotia and New-Brunswick, that applications had been transmitted to the Committee from all quarters, for permission to send the several School-masters to Halifax to acquire a sufficient knowledge of the plan, for the introduction of it into their respective Schools.

It appeared to be peculiarly desirable to form a similar establishment at St. John's, New-Brunswick; and the Rev. George Pidgeon, Missionary at that place, informs the Society, that, under the patronage of his Excellency the Governor, great exertions have been made, and considerable subscriptions have been raised, for the erection of a School-house, and the support of a School-master of adequate abilities, to form a Central Institution for the example of the surrounding districts. The Society view with satisfaction the rapid progress of this powerful instrument for the religious education of the lower orders; and have not hesitated to encourage the undertaking, by an adequate supply of books, and by an engagement to allow a moderate salary to the School-master.

#### MOHAWK INDIANS.

Upon the application of the Rev. George Stewart, Missionary at Kingston, he has been furnished with a considerable supply of Indian Prayer Books, for the use of the Mohawks. A version of the Gospel of St. Mark into that language has been for many years bound up together with the Common Prayer; and expectations have been raised that the remaining Gospels will shortly be translated. The Society have warmly expressed their readiness to encourage so laudable an undertaking; and they entertain great hopes that no impediments will be allowed to interfere with the prosecution of this important object. The congregation at Kingston continues to increase. The Reader and Catechist to the Indians do their duty to his satisfaction.

#### NEW CHURCHES.

The principle on which the Society tenders its aid is expressed in the following extract:—

At Cumberland, Parrsborough, and Sackville, New-Brunswick, there appears to be every disposition among the people to exert themselves in erecting new Churches, or in repairing old ones; provided they were encouraged in the hope that their wishes would be attended to. The Society willingly lend themselves to these pleasing expectations; and have given the strongest assurances, that they will meet the proposals from every part of the country, with a disposition to furnish the people with Missionaries: but it is expected, that some proof of their desire for religious instruction should be manifested, by their readiness to contribute in some measure towards the accommodation and maintenance of their Minister.

#### COMMUNICATION.

##### *For the Christian Journal.*

NUMEROUS as are the passages of Holy Writ, which have been brought to prove the doctrine of the intermediate state of the soul, and of an appropriate region, there are a few which seem to have escaped notice. In several authors who have been referred to, no mention is found of the following texts.

In Ps. lxxiii. 9, 10. David thus speaks of the death of his enemies, they "shall go into the lower parts of the earth; they shall be a portion for foxes." If the slaughtered bodies were a portion for beasts of prey, it is clear that the "going into the lower parts of the earth" cannot allude to burial, as Bishop Pearson seems to intimate. The meaning of the passage seems clearly to be, that when the souls of his enemies went to hell, (*hades*,) their bodies should lie unburied, and be a prey to carnivorous beasts. This Psalm, according to the note at the beginning, was composed by David when in the wilderness pursued by Saul; and the 2d verse shows evidently that he was debarred the privileges of the sanctuary. But from his known fidelity to that king, we cannot suppose that he and his soldiers were the enemies alluded to. It is

more probable that certain heathen, mentioned 1 Sam. xxvii. 8. xxx. 8. were the enemies who were to be slain; and the manner in which their slaughter is related, makes it highly probable that they were left unburied. If our Saviour was the David of the Psalm, we must carry our inquiries forward to that period when his arm is to awake and be revenged on the enemies who now are unmolested. Such a fulfilment of the Psalm may be alluded to in Rev. xix. 17. xviii. 21. There can be no doubt that the above passage from the Psalms alludes to the region in which the soul remains during its disembodied existence.

Another confirmation of the above doctrine may be drawn from the words of Samuel when raised to speak with Saul, "To-morrow shalt thou and thy sons be *with me*." The soul of Samuel, it is presumed, and not his body, was allowed to return to the earth. Whenever bodies were raised, the persons had again to undergo death. Such resuscitation followed the command of those only who had the power of working miracles; and was widely different from the pretensions of necromancers. The *spirit* of Samuel doubtless was asked for by the king; it was doubtless his spirit that was sent by the Deity. Where then were Saul and his sons to meet Samuel? in the place, of course, where spirits meet. In the grave there is no such society. But in hell, (*hades*;) there is an intercourse between souls, even between righteous and wicked souls; as we learn from the parable of the rich man and Lazarus. In hell, (*hades*;) therefore, Saul and his sons were to be *with Samuel*.

The text in Philippians ii. 10. though applied to this doctrine by the commentators, has not been arranged among its proofs by those who treat of that subject distinctly. Every knee is to bow to the name of Jesus, "of things in heaven, and things in earth, and things *under the earth*." The word *things* is not in the original; the word supplied in the translation, *should have been creatures or beings*. The creatures in heaven are angels; those on earth, righteous men; but

who are the creatures under the earth?—not the fallen angels or devils, surely; for bowing the knee is an act of adoration, not of forced submission. Besides, this bowing the knee is to be accompanied with a confession "that Jesus Christ is Lord;" which cannot be true of devils. Whatever submission to Christ he exacted of the rebel angels, it would not be expressed in the same terms as the homage of angels and saints. We are secure, therefore, in the interpretation, that the things, (or creatures,) under the earth are none other than the disembodied souls of the righteous. These may have done homage to Jesus when he "preached to the spirits in prison;" and they will certainly do homage to him when they "meet their Lord in the air," and when they stand in the Divine presence in heaven, singing praise "to him that sitteth upon the throne, and to the Lamb for ever and ever."

A fourth text not ordinarily applied to our doctrine, is that in 1 Tim. iii. 16. "seen of angels." The apostle enumerates a succession of *mysteries*, or wonderful events, which collectively he terms the "mystery of godliness." The first is, "God was manifest in the flesh;" which is undoubtedly a mystery. The next wonder—this incarnate Person "was justified in (or through) the Spirit," which is interpreted either of the miracles wrought for his religion, or of his resurrection, both of which are clearly mysteries, 1 Cor. xv. 51. Rom. i. 4. After these follow the words "seen of angels," which we shall notice presently; then it is said that Christ was "preached unto the Gentiles," a part of the Christian dispensation which is always called a *mystery* or secret, Col. i. 27. and in this mystery the being "believed on in the world" is, of course, included. Last in the enumeration, is "received up into glory;" that is, Jesus in *human* nature was exalted to the right hand of God, which was a mystery or wonder in itself, and is connected with the mystery of redemption. Every particular of the enumeration, then, is a mystery, except the being "seen of an-

gels." In what sense can it be mysterious that angels should see Christ? They have seen men, perhaps they continually see them; they often saw the Redeemer, it is therefore the law of their nature to take visual cognizance of human beings; and whatever is a law of nature cannot be called a mystery. The literal interpretation, therefore, of the word "angels" seems to be inconsistent with the proper significance of the word "mystery." Among the figurative applications of the term *angel*, none seems proper but that by which it is made to express the unearthly state of men. Our Saviour says that the just are to be "as the angels" in the resurrection; with, probably, the same meaning he speaks of the angels of children; and when the disciples heard the voice of Peter, after he was supposed to be dead, they attributed it to his angel or spirit. By thus interpreting the words in question, we shall find them express a mysterious event. Christ was "seen of departed spirits," when he descended into hell, (*hades*), and preached to the spirits there in prison, (or secure keeping.) This, being both a wonderful and a hidden transaction, may, with strict propriety, be called a mystery. And while this interpretation has the advantage of giving consistency to the words of St. Paul, it adds the verse in question to the many other proofs of an intermediate state.

Is it not probable that Job alludes to the hidden region within the earth, when he says, "Naked came I out of my mother's womb, and naked shall I return *thither*?" (i. 21.) He certainly does not return to the literal place spoken of. It may be asked, however, whether the body or the soul is meant as thus returning? The body came originally from the dust, and returns thither again; but, thus applied, the words would express, that his losses reached no further than his bodily sensibilities. If the soul be alluded to, it is implied that it is formed within the earth, before its union with the body, as well as that it returns thither after its disunion from it. On this point no opinion will be offered. Reference may be had, however, to

Ps. cxxxix. 15. and perhaps to Eccles. xi. 5.

The last passage to be now mentioned is not so clear in its application to the doctrine as some of the former, and many, perhaps, will think it wholly irrelevant:—"The voice of thy brother's blood crieth unto me from the ground," said the Deity to Cain. The expression is figurative in whatever way interpreted. According to the current opinion, the blood is personified, and represented as speaking. May we not, however, assign a different figure? may not the blood be another name for the soul? (See Lev. xvii. 10—14.) and may not the soul of Abel have appealed to God from the ground, the lower parts of the earth, or hell, (*hades*?) The souls of murdered saints thus appeal to the Almighty in the book of Revelation, (vi. 9, 10.); and there is great propriety in thus allowing murdered persons a claim for justice while their souls are in the intermediate state, the only claim they can have during the lives of their murderers. If such were the meaning of the words of the Deity, how greatly it must have added to the terrors of Cain, to be thus plainly informed of the continuance of life after apparent death!

Let it not be forgotten that the above doctrine is founded on passages of much greater clearness than those now adduced. These latter may be set aside from the argument, and the intermediate state of the soul will yet remain a Scriptural doctrine. They seem entitled, however, to be received as additional proofs of that comforting article of our faith.

O.

#### Practical Notes on Exodus ix. x.

Extracted from D'OILEY'S and MANT'S Family Bible, the first and second Numbers of which are now ready for delivery by T. & J. SWONDS. The notes between brackets are added to the American Edition.

12. And the Lord hardened] Now "the Lord," for the first time, "hardened the heart of Pharaoh;" after b

had so repeatedly hardened it himself, "and he hearkened not unto them, as the Lord had foretold unto Moses." Though Pharaoh probably felt the scourge of the "boil," as well as his people, it did not soften nor humble his heart. And when he wilfully and obstinately turned away from the light, and shut his eyes against the luminous evidences vouchsafed to him of the supremacy of the God of the Hebrews, and had twice broken his promise, when he was indulged with a respite, and dealt *deceitfully*, he became a just object of punishment; and God now began to increase the hardness or obduracy of his heart. And such is the usual and the righteous course of his providence; when nations or individuals despise the warnings of heaven, abuse their best gifts, and resist the means of grace, "God then delivers them over to a reprobate or undiscerning mind, to work all uncleanness with greediness." Rom. i. 28. Ephes. iv. 19. *Dr. Hales.*

Even now God did not infuse into Pharaoh's heart any bad qualities, or ungodly resolutions; but only he did not vouchsafe to him those convictions which might have softened him; "and he gave him up to his own heart's lust," and likewise ordered things so to fall out, that he became more and more obdurate. *Bp. Patrick.*

[The Divine dispensations may be said to have been the accidental (not direct,) occasions of Pharaoh's hardness. And it is a very common case, that the methods which God uses to bring sinners to repentance, are perverted by them to a quite contrary end, and leave them more incorrigible than they found them. If he prospers them, they think he is pleased; if he casts them down, and raises them again, they hope he is reconciled, though they are not reformed. The constancy of his application to them passes into customary form, and they grow just like that perverse kind of people, who, the more they are courted and entreated to do a thing which is plainly for their own good, the more *resolutely* they set themselves against it.—The methods which God takes to soften and bend sinners, may end in

their greater hardness and stubbornness; and since this worst effect will too often result from the best designs, God may be said to harden them; but cannot, without the greatest injustice, be said to be the author of their sins. His dealings with them, whether he spare or punish them, have all one voice, and call out to them, as they did here, to turn from the error of their ways, to cease to do evil, and learn to do well. But if that which should have been for their salvation proves the cause of their destruction, the fault cannot be in good means, but only in the abuse of them. *Reading.*]

15. — *that I may smite thee, &c.]* I will smite thy people with that pestilential disease, which shall take off all the firstborn of the Egyptians; and thou thyself shalt be cut off, by being drowned in the Red Sea. *Dr. Wells.*

The following plagues were formally announced to Pharaoh and his people: "I will at this season send all my plagues upon thine heart, and upon thy servants, and upon thy people, that thou mayest know that there is none like me in all the earth. For now I *could* stretch out my hand, and *smite thee* and thy people with pestilence," or destroy thee at once, like thy cattle, with the murrain, "and thou *shouldest* be cut off from the earth; *but in truth*, for this cause have I *sustained thee*, *that I might manifest* in thee my power, and that my name *might* be declared throughout the whole earth." This rendering of the passage is more conformable to the context, to the Chaldee paraphrase, and to the foregoing observation of Philo, alluding thereto, than the received translation: "For now I will stretch out my hand, that I may smite thee and thy people with pestilence." For surely Pharaoh and his people were not smitten with pestilence; and "they were preserved," or kept from immediate destruction, according to the Septuagint; "to manifest the divine power," by the number and variety of their plagues. *Dr. Hales.*

16. — *for this cause have I raised thee up,]* In the Hebrew the words

are, "I have made thee stand;" that is, "I have preserved thee alive, when the pestilence would have cut thee off, as the murrain did thy cattle, that I might destroy thee in a more remarkable manner" "I have raised thee" from the foregoing sickness; that is, spared thee in the midst of the most malignant ulcers. *Bp. Patrick.*

I have made thee to stand, preserving thee, and suspending to punish thee, when I sent all my other plagues, that I might show my power more illustriously in thee. *Dean Tucker.*

The Greek translates the place very justly, "For this cause thou hast been preserved:" and most of the versions express the true meaning of the passage better than our English translation. The reason of the words, and the true meaning of them, is this: Moses had wrought several miracles before Pharaoh without effect. Hereupon he delivers him a severer message, threatening that God would send all his plagues upon his heart; &c. to smite him with pestilence, and to cut him off from the earth: and, "indeed," continues he, speaking still in the name of God, "for this cause have I preserved thee hitherto, to show in thee my power:" that is, I had cut thee off sooner for thy obstinacy, but that I intended to make my power over thee more conspicuous. So that the words signify, that Pharaoh was hitherto preserved by the forbearance of God, to be a more remarkable example; not that he was born to be brought to ruin. *Shuckford.*

We see, then, that when God says, he raised up Pharaoh for this cause, that he might magnify his power and glory in his punishment, he does not mean that he made him either a man or a king with such a view; but that he preserved him from the fatal stroke of former visitations, that he did not expire under them, but his life was prolonged for further trials and exercises of the same kind. And this sort of dealing is very consistent with all the parts of the Divine character. It is agreeable to the patience and long-suffering of God, that he should reprove sinners from death, and not presently make a full end of them,

but give them repeated calls, and large time and space for repentance. It is agreeable to his mercy, that correction should be given them, in order to prevent their final perdition; and that others should be warned by their sufferings to take heed that they provoke not God by the like sins. It is agreeable to the justice of God, sometimes to make an example of a sinner, that the world may see his hand in the government of it, and that no one may promise himself impunity in the commission of sin. Lastly, it is agreeable to his holiness, for he hereby declares, that he "is of purer eyes than to behold iniquity" without disapprobation and abhorrence. *Reading.*

34. *And when Pharaoh saw, &c.]* The effect on Pharaoh was exactly what Moses foretold, ver. 30. Instead of being melted into consideration and gratitude, he forgot his solemn promise, made a jest of his faith and honour, set God at defiance, and refused to let the Israelites go. *Pyle.*

[Let us beware of this spirit of Pharaoh; for it is no new thing, even after the greatest deliverances from death, sickness, or other extraordinary mercies, to see men *sin yet more*, to harden their hearts after the most solemn professions of repentance, and grow worse and more wicked than ever. It is, indeed, neither punishments nor mercies, but the Divine grace alone, can make in us penitent and obedient hearts. Without this, our very escapes and deliverances will prove greater judgments than the affliction we suffered. True repentance, therefore, prays not against sufferings, but against sin; nor desires, or even wishes the rod to be removed, till it has conquered the stubbornness of the heart, and made us hate, as well as smart, for our offences against God. *Wigan.*]

— *he sinned yet more, and hardened his heart,]* He stifled the dictates of conscience, and acted against conviction. *Bryant.*

In this instance there is a remarkable suspension of the judicial infatuation. Pharaoh had humbled himself, and acknowledged his own and his people's guilt, and the justice of the

Divine plague. The Lord, therefore, forbore this time to harden his heart. But he abused the long-sufferance of God, and this additional respite: "he sinned yet more," because he now *sinned wilfully*; after he had received information of the truth, he relapsed, and *hardened his own heart*, a seventh time. He became, therefore, "a vessel of wrath, fitted for destruction." Heb. x. 26. Rom. ix. 12. *Dr. Hales.*

Moses had performed in the presence of Pharaoh such miraculous works, as would probably have had an effect on any other person. But, because he saw some of the miracles imitated by the magicians; because the plagues came gradually upon him, and by the intercession of Moses were constantly removed; he thence took occasion, instead of being softened by this alternative of mercy and judgment, to become more sullen and obdurate. "When Pharaoh saw that the rain, and the hail, and the thunders were ceased, he sinned yet more, and hardened his heart." The mercy of God, which should have led him to repentance, had a contrary effect upon him, and made him more obstinate. For an hardened heart is neither cut by compunction, nor softened by any sense of piety. It is neither moved by entreaties, nor yields to threatenings, nor feels the smart of scourges. It is ungrateful to benefactors, treacherous to counsels, sullen under judgments, fearless in dangers, forgetful of things past, negligent of things present, and improvident for the future. All these bad qualities seem to have concentered in Pharaoh. It was, therefore, entirely agreeable to the rules of Divine justice, when nothing would reclaim this wicked king, when even that which wrought upon the magicians, the ministers of Satan, made no impression on him, to let his crime become his punishment, and to leave him to eat the bitter fruit of his own ways, and to be filled with his own devices. *Stackhouse.*

The case of the hard-hearted Pharaoh may be made a ground of admonition to ourselves. We have had *more messengers* from God, *more summonses* to do many parts of his

will, than were ever sent to this king and his people. We have, with them, refused to be obedient to the heavenly call, and thereby rendered ourselves obnoxious to the Divine judgments, under several of which we have smarted. Like them too, instead of being awakened to a sense of our disobedience, we have grown harder and more insensate under the rod. We have seen many examples of God's wrath upon sinners, and lightly passed them over, without being led by them to consider our own demerits.

How long shall we see this face of things, and hear the warnings of God to reform our lives, and to prevent the worse effects of his displeasure, and still continue in a state of stupid insensibility, as if we were in no danger? Shall we pass the time of our mortal lives, as if we were not accountable to God for what we are here doing? He hath "raised us up for this very purpose," that we should be for ever happy in our observance, or miserable in our contempt of his holy word. And either his mercy shall be glorified in our salvation, or his justice in our punishment. Such are God's thoughts and resolutions towards us: if we have no thoughts of our duty to him, and of the end for which he hath sent us into the world, it is because we are hardened and infatuated by the deceitfulness of sin. *Reading.*

[Let us see the rod and him who hath appointed it. Let us hear him upbraiding us with our lukewarmness and forgetfulness of him. Let us see him exhibiting against us a long catalogue of the omissions of good duties, which we had opportunities and encouragements to perform, but turned our backs upon them; together with the manifold trespasses and violations of his laws, for which our consciences have testified against us. Let us humble ourselves, and fall down, and kneel before the Lord our Maker, beseeching him that this heavy account, which stands against us, may never be brought into judgment, but be nailed to the cross, and buried in the grave of his blessed Son, our Saviour, Jesus Christ, who died for our sins, and rose again for our justification. *Reading.*]

Chap. x. 1: — *for I have hardened, &c.*] The particle translated “for” admits of the sense “although.” Then the meaning becomes clear: “Although I have hardened his heart” yet let not that hinder thy going to him, but still importune him: because I intend to take occasion from his refusing to obey me, to work greater signs and wonders for your benefit, (ver. 2.) and for his ruin. *Bp. Patrick.*

[God is the Author and Giver of all good gifts, and may punish us with the loss of inward as well as outward blessings, whenever we abuse them. In this sense it is, that the Scripture says of wicked men in general, God hath stopped their ears, blinded their eyes, hardened their hearts, lest they should see, and hear, and understand, so as to be converted and healed. What can sound more like a Divine decree, to hinder men’s salvation? And yet it is certain, from the very nature of God, and from abundant passages of his word, that he never willet the death of a sinner, but would have all men repent and be saved. But, as I said before, he deprives the unthankful and unholy of inward as well as outward blessings, and punishes them with spiritual as well as corporal infirmities. According to the saying of our Lord, that he who uses his talents, shall find them improve and grow upon his hands; while he who neglects them, loses them, and brings them to nothing. By such abuses of their talents, Pharaoh, and others like him, are said to harden their own hearts, and that in the most direct and proper sense of hardening. For we see habitual sinners, in a thousand instances, after all that God and man can do for them, or against them, after all the methods of mercy and judgment, are as far from reforming their lives as is the Ethiopian from changing his skin, or the leopard his spots. And yet they have their lucid intervals; they will pray, will lament, will confess their demerits sometimes, as Pharaoh did, *the Lord is righteous, and I and my people are wicked. Entreat for me this once. By which they do not in-*

tend, any more than he did, to come generously and freely to the obedience of the Divine will; but only to procure some present remission of their sufferings.—God’s dealings with Pharaoh were very proper to mollify him, and bring him to a compliance; but meeting with such a heart as his, they happened to have a contrary effect upon him. Every judgment, and every deliverance from it, would have led an ingenuous mind to see the wrath of God for disobedience; and his clemency upon promise of amendment. But this heart was so proud and audacious as to contend with the Almighty; it was exasperated with severity, and conceived vain hopes, upon the removal of a judgment, that the hand of God was tired, and would yield to the obstinacy of man. With respect to this perverse temper, it was that God says, *I have hardened Pharaoh’s heart;* meaning, by his dealings with him, which were intended to correct and amend him, but by his misapplication of them, they still left him more incorrigible, and finally ended in his utter destruction. *Reading.]*

### Poetical Extracts.

“Prove there’s a God! the frantic atheist cries;  
And his heart trembles while his lip denies.  
Fool! in thine own conceit so subtle, prove,  
First, that you live, and breathe, and speak, and move!  
Is’t not enough we find within our will  
A void no being, save a God, can fill;  
And while some partial lights illumine the soul,  
She pants insatiate for the brighter whole?  
Is’t not enough a world without we find,  
Which heavenly skill alone could have design’d;  
And hear great Nature’s universal cry  
Proclaim her source to be Divinity?”

“It little matters what from Eden hurl’d—  
Figure, or fact; an apple, or a world.  
With signs and symbols others may be smitten,  
I always read my Bible as ’tis written:  
A golden rule from heaven to ’scape,  
When some would prove the serpent was an ape.  
Enough for knowledge is in this convey’d,  
That God created, and man disobey’d.”

“Is there no hope? can nothing then regain  
Our former innocence, nor cleanse our stain?  
Has the one taste of that forbidden tree  
Lost all that are, and have been, and shall be  
Useless the piety whose hand adorns  
With costly wreaths the gilded altar’s horns;  
Vain the rich pomp of sacrificial show,  
Vain all the blood which can from heifers flow;  
From purer springs the saving virtue gushes,  
And God atonement from himself provides;  
His one oblation all our loss supplies.  
The cross our altar, Christ our sacrifice!  
Bred in this faith, Oh, let it guard me still,  
Watch o’er my heart, and regulate my will!  
Keep me alike from either false extreme,  
The skeptic’s torpor, or the zealot’s dream!  
Let not my stubborn pride refuse to bend  
To truths I was not wont to comprehend  
Nor let the Reason, forc’d to be my guide,  
To hot-brain’d passions e’er be misapplied.”



## OBITUARY.

DIED at the Pine Plains, on the 20th September, 1817, after a short but painful illness, Mrs. Mary Bostwick, wife of Mr. R. W. Bostwick, (of the firm of Fyler Dibblee & Co. merchants,) in the 23d year of her age.

The task of announcing the death of Mrs. Bostwick is in a high degree painful; for in it every circumstance conspires to excite the finest feelings of the human heart.

To those who are acquainted with Mrs. Bostwick's life and character, that life and character are her best encomiums. She possessed a mind highly cultivated, manners easy and graceful; and these, with a piety uniform and cheerful, secured to her the esteem of all who knew her; while they promised to her near relatives and friends, and especially to her affectionate husband, years of refined friendship, and the sublimest earthly joys. But, alas! death has disappointed the fondest hopes, and hath left them but the recollection of her accomplishments and her virtues, the patience and resignation of her sickness and death, and her assurance of a blessed immortality, to console them.

Blessed shade, farewell; we will revere thy name, and imitate thy virtues.

The Rev. PHILANDER CRASE has been elected Bishop of the Protestant Episcopal Church in the State of Ohio; and applications are making to the various Standing Committees for the requisite testimonials in order to his consecration.

## LATE PUBLICATIONS IN ENGLAND.

The Protestant's Catechism, on the Origin of Popery, and on the Grounds of the Roman Catholic Claims; to which are prefixed, the Opinions of Milton, Locke, Hoadley, Blackstone, and Burke. By the Bishop of St. David's.

The Testimony of Natural Theology to Christianity. By Thomas Gisborne, M. A.

The Doctrine of the Church of England, upon the Efficacy of Baptism, vindicated from Misrepresentation. Part II. By Richard Laurence, LL. D. Regius Professor of Hebrew, and Canon of Christ Church, &c.

The Connexion of natural and revealed Theology: being an Attempt to illustrate the Evidences and Doctrines of Christianity by their Relation to the Inductive Philosophy of the human Mind. With Notes and Authorities collected from the most ancient and modern Writers. By Edward William Grinfield, M. A. Minister of Laura Chapel, Bath.

An Essay on the Wisdom of God. By the Rev. Daniel Tyerman.

The Necessity of maintaining Scripture Doctrine, and endeavouring by every Means

to promote Peace and Union in the Church of Christ, considered in two Act Sermons, preached before the University, in the Chapel of Trinity College, Dublin, on Sunday the 25th of January, and Sunday the 1st of February, 1818, for the Degrees of B. D. and D. D. By the Rev. Hans Hamilton, D. D. Rector and Vicar of Knocktopher and Kilmagany, in the Diocese of Ossory.

An Essay on Schism: to which was adjudged a Premium by the Society for Promoting Christian Knowledge, and Church Union, in the Diocese of St. David's, in the Year 1817. By the Rev. John Morres, M. A. Rector of Nether Braughton, Leicestershire.

On the Nature, Progress, and Consequences of Schism; with immediate References to the present State of religious Affairs in this Country. By the Rev. Charles Daubeney, Archdeacon of Sarum.

## BOOK OF COMMON PRAYER.

CLERGYMEN of the Protestant Episcopal Church, the Managers of Bible and Common Prayer Book Societies, and all other persons who associate for the purpose of distributing, gratuitously, the BOOK OF COMMON PRAYER, are respectfully informed, that large quantities of this manual are now on hand, and will always be kept for their accommodation, at the BIBLE AND COMMON PRAYER BOOK DEPOSITORY, No. 160 Pearl-street, New-York. The book is printed uniformly with those heretofore issued from the same place, and will be afforded to Societies, Associations, Clergymen, and other benevolent individuals who purchase for gratuitous distribution, at THIRTY CENTS EACH.

The public can be supplied with Prayer Books at thirty-seven and a half cents per copy; and booksellers and others purchasing quantities, will be furnished, either bound or in sheets, at a remarkably reduced price.

T. & J. SWORDS.

## ERRATA.

In the last Number of the Christian Journal, first page, line 12, for "denounces" read denounce; line 30, for "CHRISTOSTOM" read CHRYSOSTOM.

The account of the ordination held at Stamford, Connecticut, by Bishop Hobart, inserted in the last number of this Journal, was taken from one of the newspapers of this city, and credit ought to have been given for the same. This explanation seems to be necessary to do away the idea of its being an original article.

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THE  
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AND  
LITERARY REGISTER.

No. 12.]

No. II. FOR JUNE, 1818.

[Vol. II.]

*The Life of* RICHARD HOOKER.

THE judicious and immortal author of the ECCLESIASTICAL POLITY was born at Heavitree, a small village near Exeter, about the year 1553. His parents were in rather mean circumstances, yet they contrived to give their children a good education, and Richard in particular, was placed at the grammar school in Exeter. It is observed, says his honest biographer, Walton, that at his being a school-boy, he was an early questionist, quietly inquisitive *why this was, and that was not, to be remembered? Why this was granted, and that denied?* This being mixed with a remarkable modesty, and a sweet serene quietness of nature, and with them a quick apprehension of many perplexed parts of learning, imposed then upon him as a scholar, made his master and others believe him to have an inward blessed divine light, and therefore to consider him as a little wonder. This meekness and conjuncture of knowledge, with modesty in his conversation, being observed by his school-master, caused him to persuade his parents (who intended him for an apprentice) to continue him at school, till he could find some means to ease them of a part of their care and charge, assuring them that their son was so enriched with the blessings of nature and grace, that God seemed to single him out as a special instrument of his glory. Accordingly, this good school-master prevailed upon John Hooker, then Chamberlain of Exeter, and uncle to Richard, to maintain him at the University; but soon afterwards this Mr. Hooker mentioning the good qualities of his nephew to Bishop Jewell, who was

also a relation of his, that excellent prelate took the charge off his hands. By him Richard Hooker was sent, in 1567, to Corpus Christi College, Oxford, where he was provided with a clerk's place, which, with the Bishop's allowance, supported him comfortably. After continuing at the University about three years, he took a journey on foot, with a companion and fellow-collegian, into Devonshire, to see his mother. They took Salisbury in their way, purposely to see the good Bishop, who made Mr. Hooker and his friend dine with him at his own table; and at parting the Bishop gave him good counsel, and his benediction, but forgot to give him money. On reflection, the pious prelate sent a servant, in haste, to call Richard back, and at his return said to him, *Richard, I sent for you back to lend you a horse, which hath carried me many a mile, and, I thank God, with much ease; and then delivered into his hand a walking-staff, with which he had himself travelled through many parts of Germany; and then he continued, Richard, I do not give, but lend you my horse; be sure you be honest, and bring my horse back to me at your return this way to Oxford.' And I do now give you ten groats to bear your charges to Exeter; and here be ten groats more, which I charge you to deliver to your mother; and tell her, I send her a Bishop's benediction with it, and beg the continuance of her prayers for me. And if you bring my horse back to me, I will give you ten groats more to carry you on foot to the College; and so, God bless you, good Richard.*

But Mr. Hooker never saw his kind patron again, for shortly after this interview he received the melancholy

news of his death. This circumstance affected him greatly, but Dr. Cole, the President of his College, raised his spirits by assuring him that he should want for nothing to enable him to prosecute his studies, and he was as good as his word.

Not long before his death, Bishop Jewell had recommended his nephew to Dr. Edwin Sandys, Archbishop of York, to be tutor to his eldest son, and accordingly his grace sent him to Oxford instead of Cambridge, on that recommendation, for which he alleged this reason, *I will have a tutor for my son that shall teach him learning by instruction, and virtue by example; and my greatest care shall be of the last, and (God willing) this Richard Hooker shall be the man into whose hands I will commit my Edwin.*

And, doubtless, a better choice could not be made; for Mr. Hooker was now in the nineteenth year of his age, had spent five in the University, and had, by a constant unwearied diligence, attained a perfection in the learned languages. With this knowledge he had also a clear method of demonstrating what he knew, to the great advantage of all his pupils, (which in time were many,) but especially to his two first, Edwin Sandys and George Cranmer.

This (says Walton,) for Mr. Hooker's learning. And for his behaviour, amongst other things, this still remains of him: that in four years he was but twice absent from the chapel prayers; and that his behaviour there was such as showed an awful reverence of that God whom he then worshipped, giving all outward testimonies that his affections were set on heavenly things. This was his behaviour towards God; and for that to man,—it is observable that he was never known to be angry, or passionate, or extreme in any of his desires; never heard to repine or dispute with providence, but by a quiet, gentle submission and resignation of his will to the wisdom of his Creator, bore the burden of the day with patience; never heard to utter an uncomely word: and by this, and a grave behaviour, which is a divine charm, he begot an early reverence

unto his person, even from those that, at other times, and in other companies, took a liberty to cast off that strictness of behaviour and discourse that is required in a collegiate life. And when he took any liberty to be pleasant, his wit was never blemished with scoffing, or the utterance of any conceit that bordered upon or might beget a thought of looseness in his hearers. Thus mild, thus innocent and exemplary was his behaviour in college; and thus this good man continued till his death, still increasing in learning, in patience, and piety.

In 1573 he was admitted a scholar on the foundation; and in 1577 he took his master's degree, in which year he became fellow of his College.

In 1579, he was chosen to read the Hebrew lecture, but shortly afterwards, with his learned countryman, Dr. John Reynolds, he was expelled the College. It is certain they were not restored till the end of that year, but what the occasion of their expulsion was, does not appear. There is, however, a letter extant of Dr. Reynolds to Sir Francis Knolles, which complains strongly of the conduct of a "certain person of the College for unrighteous dealing" in this business, and the letter had the desired effect of restoring these two excellent men to their stations.

Shortly after this he entered into orders, and in 1581 was appointed to preach at St. Paul's Cross; on which occasion he lodged at what was called the *Shunamite's House*, because it was appropriated for the convenience of those ministers who came from the universities to preach at that place. This house was at that time kept by one *Churchman*, whose wife persuaded poor Mr. Hooker that it would be better for him to get a wife; and, on her recommendation, he not long after married her daughter, *Joan*, who brought him neither beauty nor portion; and for her conditions, they were too like that wife's which is, by Solomon, compared to a *dripping house*. By this marriage the good man was drawn from the tranquillity of his College, into the thorny wilderness of a busy world; into those cer-

g cares that attend a married man, and a country parsonage; he was Drayton Deauchamp, in Wiltshire.

In this condition he continued about a year, in which time his two pupils, Mr. Sandys and George Cranmer, made a journey to see their tutor, and they found him reading *Horace*, and tending a few sheep, in a common field; which he told them he was obliged to do, because his servant was gone home to dinner. When the tutor returned and released him, his two pupils accompanied him to the house, and their best entertainment was quiet company, which was soon afforded them; for *Richard* was called *ok the cradle*; and the rest of the day's entertainment was so unpleasant that they departed the next day.

The condition of their tutor greatly pleased them, and Mr. Sandys recommended it in such a manner to his father, that, through his interest, Mr. Hooker was, the next year, (1585) appointed master of the Temple.

At this time the Puritans or Nonconformists, being encouraged by the example of Leicester, were uncommonly rampant, and greatly disturbed the peace of the nation, by the zeal with which they endeavoured to promote what they called reformation. The presence of God had placed that prelate, Dr. John Whitgift, in the see of Canterbury, and by his wisdom the Church of England was preserved safely through the storm. Yet the Puritans continued very active in their attempts to despoil the Church; their lecturers were exceedingly in declaiming against Episcopacy, the prescribed form of prayer, the use of the surplice, of the sign of the cross, and other primitive institutions.

The Temple Church had one of these for an afternoon preacher, one Mr. Hooker; who, being greatly disappointed at not obtaining the master's consent to oppose the sentiments of Mr. Hooker, in his public discourses. This man was of the Presbyterian party, and Mr. Hooker was a firm Episcopalian; so that, as pleasantly observed, *the forenoon he spent at Canterbury; and the*

*afternoon* Geneva. This opposition continued a long time, till the prudent Archbishop put a stop to it by prohibiting Mr. Travers from preaching. Against this prohibition he appealed to the privy council; but, though he had some powerful friends there, yet he could not prevail, for the queen had prudently committed the affairs of the Church to the Archbishop's management.

This affair gave great offence to the Puritans, and a paper contest ensued between Mr. Hooker and Mr. Travers; in which the former distinguished himself by his extensive learning, strength of reasoning, and candour of expression. It is not unworthily the noting, says his honest biographer, that in the managing of so great a controversy, a sharper reproof than this never fell from the happy pen of this humble man: *Your next argument* (says Mr. Hooker, in reply to some angry exceptions of his antagonist,) *consists of railing, and of reasons; to your railing I say nothing, to your reasons I say what follows.*

The following observation of Walton on this passage and behaviour of Mr. Hooker, is most excellent. "I am glad of this fair occasion (says he) to testify the dove-like temper of this meek, this matchless man; and, doubtless, if Almighty God had blest the Dissenters from the ceremonies and discipline of this Church, with a like measure of wisdom and humility, instead of their pertinacious zeal; their obedience and truth had kissed each other; then peace and piety had flourished in our nation, and this Church and state had been blest like *Jerusalem, that is at unity with itself*; but this can never be expected till God shall bless the common people of this nation with a belief that *schism is a sin.*"

To this dispute we are indebted for those immortal books of *ECCESTASTICAL POLITY*, concerning the excellence of which it would be unnecessary to make any remarks in this place. The foundation of these books was laid in the Temple; but not finding that a fit place wherein to finish what he had designed, he solicited the Arch-

bishop for a removal to some retired spot, "where (says he) I may study, and pray for God's blessing upon my endeavours, and keep myself in peace and privacy, and behold God's blessing spring out of my mother earth, and eat my own bread without oppositions."

His request was readily complied with, and the rectory of Boscum, in the Diocese of Salisbury, becoming vacant, he was presented to it in 1591, in which year he was also instituted to be a minor prebend in that cathedral.

In 1595 he quitted Boscum for the rectory of Bishop's Bourne, in Kent, to which he was presented by the Archbishop; and here he continued till his death. The four first books of his *Polity* were published while he resided at Boscum, and the fifth appeared in 1597, with a dedication to his patron, the Archbishop.

These books were read with admiration, not only at home, but in foreign nations. They were soon conveyed to Rome, where Cardinal Allen and Dr. Stapleton, two learned Englishmen, presented them to Pope Clement VIII. with this commendation, *that, though his holiness had said he never met with an English book whom writer deserved the name of author; yet, there now appeared a wonder, for a poor obscure English priest had writ four such books of laws and church polity, and in a style that expressed such a grave, and so humble a majesty, with such clear demonstration of reason, that in all their readings they had not met with any that exceeded him.* In consequence of this encomium, the Pope desired Dr. Stapleton to read part of the work to him in Latin, and when the doctor had done, he said, "*There is no learning that this man hath not searched into; nothing too hard for his understanding. This man, indeed, deserves the name of an author; his books will get reverence by age, for there are in them such seeds of eternity, that if the rest be like this, they shall last till the last fire shall consume all learning.*" Well might the same Pope inquire what dignity the

author of the *ECCLIASTICAL POLITY* enjoyed in the Church of England; and well might he express his astonishment at hearing that he was only a poor country parson, in this emphatic manner, "*I fear nothing from a church that can neglect such a man as Hooker.*"

King James the First had so high an opinion of this great work, that, when he came to England, he inquired of Archbishop Whitgift for Mr. Hooker, and on being told that he died the year before Queen Elizabeth, who received the news of his death with great sorrow, the king replied, "*And I receive it with no less, that I shall want the desired happiness of seeing and discoursing with that man, from whose books I have received such satisfaction: indeed, my lord, I have received more satisfaction in reading a leaf, or paragraph in Mr. Hooker, though it were but about the fashion of churches, or church music, or the like; but especially of the sacraments, than I have had in the reading particular large treatises, written but of one of those subjects, by others, though very learned men: and I observe, there is in Mr. Hooker no affected language, but a grave, comprehensive, clear manifestation of reason; and that backed with the authority of the Scripture, the Fathers, and Schoolmen, and with all law both sacred and civil. And, though many others write well, yet in the next age they will be forgotten; but, doubtless, there is in every page of Mr. Hooker's book, the picture of a divine soul, such pictures of truth and reason, and drawn in so sacred colours, that they shall never fade, but give an immortal memory to the author.*"

That excellent prince, Charles the First, had this great work in so much veneration, that he recommended the study of it with much affection to his children.

More might be said of these books, but it is needless, and, therefore, we shall proceed to notice Mr. Hooker in his character as a parish priest.

The parsonage of Bourne is situated three miles from Canterbury, a

near the road which leads from that city to Dover; and he had not resided there a year before the fame of his writings, and the sanctity of his life, became so remarkable, that many turned out of the road on purpose to see a man so much admired. But, as our Saviour said of the baptist, *What went they out to see? A man clothed in purple and fine linen?* "No indeed, but an obscure, harmless man; a man in poor clothes, his loins usually girt in a coarse gown, or canonical coat; of a mean stature, and stooping, and yet more lowly in the thoughts of his soul; his body worn out, not with age, but study and holy mortifications; his face full of heat-pimples, begot by his inactivity and sedentary life."

His humility and modesty were so great, that his poor parish clerk and he did never talk together, but with both their hats on, or both off, at the same time.

This parish clerk lived till the third or fourth year of the long parliament, at which time the lawful rector of Bourne was sequestered for his loyalty, and a Puritan put into the living, which circumstance so troubled the clerk, that he said, "They had sequestered so many good men, that he doubted if his good master, Mr. Hooker, had lived, they would have sequestered him too."

It was not long before this intruding minister adopted the Genevan mode of receiving the sacrament; to which end the day was appointed for a select company, and forms and stools were set about the altar for them to sit, and eat, and drink; but when they went about this work, they wanted some stools, which the minister sent the clerk to fetch, and also cushions, (but not to kneel upon): when the clerk saw them sit down, he began to wonder, but the minister bad him *cease wondering, and to lock the church door*; to whom he replied, *Pray take you the keys and lock me out, I will never come more into this church: for all men will say, my master Hooker was a good man, and a good scholar, and I am sure it was not used to be thus in his days.*

And report says, the old man went home and died a few days after.

But let us leave the grateful clerk in his grave, and return to Mr. Hooker, continuing our observations of his Christian behaviour in this place, where he gave a holy valediction to all the pleasures and allurements of earth, possessing his soul in a virtuous quietness, which he maintained by constant study, prayers, and meditations. His use was to preach once every Sunday, and he or his curate to catechise after the second lesson in the evening prayer; his sermons were neither long nor vehement, but uttered with a grave zeal; his eyes always fixed on one place, to prevent his imagination from wandering, insomuch that he seemed to study as he spake; the design of his sermons was, to show reasons for what he delivered; and with these such a kind of rhetoric as did rather convince and persuade, than alarm men into piety; studying not so much for matter as for apt illustrations to teach his unlearned hearers by familiar examples, and then make them better by convincing applications; never labouring by hard words, and by needless distinctions and sub-distinctions, to amuse his hearers, and get glory to himself, but only glory to God.

He never failed the Sunday before every Ember-week, to give notice of it to his parishioners, persuading them to earnest prayer for a learned and pious Clergy. And his own practice was, to retire into the parish church every day in that week, where he spent many hours in secret devotions.

He was diligent to inquire who of his parish were sick, or any ways distressed, and would often visit them un-sent for; supposing that the fittest time to discover to them those errors to which health and prosperity had blinded them; and having, by pious reasons and prayers, moulded them into holy resolutions for the time to come, he would incline them to a confession of their sins, with purpose to forsake them, and then to receive the communion, both as a strengthening of those holy resolutions, and as a seal betwixt God and them of his mercies

to their souls, in case that sickness did put a period to their lives. And as he was thus tender to the sick, so was he as careful to prevent law-suits, urging his parishioners to bear with each other's infirmities, and to live in love.

This was his constant behaviour both at Bourne and in all the places in which he lived; yet even his blameless character could not pass without slander. The Nonconformists hated him on account of his unanswerable book, and to injure him they raised a black report of incontinency against him. The good man bore the reproach with much meekness; but his friends were more zealous for his reputation, and traced the calumny to its source, and when the whole was discovered, his reply was, *The Lord forgive them.*

The declaration of this judicious divine just before his death, and the account of that event by his honest biographer, are very interesting and instructive.

"I have lived to see," says the good man, "that this world is made up of perturbations; and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near. And though I have, by his grace, loved him in my youth, and feared him in mine age, and laboured to have a conscience void of offence towards him and towards all men; yet, if thou, Lord, shouldest be extreme to mark what I have done amiss, who can abide it? And, therefore, where I have failed, Lord show mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, through his merits who died to purchase pardon for penitent sinners. And since I owe thee a death, Lord let it not be terrible, and then take thine own time; I submit to it. Let not mine, O Lord, but thy will be done!—God hath heard my daily petitions; for I am at peace with all men, and he is at peace with me.

From such blessed assurance I feel that inward joy which this world can neither give nor take from me. My

conscience beareth me this witness; and this witness makes the thoughts of death joyful. I could wish to live, to do the Church more service, but cannot hope it, for my days are past, as a shadow that returns not."

His worthy biographer then adds, "More he would have spoken, but his speech failed him; and after a short conflict between nature and death, a quiet sigh put a period to his last breath, and so he fell asleep. And now he seems to rest like Lazarus in Abraham's bosom. Let me here draw his curtain, till with the most glorious company of the Patriarchs and Apostles, and the most noble army of Martyrs and Confessors, this most learned, most humble, most holy man shall also awake to receive an eternal tranquillity, and with it a greater degree of glory than common Christians shall be made partakers of."

He died in 1600, and lies buried in the parish church of Bourne; where Sir William Cooper erected a monument to his memory; but his best monument is that immortal work on ECCLESIASTICAL POLITY, of which, as we have already observed, only five books were printed in his lifetime, and the remaining three did not appear till 1662. So great has been the reputation of this illustrious champion of Church order, that he has seldom been mentioned by learned men but with the epithets of *venerable* or *judicious* affixed to his name.

#### FOR THE CHRISTIAN JOURNAL.

*Extract from a Funeral Discourse, by the Rev. Mr. R—, of P—, occasioned by the death of Mrs. E—.*

It is proper, my Brethren, on this occasion, that I should somewhat differ from my custom of avoiding the publicly giving of characters to deceased Christians. I have always been fully of the opinion, that it is some peculiar combination of circumstances in the life, which alone warrants a Clergyman to proceed to the delicate task of labelling the virtues of the dead. If attempted in

instances, there arises a necessity of doing it in all; and, if done in all, there is certainly danger of making such precious things too cheap, and of bringing the conscience into an unpleasant servitude. But in the character before us, it will be accounted proper; and, I trust, will prove profitable.

The character of Mrs. E— affords to her relatives every ground of consolation which, in this world of sorrow, falls to the lot of man to enjoy; and to them I, with pleasure, adopt the language of the Apostle, "Sorrow not, Brethren, even as others who have no hope." Her modest assurance of a gracious acceptance with her God; her uninterrupted and animated piety; and her patient and humble but undaunted resignation to the Divine will to the last, will be a subject profitable, as well as grateful, to their meditations while they live.

And, my Brethren of this congregation, if, in fact, it be "better to go to the house of mourning than to the house of feasting;" if funeral solemnities, in general, are well calculated to mend the heart; if every tomb, if every human form committed to the dust, be calculated to make men better; surely the case before us will be blessed in its influence.

A sister, in every sense of no common character, cut off in the midst of life, is a circumstance which will not fail to powerfully arrest the attention of each of us; will not fail to stimulate us to look forward to the day of our own dissolution, and to prepare our souls for that immortal state to which we are, with the swiftness of life approaching.

Her example, while it may direct our steps, may also animate our zeal in "the race set before us." Let it be understood that it is with this view, rather than a desire of eulogy, that I now speak.—

Mrs. E— possessed a mind above the ordinary cast: this she improved and nourished with much valuable reading. Modest, however, in all her pretensions, she was ever averse to every thing like a display of knowledge. Every treasure she gained

from books was rather exhibited in practice than in theory, as, in her opinion, better comporting with that ornament of female character, modest simplicity. Her manners were free, easy, and engaging; her temper mild and sweet: she ever had her passions under her control. She was hence the engaging, as well as faithful and affectionate wife. Venerating the sacredness of matrimony, she seemed to have well learned the duties pertaining to it, in cherishing that reverence and esteem, in exercising those fine sympathies, in tenderly partaking in those cares, and industriously adhering to that fidelity, which constitute so great a portion of the happiness of the marriage state. As a mother, she displayed all the dignity, while she exercised all the affection, and scrupulous care, and tenderness, of a parent. Thus was Mrs. E—, when, ten years since, she was visited with a most severe affliction; an affliction which, preying upon her originally delicate constitution, reduced her to a state of the most extreme debility and perpetual sufferings. In this state of sad adversity it pleased her Maker to continue her until the period of her death. But, lost as was her constitution to almost the last hope of recovery, and severe and perpetual as were her sufferings of body, her mind serene and vigorous, remained still unimpaired; and her whole soul collected in a firm reliance on her God, she literally arose by faith above the sorrows of sense.

And here, my Brethren, we find something striking in her character; and if not peculiar to her, at least peculiar to the good Christian,—an undeviating enjoyment in sorrows, a constant growth in the virtues of the divine life, and a piety ripening amidst all the embarrassments of her condition. Sensible of the stroke of Divine Providence under which she lay, and remembering who inflicted the wound, she "heard the rod and him who appointed it;" and with the delightful sentiments of gratitude, improved her remaining mercies. Although thus broken down, she remained the intelligent and watchful mother and wife.



tress of her family; and the delight of those few friends whom her remaining strength permitted her to see. Feeble as she was, she found means to spend her time profitably to herself and family. The progress she made in surmounting her many cares, and, above all, in the acquirement of valuable and substantial knowledge, by much reading and thought, excited the astonishment of those who well knew her. But her piety best claims our attention. This was of a practical rather than theoretical nature, and was the substantial mean by which she happily sustained her many infirmities. It arose out of those deep and primary principles of the Gospel which inspire a resignation to the Divine will, and was not to be shaken by the severest storms of adversity. She adopted, with an holy simplicity of heart, the character of her blessed Redeemer as her exemplar, and went to him, as her immortal friend, with all her sorrows. While she remembered that he went not up into glory until he had first suffered, she accounted it meet that through sufferings she should be perfected for those eternal joys which, by his blessed passion, he had purchased for her. Her's was not a resignation founded on insensibility, but upon an absolute dependance upon God. Hence her piety, chastised by all the fine maxims and sublime doctrines of the Gospel, was ever cheerful and active.

Mrs. E— was not one of those Christians who make their piety to consist in a set of peculiar and favourite doctrines, with little regard to practical and spiritual holiness, much less in a round of cant phrases, and a display, by sighs and tones, of much sanctity. Her's was a piety of the heart; a piety which occupied and regulated the whole soul, and mingled itself with the common and ordinary routine of thought and action; a piety which had nothing about it of the rapidity of lightning, which flashes and passes away to return but under certain circumstances; but, on the contrary, resembled the sun in his continued and steady light and warmth. Hence she was never found unadorned

with the virtue of pious resignation. Although at no time, for ten years, privileged with an intermission of severe pain or distress, she was never known, on her own account, to utter a complaining word, or intimate a desponding fear; but, on the contrary, she was more than contented—she was interestingly cheerful. With her friends she conversed much; and in all that converse her good sense was adorned with a modest vivacity, and with a strain of chastised piety.

During a seven years intimacy in the family, my parochial duties have repeatedly privileged me with personal interviews with her. I have, hence, become intimately acquainted with the peculiar cast of her mind, her course of reading, and the tenor of her thoughts; and, I must say, I have had much to admire, and much to approve and sanction. I have seen her in one of the most distressing scenes of bereavement,\* when, notwithstanding her known piety and tried fortitude in sorrows, I had great apprehensions, from her extreme debility, that the candle of her life, already glimmering in the socket, would, by this blast of wo, be extinguished. But her soul fastened to the eternal throne by faith, supported the body, while she adopted the language of the pious Job, and said, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

Few, indeed, my Brethren, are the instances in which even pious persons, worn down with disease, and exercised with pains and sorrows, are enabled to retain their original sweetness, and equanimity of temper, on which depends so much of the happiness of the subjects themselves, as well as those around them. The defections of most Christians are such, that peevishness and ill-humour are the almost certain consequents upon a case bearing any similarity to the one before us. But Mrs. E—'s piety mastered every liability to this unfortunate state of mind; and by it she so rose above the infirmity of her nature, that for years she uttered no complaint, nor was the

\* The sudden death of an only son.

calm of her spirit ruffled by a breath of passion.

Mrs. E— possessed a heart whose fine sympathies were ever awakened by every object and scene of distress. No sooner was the voice of want uttered, than she was ready and anxious to answer and relieve.

Such, my Brethren, was the general character of this beloved woman. I have never seen her alive but when I thought her fit to die. Blessed state! May it ever hereafter be the happy lot of you and me! Such she continued to the end of her days, and complied, in the true spirit of it, with the exhortation of the Apostle, to "run with patience the race that is set before us."

She continued for years past in much the same portion of bodily strength, until within a few weeks, when she began gradually to sink into death. Exhausted at the last, and sensible of her departure, after taking an affectionate leave of her friends, she closed her days with the same heavenly equanimity, and divine calm of soul, in which she had passed them; and with this fervent supplication of her Saviour on her tongue, "Now Lord Jesus receive my spirit." Blessed shade; farewell! Blessed God, prepare the soul of each of us to meet the King of terrors, and prepare us to meet thee in the heavens!

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The following preamble and resolution were proposed in the Convention of the Protestant Episcopal Church in the State of Virginia, by CHARLES FENTON MERCER, Esq. in lieu of the resolution relative to fashionable amusements which passed that Convention, and which appears in Number 10 of the Christian Journal.

**WHEREAS** differences of opinion have at all times existed in Christian communities, as to the criminal tendency of certain customs or amusements, springing from affections of the heart, which, innocent in themselves, lose that character through excessive indulgence; and legislatures, civil as well as ecclesiastical, have, by abstaining from the enactment of positive laws to regulate or punish

them, admitted the difficulty of distinguishing between their use and abuse, except where the consequences of such abuse left no doubt of their guilt or impropriety.

To prescribe, by practicable legal rules, the proper boundary of expense in dress, furniture, or equipage; or of any other indulgence of taste; to mark the exact limit, beyond which the desire of wealth becomes avarice or extortion, would be as difficult as to regulate and enforce the rights and obligations of hospitality or friendship. It is for God to judge the heart of man.

It is the province of this Convention to legislate for the government of the Church of this Diocese, subject to the ordinances or canons of the American Protestant Episcopal Church.

Its legislation is not by recommendations, but laws. It is the province and duty of the Clergy, not only to enforce the sanction of those laws, but to add to recommendations persuasions and entreaties; to discountenance *vice* and *irreligion* by denunciations and threats; to encourage virtue and piety, by the invitations, the hopes, and the rewards of that Gospel which they are commissioned to preach.

The great rule of moral action is prescribed to both Clergy and Laity, by the unchangeable word of God.

But, although this Convention deems any expression of its mere opinion upon any subject as a departure from its peculiar and appropriate duties, a necessity is at present urged upon it, by a regard to its own character, to counteract the tendency of misrepresentation, to pervert its real motives in relation to certain decisions of its late sessions, on a subject which has interested the Church of this Diocese.

It has been again called upon by some of its members to discountenance certain fashionable amusements, and it has been said, that its reluctance, on a former occasion, to depart from its proper province, amounted to a tacit recognition of their innocence.

With respect to gaming, by which is understood play for money or other valuable thing, whatever form it may

assume, it is undoubtedly a practice repugnant alike to divine and to human law.

No canon of this Church ought to be regarded as necessary, nor any expression required, of the opinion of this Convention, to discountenance a practice so iniquitous, both in its immediate effects, and its remote consequences, if, indeed, it exists among the members of this Church.

That the theatre has, in every country in which it has existed, led to the corruption of morals, might be inferred from the general character of the dramas which it exhibits, if the dangerous circumstances attending the exhibition itself, the numerous temptations to extravagance and vice, to which it exposes its actors and its audience, left any room to doubt its pernicious tendency.

It will be the proper time to distinguish between the use and the abuse of this fascinating amusement, when the stage shall have been so regulated as to realize the hopes of those who would regard it as a school of Christian morality.

That dancing, a natural exercise among all nations, civilized or savage, blended, sometimes, (as its sister art, music, has often been,) in their religious ceremonies, has been, frequently is, and always may be innocently and usefully conducted, those only will question, whose entire inexperience of the world has left them in ignorance of its effects on the heart and manners.

That crowded and promiscuous public assemblies, where no security exists for the moral character of those who compose them, except what arises from the possession of the means of purchasing admission; where both gaming and drunkenness are either licensed or tolerated; where amusement reels into debauchery, and time, and fortune, and health pay the price of a fleeting and feverish gratification of the love of pleasure; that all such assemblies are hostile to the spirit of Christianity, those who have most frequently witnessed their contagious influence must be ever most ready to acknowledge.

Yet this Convention will not undertake to say, that individuals have not entered innocently these dangerous scenes of pleasure, or passed through them unharmed.

Still less is it about to denounce and repel, by its canons, from the bosom of the Church, those who, to its regret, may sometimes appear to countenance them.

The Church warns its members of impending danger: but, in cases of doubt, leaves their innocence or guilt to the judgment of an all-seeing God, to the conscience of man, his vicegerent on earth.

Having said so much to the Laity, this Convention would conclude the expression which it has reluctantly made of these opinions, with affectionately urging upon the ministers of religion, while they enforce the necessary discipline of their respective churches in conformity with the rubric and canons, to unite tenderness with authority.

In the pastoral language of an earlier age of the Church, "it is not enough that ye are the fathers, be ye also the mothers of your flock."

*Address of the Right Rev. Bishop Moore, to the Convention of the Protestant Episcopal Church in the State of Virginia; held on Tuesday, the 19th of May, 1818.*

BRETHREN,

THE narrative of my Episcopal tour, in consequence of its recurrence every year, would cease to enlist your feelings, or to command your attention, were it not for that view of the Church which it affords you. Every circumstance which has the least bearing upon her interest, I am convinced must be important in your estimation; and as I perceive in the Laity of our communion such a devotion to her cause, as I perceive in them a disposition to rescue her from oblivion, and to raise her from the dust, my bosom is inspired with confidence, and I am encouraged to proceed in the history of my official proceedings.

Immediately upon the adjournment of the last Convention, I visited Alex

andria, preached in both the churches in that city, admitted to the Order of Deacon Mr. JOHN BRYAN and Mr. KEITH, and to the Priesthood the Rev. WILLIAM STEEL, of the county of Prince William. After my return, in July, from the General Convention, I visited the county of Chesterfield, and preached to an attentive auditory in Falling Creek Church. Hanover formed the next object of my attention, in which county I preached in three of the churches belonging to our communion, and in one meeting-house erected upon a general plan. I administered the rite of Confirmation in that district of the Diocese to a small number of our members; and witnessed, with infinite pleasure, that devotion to the interest of our communion, for which that section of the Church is so peculiarly, so highly distinguished. When I mention the warm devotion of that congregation to the Church, I would not be understood to embrace in the expression the most distant idea of religious bigotry. They entertain and express a tenderness for all the sincere worshippers of God; but, bred in our bosom, instructed in our principles, and well informed upon every point connected with vital piety, they have united in a determination to rally around the altar of their fathers; and by such exertions as will reflect honour upon their venerable families and names to the latest posterity, they have justified their claim to my gratitude and respect.

In the month of September I embarked in a journey to some of the more distant counties. In Nelson I preached a funeral sermon to a large and deeply impressed auditory, on the occasion of the death of the venerable mother of Judge Cabell. She died, as she had lived, an ornament to the Episcopal Church of Virginia. Her memory is embalmed by the tears, not only of her children and descendants, but of all who were favoured with her acquaintance. I then crossed James River, into the county of Campbell, and preached twice, on Sunday, in the Methodist Church, and on Monday evening in the Presby-

terian Church in Lynchburg. The weather being very rainy, congregations were comparatively small, but serious and devout. I then visited New-London, and officiated in the Church near that place, to a numerous assembly, whose sensibility to the truths of religion warmed my heart, and convinced me of their piety and zeal. From New-London I proceeded to Mecklenburg, and consecrated a new church erected by the Parishioners of the Rev. Mr. RAVENSCROFT. In that place, Brethren, in which the Church was thought to be extinct, the friends of our communion have awakened from their slumbers; aided by the exertions of their faithful and laborious minister, they have raised a temple sacred to the living God. May that Saviour whom they worship with so much ardour and sincerity of heart, accept their sacrifice, and remember them for good.

From Mecklenburg I proceeded to the county of Brunswick, and preached to a very large assembly. From thence I went to Dinwiddie, and officiated in the church formerly occupied by the Rev. Mr. JARRATT. As I approached the sacred edifice, I viewed it with sensations of no common description. When I entered its walls, I felt that I was treading on holy ground; and such was my impression of mind, that I could not forbear from supplicating Heaven for the mantle of that estimable, that holy man of God. May Jehovah, in mercy, grant, that my brethren of the Clergy, who now hear me, may imitate his bright example: unawed by the world, may they live as he did, and leave the minds of their people as deeply impressed with their piety, as the minds of Mr. JARRATT's parishioners are with his. I next visited Petersburg, and preached in that place to a small but respectable auditory.

Having remained in my own parish a few weeks, I made an excursion into the eastern part of the Diocese. I commenced my labours in Gloucester county to a small and attentive audience. I then visited Matthew's county, and performed the last funeral

solemnities for the Rev. Mr. SMITH. That gentleman continued his labours until he was arrested by the disease which terminated his life; and it is with pleasure I mention, that his parishioners spoke of him with the greatest tenderness and respect. He has left a widow and children behind him, who are settled in great comfort, and deservedly enjoy the confidence and regard of all who know them.

From Matthew's I went to Urbanna, and preached upon a Sabbath to a very large and deeply impressed auditory. I then repaired to Tappahannock, and officiated in that place with great satisfaction to my own mind, and, I trust, some benefit to those who heard me. The congregation was very respectable, and many of them appeared to be deeply pious. From thence I went to the church in the county of Essex, and was amply repaid for my labour by the devout attention of a worshipping people. I then bent my course to Port Royal, where I officiated to a large and attentive congregation. In that place I have always been delighted with the behaviour of the inhabitants during divine worship; and from the representations made to me, I indulge a hope that it will not be long before they will unite in support of a Clergyman. From Port Royal I repaired to King George county; and, although the court was sitting at the time, the judges benevolently accommodated me with an opportunity of preaching to the people.

I then went to Fredericksburg, in order to admit the Rev. Mr. McGUIRE to the priesthood. In that place I preached as usual to a very large congregation—a congregation who know and who love the truth.

In the month of March I visited the Church of Norfolk, preached twice to large and respectable congregations, and administered the rite of Confirmation to a considerable number. The Church of Norfolk is in a very flourishing condition: their worthy pastor, the Rev. Mr. Low, stands high in the estimation of his parishioners, and labours in the Gospel with great fidelity.

On my way to this Convention, I passed a few days in Alexandria, in which city I preached three times; twice in Christ Church, and once in St. Paul's. St. Paul's, Brethren, is a new building, and was consecrated to the service of God the last Sabbath. It is an edifice honourable to the congregation, an ornament to the town, and reflects the greatest credit upon the labours of its worthy pastor, the Rev. Mr. WILMER. After the Communion service was concluded, I held a Confirmation at the church, and imposed my hands and invoked the blessing of God upon eighty-eight persons belonging to the two churches in that city. In Alexandria the Church is rapidly advancing in numbers and in piety. The congregations are overflowing, and listen with the greatest avidity to the truths of the Gospel.

In my own parish, Brethren, it is my duty to mention that my people continue to me their affectionate regard; the number of the communicants increase, and the congregation is very respectable. I endeavour to secure the affections of my parishioners, by a faithful attention to my parochial duties; and, in order to promote the interests of the Church, I sometimes lecture from one to three times in the week, independent of my Sabbath exercises. If fidelity to God, and to their eternal interests, will secure me the blessing of Heaven, that blessing, I trust, will be obtained.

Brethren, we have much to encourage us in the prosecution of the important object in which we are jointly engaged. Many of the Laity of this Diocese discover an ardour in the cause of religion and the Church, which is calculated to inspire the minds of the Clergy with the greatest energy and hope. While we perceive in them an animation so laudable, the Clergy cannot despair of success. United in love, we will advance in a solid column, fighting under the banner of the Lord Jesus Christ; the powers of sin and darkness, I trust, will be vanquished, the glory of God be promoted, our dilapidated churches be re-built, and Zion rear her drooping head.

To promote the cause of genuine religion is our only object; and, as that object is legitimate, it must succeed. We know of no enemies but the enemies of our exalted Redeemer; we stretch forth the right hand of fellowship to all who in sincerity call upon the Lord Jesus Christ; we expect to meet in heaven with Christians of all denominations; and, while we labour in our department, we wish prosperity to all the Saviour's friends. Yes, Brethren, in heaven distinctions will be done away: we shall then be embodied under one name, "The spirits of the just made perfect;" and in joyful union we will unite with them and angels, in singing unto him who loved us, and washed us from our sins in his own blood; unto Jesus, the exalted, precious Jesus, be all honour and glory ascribed, for ever and ever. *Amen.*

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ELIZABETH-TOWN FEMALE BIBLE AND  
COMMON PRAYER BOOK SOCIETY.

THE Society met on Whit-Tuesday, in St. John's Church, when the Managers made the following Report:—

*Second Report of the Board of Managers of the Elizabeth-Town Female Bible and Common Prayer Book Society.*

THIS completes the second year since the formation of this Society; and the Managers, in offering their Report, congratulate the members of it upon the degree of usefulness which they have reason to hope has resulted from their association.

It is gratifying to find that similar efforts have been made, and with similar success, not only in this state, but in different parts of the union. And though in small parishes, like this to which we belong, whose expenses are in a heavy proportion to the means of meeting them, very extensive operations are not to be expected; still it is believed that much permanent good will be derived from these humble exertions.

It appears from the Treasurer's books, that the sum of \$200 has been

paid into the Treasury of the Episcopal Society of New-Jersey for the Promotion of Christian Knowledge and Piety, besides defraying the incidental expenses. There is remaining in the hands of the Treasurer the sum of \$19.

The Managers have received 80 Bibles and 128 Prayer Books. Of these there are now in the hands of the President 28 Bibles and 23 Prayer Books. The others have been distributed, it is hoped and believed, with discretion and advantage.

The person by whom 36 Prayer Books were distributed in the state of Ohio, agreeably to an appropriation of the last year, has reported, that twenty of the number were sent into the Western Reserve, and the residue distributed in the neighbourhood of Zanesville. These books were received with the warmest gratitude, and it is believed that this was the first donation of Prayer Books from any Society, to the Episcopalians of the western country. The Missionary now in Ohio has expressed the thanks of our brethren there to this Society.

Should the funds of the Society justify the measure hereafter, there can, perhaps, be no object more desirable in relation to their appropriation, than that of meeting the wants of the destitute members of our Church on the western waters.

The books at present on hand will probably be required to supply the wants of this vicinity. In the Sunday School of the congregation of St. John's Church, will also, it is expected, be presented an object worthy of attention: for as it is an important design of such Schools to bring children to a devout and regular attendance upon public worship, it is very desirable that provision should be made to supply every child, as soon as he is able to read, with a copy of that excellent formulary of faith and devotion which has been pronounced, "next to the translation of the Bible into English, the greatest work of the Reformation."

The vacant parishes of our communion in this state may very properly be considered, at any time when

the means of the Managers shall be such as to justify attention to their poor brethren in those parishes.

With such opportunities for the exercise of this interesting and important charity, it is hoped that the members of the Society will not only be prompt in the payment of their dues, but that every one will feel it a duty and a pleasure to exert her influence in procuring new subscribers, and in soliciting donations.

The object is most benevolent. It is to provide for the poor and ignorant the bread of life and salvation, and to furnish them with the means of an enlightened and animating worship of their Lord and Redeemer. His grace and blessing may be expected to accompany such efforts, however humble. To his guidance and protection, therefore, the Managers commend the members and the affairs of the Society.

Signed, by order of the Board,

E. RUDD, *President.*

E. WILLIAMSON, *Secretary.*

*Elizabeth-Town, Whit-Tuesday, 1818.*

The Report having been read and accepted, the Society proceeded to the election of officers for the ensuing year, when the following were duly chosen:—

Mrs. RUDD, *President.*

Mrs. Col. OGDEN, *Vice-President.*

Mrs. W. DAYTON, *Treasurer.*

Miss E. WILLIAMSON, *Secretary.*

*Managers.*—Mrs. Wm. D. WILLIAMSON, Mrs. Wm. R. WILLIAMSON, Mrs. C. WILLIAMSON, Mrs. RIVERS, Mrs. MORSE, Mrs. MITCHEL, Mrs. J. DE HART, Miss L. ROBERTS, Miss P. OGDEN.

From the New-England Galaxy, dated June 26, 1818.

#### COMMUNICATION.

#### *Consecration of St. Matthew's Chapel.*

A new Episcopal Church in this town, (Boston) called St. Matthew's Chapel, was consecrated to holiness, and dedicated to the service of Almighty God, on Wednesday last, being the festival of St. John the Baptist. The building is not large, but is finished in a neat, chaste, and ele-

gant style. The ornaments and furniture of the altar, desk, and pulpit, with a suit of gallery curtains, were a present from the ladies of Trinity Church. It is an axiom in politics which has never failed, that where females are enlightened and pious, society is happy. Surely woman bringing her offerings, and ministering at the altar, pleases God, and secures the affections of man. The very infant catches the forms and the spirit of inspiration from a mother, and they have an effect on his conduct in every stage of life, and last until life is no more.

The whole of this Church, we understand, has sprung up from the spontaneous liberality of munificent individuals, assisted by a wealthy manufacturing company. The opprobrium—that corporations are bodies without a soul—we trust, by such examples, will soon cease to be a proverb.

We congratulate the friends of the Church upon its flourishing state in this country. It has grown by the strenuous exertions of its members, and the blessing of Heaven. Its friends have never received, and indeed have never asked, any special aid from government. They appealed to reason, and they trusted in God. Men tired of the fitful, changeful, and uncertain forms and modes of worship, and disgusted with the thousand distinctions, without a difference in tenets, which are abroad in the world, are seeking and finding that repose and quiet from dissension, which are favourable to religious reflection in the bosom of the Church. The services at this dedication by the Bishop and his Clergy were of the first order. The morning service by Dr. GARDNER, was performed in his best manner, which is a model of accuracy, force, refinement, and grace. The parts by Bishop GRISWOLD were impressive and solemn. His sermon on the propriety of dedicating temples to God, was beautifully illustrative. Though we are not within the pale of the Church, and believe that other men may be pious as well as they who are, yet its purity, solemnity, stability, and free-

dom from dissensions, make us wish for the time when its legitimate influence shall be extensive, and its resources abundant.

The sermon by the Right Rev. Bishop (says another communication, received after the above was in type,) from John ii. 13. and three following verses, was suitable to the occasion. He was particularly urgent in recommending to the members of this new Church a spirit of brotherly love among themselves, and of Christian charity towards those who differed from them in opinion. He pathetically enforced the necessity of framing our lives, and regulating our consciences by the pure doctrines of the Bible, uncontaminated by the devices of man. It was, indeed, a discourse befitting a Christian shepherd to deliver to his flock, a discourse which every seriously disposed Christian hearer might be benefitted by. The congregation was numerous, and a large proportion attended at the service of the altar. The Rev. Dr. GARDINER was the assistant priest; the attendant Clergy, Rev. Mr. EATON, Rev. Mr. CARLILE, and others.

The consecration of this Chapel will be an era in the history of Boston. It is the first Episcopal Church that has been regularly consecrated; for at the period when Christ Church, Trinity Church, and the Stone Chapel were devoted to the service of God, there were no Bishops in the new world, nor any person duly authorized to perform the solemn and very proper ceremony. St. Matthew's Chapel is a plain building nearly finished; its situation is most delightful, commanding prospects in every direction calculated to raise in the mind devout thoughts, and to make us exclaim as we gaze admiring round,—

These are thy works, Parent of good, Almighty, thine  
This universal frame so wondrous fair;  
Thyself how wondrous then!

FOR THE CHRISTIAN JOURNAL.

THE Annual Convention of the Protestant Episcopal Church of the State of Rhode-Island was holden at St.

Paul's Church, in North-Providence, on Tuesday, the 2d June, 1818.

*Clergy present.*

Right Rev. A. V. GRISWOLD, D. D. Rector of St. Michael's Church, Bristol.

Rev. I. L. BLAKE, Rector of St. Paul's Church, North-Providence.

Rev. N. B. CROCKER, Rector of St. John's Church, Providence.

Rev. G. TAFT, Deacon, officiating at Christ Church, Gloucester.

Rev. S. WHEATON, Rector of Trinity Church, Newport.

*Lay Delegates present.*

From Trinity Church, SAMUEL WHITEHORN, STEPHEN T. NORTHAM, and BENJAMIN B. MUMFORD.

From St. John's Church, THOMAS LLOYD HALSEY, ALEXANDER JONES, AENER DAGGET, and JEREMIAH LIP-PITT.

From St. Michael's Church, JOHN G. HARDING, HENRY DE WOLF, and LEMUEL C. RICHMOND.

From St. Paul's Church, North-Providence, ELIPHALET SLACK and DAVID WILKINSON.

From St. Paul's Church, North-Kingston, and the new Church, South-Kingston, LEMUEL BIRGE.

From Christ Church, Gloucester, THOMAS OWEN, jun. and ANAN EVANS.

Prayers were addressed to the Throne of Grace by the Rev. Mr. WHEATON, and a sermon was delivered by the Right Rev. Bishop GRISWOLD.

From the parochial reports made to the Convention, on the condition of the Church in the state of Rhode-Island, the following is a summary: Baptisms—Trinity Church 30; St. John's Church 13; St. Michael's Church 19; St. Paul's Church, North-Providence, 30. Communicants added, Trinity Church 12; St. John's Church 7; St. Paul's Church, North-Providence, 12. Present number of Communicants—Trinity Church 125; St. Michael's Church 162; St. John's Church about 160; St. Paul's Church, North-Providence, 45.

Since the Convention of 1817.



Episcopal Society has been formed in Gloucester, and is now incorporated by the name of Christ Church. The Society contemplate building a place of worship as early in the ensuing year as the season will admit; and a committee has already been appointed to make, in the meantime, the necessary arrangement for said building. The village in the town of Gloucester contains about 300 inhabitants; and the Rev. Mr. TART officiates at said village, in a hall designed for public purposes. Within a few months a new Church has been begun at Tower-Hill, in South-Kingston, where Mr. BIRGE, a candidate for Holy Orders, officiates as a Lay Reader one half of the time; officiating the other half at St. Paul's Church, North-Kingston. It is expected that the Church at Tower-Hill will be ready for consecration in the latter part of autumn. The Church in Rhode-Island is in a more prosperous condition than at any previous time; and the members of this part of Zion are manifesting a becoming zeal, in manly exertions, to enlarge her borders, and restore her waste places.

Resolutions were passed authorizing Bishop GRISWOLD to employ a Missionary to labour in the state, under the patronage of the Convention; and recommending that a sermon be preached on the subject of missions, and contribution had in aid thereof, in the different churches, on the second Sunday in June.

Resolutions were passed recommending Sunday Charity Schools in connexion with the different churches of the state, and under the direction of the Rectors thereof.

#### *Alexandria, May 20.*

On Saturday, the 17th inst. the new St. Paul's Church in this place, was consecrated to the service of Almighty God, agreeably to the form prescribed by the Protestant Episcopal Church. The Right Rev. Bishop MOONZ, of this Diocese, performed the service of consecration, and delivered an eloquent and appropriate sermon in the presence of a numerous and crowded assembly. After which he administered the rite of Confirmation to eighty-eight persons.

The services of the day were performed with a dignity suitable to the occasion, and the whole scene tended to arrest the mind, and to inspire devotion.

On the following day one third of the pews were offered for sale, and brought the sum of eleven thousand dollars.

The edifice is an oblong square, 65 feet by 75, principally Gothic in its style of architecture. Its interior arrangement is peculiarly pleasing and convenient. The building, indeed, generally, is an honourable monument of the taste and liberality of the congregation, and constitutes no inconsiderable ornament to the town itself. To those who take an interest in the improvements of the town, it must be pleasing to perceive this addition to the funds of our public buildings; while to the friends of religion, it is matter of gratulation that the spirit of enterprise should expend some of its efforts on houses devoted to the public worship of God.

At an ordination held on Thursday, June 25, at St. Michael's Church, Marblehead, by the Right Rev. Bishop GRISWOLD, the Rev. BENJAMIN B. SMITH, Rector elect, and the Rev. GEORGE LEONARD, of Windsor, (Vermont,) were admitted to the Holy Order of Priests; and GEORGE OTIS and CALVIN WOLCOTT were admitted to the Holy Order of Deacons.

On Friday, June 26, a new Church, in the town of Windham, county of Greene, was consecrated to the service of Almighty God, by the name of Trinity Church, and the Rev. EZEKIEL G. GEAR, Deacon, admitted to the order of Priests by the Right Rev. Bishop HOBART; and on Sunday last, in Christ Church, Hudson, the Bishop admitted the Rev. GEORGE T. BEDELL, Deacon, to the order of Priests, and Mr. THOMAS OSBORN, to that of Deacons.

#### *Redhook, Dutchess county, July 7, 1818.*

The corner stone of an Episcopal Church, to be denominated St. Paul's Church, was laid this morning, in this place. An address was delivered on the occasion by the Rev. HENRY ANTHON, and the Divine blessing implored upon the undertaking. It is expected that the Church will be finished, and ready for consecration, sometime in the month of May next.

#### ERRATA.

Page 120, second column, line 28,—“first” should be *fourth*; page 122, first column, line 33,—“true divine” should be “*Jure divino*”; page 136, second column, last word of the note, “Protestantism” should be *Puritanism*.

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# CHRISTIAN JOURNAL,

AND

## LITERARY REGISTER.

No. 13.]

No. I. FOR JULY, 1818.

[Vol. II.

FOR THE CHRISTIAN JOURNAL.

### *Defence of Forms of Prayer.*

THE pious soul, accustomed to exercise his devout affections by the means of evangelical formularies of devotion, is often disturbed with the bitter severities of the enemies of forms of prayer.

Though his heart may approve of devotional forms, he has not always at hand the Scriptural arguments by which this mode of worshipping God is defended.

In discoursing on the subject of devotional forms, I will lay down three propositions, and support them by proofs.

I. That forms of prayer are lawful.

II. That forms of prayer are expedient.

III. That the condemnation of them is unchristian, and grossly wicked.

*First Proposition*—That forms of prayer are lawful. That must be acknowledged as lawful, as a Christian exercise, which has the example of Christ to plead for it; and we can never walk more safely than *when we walk as our Divine Master walked.*

Our blessed Saviour having determined to give his human body as an expiation for sin, and, by this sacrifice, to *bear our sins in his own body on the tree*, prepared himself for this wonderful act of humiliation. He had eaten his last passover with his chosen disciples, and then taking with him Peter and the two sons of Zebedee, *he said unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me; and he went a little farther and prayed;* then returning to his disciples, and finding them asleep, he admonished

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*them, and went away again the second time and prayed; and came and found them asleep again, and he left them, and went away again and prayed the third time, saying the same words.*

Whoever will consider the character of Christ, the occasion that called forth the ardent expression of his pious devotion, and the manner in which it was performed, will see and acknowledge the force of his example as proof of our first proposition, that forms of prayer are lawful.

If any occasion could require variety of expression, if ardency of feeling would necessarily prompt it, if sincere devotion demanded it, would not Jesus have known and practised it?

Have we not in this example of our blessed Saviour both an argument for defence and a rule for the practice of forms of devotion? Had we no other proof, would not this alone be sufficient to put to silence the enemies of forms of prayer?

But we have other proofs: for our Saviour and John the Baptist both taught their disciples a form of prayer: for the disciples of Christ said to their Master, *Teach us to pray as John also taught his disciples. And he said unto them, When ye pray, say, Our Father, which art in heaven, &c.* See St. Luke xi. 1—4.

Is it sufficient to prove, that we cannot pray acceptably in the words of our Saviour, to say that St. Matthew records this differently?

I know that our translation renders the passage in St. Matthew, *after this manner, therefore, pray ye.* The Greek word, rendered after this manner, is *οὕτως*, which literally denotes *thus*; which is enough to prove, that the translation is too free to build on

argument upon in opposition to the express language of our Saviour, as recorded by St. Luke.

This not only proves that this was a form, but it shows also the propriety of using it, not only as a pattern, but as a form the most full and comprehensive; and so adapted to all occasions, that the omission of it appears something like a contempt of the command of God: and the substitution of human language for divine bears strong marks of pride and arrogance. Therefore, however excellent other prayers may be, the omission of this causes a chasm which a pious soul feels cannot be supplied by any of human invention.

Having thus proved that forms of prayer are lawful, I proceed to the *second Proposition*—That forms of prayer are expedient.

When we meet together for the solemn worship of Almighty God, the greatest object of our meeting is, to supplicate pardon, mercy, and grace for ourselves, the Christian family, and the world.

Social worship must be joint worship, or that in which pious souls can conscientiously and devoutly join.

To know what this is to be, both as to sentiment and expression, gives the devout worshipper a good opportunity to lay open his heart to the influence of holy affections, and ardent desires to the Father of mercies.

If we were to admit that extempore prayers were always correct in sentiment and in language, their very novelty would engage so much of our attention, as to leave little room for the exercise of pious affections. And is it not a fact, that we hear them with much the same sensation that we do a sermon? Do they generally contain so full an expression of our wants, and those of our Christian brethren? and are they so adapted to the state of every sort and condition of men, as such as have been composed by a number of wise and good men, that have for ages been means of nourishment and strength for pious and devout souls?

All men who lead the public devotions of congregations, are not correct

in sentiment, evangelical in doctrine, and learned and prudent in their language and expression.

Public prayers partake of some shades of the peculiarity of the doctrines which men profess; and if we join with all, with Lutherans and Calvinists, Armenians and Socinians, we are in danger of offering incongruous, and not unfrequently absurd, petitions to Almighty God.

To remedy all these evils, to regulate the devotion of ministers and people, is it not a dictate of sober reason, harmonizing with the practice of our blessed Saviour and his holy apostles, to collect from the pious prayers and supplications of primitive and evangelical Christians, such means of public devotional exercises as are sanctioned by the word of God, and best calculated to impress our minds with reverence, solemnity, and devotion; in other words, to take such prayers as have been selected by the pious martyrs of the Church to which we belong, contained in our evangelical liturgy, a composition for the exercises of the devout soul, that, amidst the various revolutions of the Christian world, has stood the assaults of infidelity, schism, and heresy, and, pure as unalloyed gold, shines with greater brightness the more carefully and minutely it is examined?

Having thus proved the expediency of forms of prayer, I proceed to the *third Proposition*—That the condemnation of them is unchristian and grossly wicked.

To condemn the practice of Jesus Christ, is to condemn Jesus Christ himself. Jesus Christ prayed by a form when he *went away again and prayed the third time, saying the same words*. To condemn a form of prayer then, is to condemn Jesus Christ. Is not such a practice unchristian? Is it not grossly wicked? Who that has any devout exercises of soul, will be guilty of such a sin?

Can enthusiasm and bigotry so darken and brutalize the soul, as to make it susceptible of a crime at which decency is shocked, and piety shudders? O God, forgive such offenders, for they know not what they do!

But, what is their apology? They say that we must pray with the spirit and with the understanding. And did not Jesus Christ pray with the spirit and with the understanding, when, in his agony in the garden, in a form of words, he supplicated strength, and submitted to the Divine will?

The same apostle who teaches us to pray and to sing with the spirit and the understanding, forbids not the use of forms.

Who does not think it proper to sing by a form and with a book too?

Does he condemn a form of prayer as sinful, as lifeless and dull, who professes the exercise of animated devotion, in singing forms of prayer and praise to God?

Does not the Christian who sings prayers to God from a book, condemn himself, when he condemns the Christian for using a book in reading his prayers? Psalms and hymns are full of prayers; and is the nature of them changed by their metre, or the intonation of voice? How often does the enthusiast condemn that in others which he unblushingly practises himself?

I complain of no mode of expressing the devotion of heart to God. The heart must pray, the heart must praise, to have either prayer or praise acceptable. He then who condemns forms of prayer as sinful, and uses them in psalms and hymns, condemns his own practice, and thus proves his own inconsistency. But more awful must his sin be than language can express, who, by this condemnation, enters his condemnation against the practice of Christ, and, of course, passes sentence upon Christ himself. Let such characters weigh this subject; and, laying their hand upon their hearts, ask themselves if, by their conduct, they have not dishonoured Christ?

If any such read this, let them supplicate of Christ pardon for this sin, and put away for the future all such bitterness, and wrath, and evil speaking.

We conclude, then, by observing, that so far as we can learn any thing from the practice of our Saviour, forms of devotion are lawful; from

principles of reason that we think sound and substantial, we prove them expedient; and if we know any thing of the nature of sin, those who condemn such forms as are evangelical, condemn the practice of Jesus Christ, and thus pronounce sentence upon Christ himself.

*Extract from a Sermon delivered in several Churches and Chapels of the Protestant Episcopal Church in the City of New-York, for the benefit of the New-York Bible and Common Prayer Book Society. By the Rev. THOMAS LYTELL, A. M. Rector of Christ Church, New-York.*

*Men of Israel, help. Acts xxi. 28.*

"THE Bible, my Brethren! this is our refuge and strong tower in time of distress; our sun to enlighten; our shield to protect. Thus the primitive fathers thought, and thus they wrote; for Irenæus, writing of the Valentinian heretics, says, 'All these errors they fall into, because they know not the Scriptures.' And so St. Jerome, 'We must search the Scriptures with all diligence, that so being good exchangers, we may know the lawful coin from the copper;' and elsewhere, 'That infinite evils arise from ignorance of the Scriptures, and that from this cause the greatest part of the heresies proceeded.' St. Chrysostom gives it as his opinion, that 'if men would be conversant with the Scriptures, and attend to them, they would not only not fall into errors themselves, but be able to rescue those that are deceived; and that the Scriptures would instruct men both in right opinions and good life.' Our Church has inherited these sentiments of the Fathers, and has shown their influence in her introduction of such large portions of Holy Scripture into all her services; and in teaching her members to pray that they may 'hear, read, mark, learn, and inwardly digest' the 'Holy Scriptures,' which God hath 'caused to be written for their 'learning.' Both the Fathers and the Church have herein adopted

the sentiments of our Lord, as expressed in his injunction, 'Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me;' and in his rebuke of the gay and licentious Sadducees, 'Ye do err, not the Scriptures, nor the power of God.'

"Thus stood the opinion and practice of those ages of the Church, to which none with more reverence and filial regard, and certainly none with greater pleasure and interest, look back, than Protestant Episcopalians; none of whom, knowing the rock from which we are hewed, and the hole of the pit from which we are digged, are ashamed to say, in the pious and enlightened language of a certain great man, 'In religious concerns I like to go the beaten road, the good old way; where the Scripture is silent the Church is my text; where *that* speaks, it is but the comment, and I never refer any thing to the arbitration of my own judgment but in the silence of both.'

"The change that afterwards ensued, together with the causes which led to it, I have not time, nor is it necessary to state. The shadows of that evening which preceded a long, cold, and dreary night of ignorance and superstition, soon began to gather round the Church. Centuries rolled away, and millions of men calling themselves Christians, passed into eternity without the knowledge of the Bible—without reading, or hearing in their own tongue, a single page of that inestimable volume. But God, who caused the light to shine out of darkness, once more said, 'Let there be light.' In the language of his ancient prophet, he said to the Church, 'Thy light is come.' In the midst of this spiritual darkness, while men were sitting in the region of the shadow of death, 'the day spring from on high visited them.' 'The set time to favour Zion had arrived.' An epoch commenced not less remarkable or illustrious than that of the first promulgation of the Gospel; an epoch which will ever be considered by Christians, as a great event in the counsels of Divine wisdom and mercy, to a world lying in darkness. Nor

do we forget, that this most splendid event (the Reformation) was brought about by the means of the Bible. It is irresistibly interesting to read the accounts of those sensations of joy and exultation with which the people at that period hailed the return of the long lost blessing of the word of God, and received it to their bosoms. 'Such was their thirst for the sacred Scriptures, that they went in crowds to the Church to read the Bible, fixed there by the royal command; numbers far advanced in the vale of life, learned to read, that they might read the Bible; and having done so, were ready to say with the pious and devout Simeon, upon taking the infant Saviour in his arms, 'Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation.' Yes, the Reformation, under the divine agency of the Holy Spirit, was effected by the Bible, and the means which restored can alone perpetuate that light in which we walk and rejoice.

"Not help to circulate the Bible? Or that we could give it the wings of the morning! The Bible! To what else shall we ascribe it, that we are not at this day involved in the darkness and ignorance of former ages? To what institution—to what system of instruction, of all those which the benevolence and wisdom, the piety and charity of the age have devised and put into operation? And no age ever devised more for the improvement of the mind, or the melioration of the circumstances of man: From among them all select the most excellent; that around which wisdom throws her brightest beams, and in the operation of which, benevolence and charity exercise and gratify their most ardent and expansive wishes—take that one—*ay, take them all together*, and what are they without the Bible? Your Charity Schools, both parochial and public; your Sunday Schools, though last, not least in worth and excellence, whether we consider the tenderness of their care or the wisdom of their plans, what are they, valuable as they are, but the voice of one crying in the wilderness—but the

means and instruments to prepare the way of the Lord for religious instruction? Deprived of the Bible, of its co-operation and impulse, they are impotent as a machine deprived of its spring; their force would soon cease to reach the mass of the people. Take the Bible away, and you strike from those systems of wisdom, instruction, and benevolence, the sun to whose radiance and warmth they owe their splendour and their worth; the natural darkness and corruption of the human heart would soon prevail against them, and those clouds of superstition and barbarism which enveloped former ages, would speedily return, thick and dark, and settle on the most enlightened nations of Christendom.

" 'Men of Israel,' shall we help this Society to distribute the Bible?

"Your answer we will receive, after having detained you a few moments on the subject of the Prayer Book.

"Ought this Society to be aided in their endeavours to circulate the Prayer Book? What claims does this book possess to our patronage and support? We presume not to urge the claim of inspiration, but we do urge, and with great confidence, that of *ancient* if not *apostolic* origin. Spiritually speaking, the Prayer Book contains our mother tongue. It speaks the language of her that bare us—a language which is as exclusively her own, as the language of any nation or people upon earth is exclusively the living language of that people.

"In this language the Church has taught her children, nearly nineteen centuries, to offer their 'supplications and prayers, and to give thanks for all men.' A language which, for purity and simplicity, strength and fervour, wisdom and spirituality, carries with it indubitable testimony that it could have been learnt no where but in the apostolic school of primitive Christianity. For the truth of this remark, permit me to ask, In what book of devotion, in what liturgy do you find such unquestionable marks, such *decisive proofs* of a primitive origin, as in the *Book of Common Prayer*? In what *formulary* do you find doctrine so

sound, morality so pure, and piety so spiritual and ardent? Nor is the exhibition of these characters unimportant in the estimation of him who sincerely and earnestly seeks the true fold, and wishes most devoutly to be under the care of that good Shepherd who laid down his life for the sheep. It is, certainly, of no small importance to the serious inquirer, to know, by proofs, the plainness of which he cannot mistake, and the strength of which he cannot withstand, that he is in the fold of him who feedeth his flock like a shepherd, gathers the lambs with his arms, carries them in his bosom, and gently leads those that are with young.

"In a Church which comes down to us, purporting to be the Church built upon the foundation of the apostles and prophets, Jesus Christ himself being the Chief Corner Stone; a Church built up of lively stones, a spiritual house, a holy priesthood, to offer spiritual sacrifices unto God by Jesus Christ—in a Church of such high, holy, and primitive descent and pretensions, we surely have a right to expect, and moreover ought to find 'some of those precious gems of primitive truth and order,' which gave lustre and value to her diadem, in the day on which, as a chaste virgin, she was espoused unto Christ, her Head and Lord; some of those abstracts or compendiums of apostolic faith and worship, of truth and holiness, into which, according to his own most gracious promise, the Holy Spirit should, on his descent, guide her. We have a right to expect, and ought to find these things in the possession of a Church which assumes, as ours does, and justly too, to stand on apostolic ground."

"Admit, my Brethren, that it is possible you should find nothing in the pulpit but cold morality: what then? It would be greatly to be lamented, it must be acknowledged: but will you, therefore, with such a liturgy as you possess, be content with being cold formalists? Having a form of godliness only, can you use a liturgy, and join in a worship which breathe, and, in their very nature

tend to inspire, the life and power thereof? Suppose the pulpit should, indeed, provide nothing but husks, that it is possible the hungry soul may look up, expecting food from the steward of the Lord's household, who is appointed to give to all their portion of meat in due season, and be disappointed—what then? Is there not in your Father's house bread enough and to spare? Does he not feed you? In the service, do you not find the true bread that came down from heaven, that nourishes unto life eternal? Yes, there the Church finds her feast of marrow and fat things, there she holds her banquet, while the banner of her divine Lord over her is love. There she finds strong consolation, renews her strength, mounts up with wings as eagles, is prepared to run and not be weary, and to walk and not faint.

“My Brethren, the more the service of the Church is considered, the more surprising it will appear that it is not adopted by all Christians; for ‘in what other human instance, at so small an expense to the understanding, have the same depth of thought, the same devotion of feeling, the same compass of moral wisdom been exhibited to the mind and heart, as in our service? To relish the matter of it, is to possess piety; to digest it, is to acquire wisdom; to breathe its spirit, is to be as pure and as perfect as can consist with mortality.’ My Brethren, permit me earnestly to plead with you on this occasion. Is there any thing calculated to inspire delight, and to infuse the most sublime emotions into the human bosom, in the thought that every time we join in the public services of our religion, we present our petitions in the very language which, we are fully persuaded, has been successful in bringing down blessings in ten thousand instances? That we offer our praises in anthems which those delighted to use, who have joined, long since, the General Assembly and Church of the first born in Heaven, and are now *worshipping before the throne?* If *there be any thing delightful in contemplations like these*, then help to

make others partakers of your joy. If it be impossible to remain insensible to the attractions of a service which has been chanted by the lips of the greatest and best of mankind, the noblest patrons of the cause of humanity and religion, the highest favourites of the King of Heaven; then, by the sensations and pleasures originated by these attractions, I entreat your help. Do our holy and beautiful places where our fathers worshipped, receive a peculiar lustre from the spirits of the just, with whom we are so closely associated, and who yet seem to speak to us through the service, in the pious use of which they, together with the noble army of martyrs, entered triumphantly into glory? Then, by all that is venerable, august, or inviting, in such views as these, I entreat your help this day. Finally, ‘Has an interest beyond any example in former ages been excited on the subject of revelation? Has the diffusion of the Holy Scriptures opened the eyes of tens of thousands to the awful realities of the unseen world? Has the general establishment of schools for the education of the poor, and especially the recent establishment of Sunday Schools, broken up the fountain of a mighty deep, the moral consequences of which it is impossible to calculate?’ Then let me entreat you, men and brethren, to make provision for the liberal diffusion of the sacred records of our Church; provide, now that you have it in your power, a *deep* and *wide* channel, in which the newly awakened feelings of thousands and tens of thousands may safely flow. Let them know that the sacred services of our Church have confessors and martyrs for their authors, and Christian antiquity for their model; that they have been adopted by the wisest and best of men, and contain the very language which those delighted to use in the courts of the Lord's house on earth, who are now worshipping in the beauty of holiness, in the temple of the great God above.

“Men of Israel, will you help? We wait your answer.”

*Pastoral Address to the Children of the Parish of Trinity Church, New-Haven, Connecticut, by the Rector.*

MY DEAR CHILDREN,

YOUR course of catechetical instruction for this season, is now closed; and I embrace the present opportunity to express my approbation of your diligence and attention, and to offer a few remarks for your consideration.

Placed over you as your spiritual pastor and teacher—bound by my ordination vows, and by the rubrics and canons of the Church, to instruct you in the rudiments of Christian knowledge—and charged by the holy Gospel, to watch for your souls as one that must give account—my responsibility is great; and the duties which I owe to you are highly interesting and important. It has afforded me much satisfaction, therefore, to witness the assiduity with which you have generally applied yourselves, and the rapid progress which you have made in your studies.

Little children—you are, by the good providence of God, blessed with great and distinguished privileges. By the sacrament of baptism you have been ingrafted into the Church of Christ. It is a Church which our Lord himself founded; to which the promises of the Gospel are made; in which the Word and sacraments are duly administered; and in which you are to be trained and prepared, through the assistance of Divine grace, for the kingdom of heaven. But you will reflect, that all these privileges can avail you nothing, if they be not properly improved. Young as you now are, you have your duties to perform, and your obligations to discharge. Even little children are bound to keep all the commandments of God, which are applicable to their state. To love and adore the Supreme Being; to worship him, not only in the public service of his Church, but in secret prayer; to love, honour, and obey their parents; to abstain from all the vices which are forbidden, and particularly from profane swearing, falsehood, and dishonesty; are all duties which the

youngest, no less than the oldest, are bound to perform.

Go on faithfully, then, my dear children, in these duties. Attend diligently to your catechetical studies. Never absent yourselves unnecessarily from Church. Be constant and regular in your private devotions. Never neglect your prayers when you retire to rest at night, nor when you rise in the morning. Remember that you depend on your heavenly Father for protection, at all times, and in all places, and especially in the unguarded hours of repose; and that you are indebted to him for all the necessities and comforts of life, and for life itself. Remember also, that when you pray in secret, he who seeth in secret will reward you openly. Be dutiful to your parents. Think how much care and labour they have bestowed upon you in your helpless years! how much anxiety and solicitude they must feel for your welfare! and how solemnly, when they presented you at the baptismal font, they devoted you to the service of God. Be careful that you do not render all their labour and attention vain and unprofitable, by your carelessness and negligence; and, above all, be careful that you do not violate the vows and promises which they made in your behalf, at your baptism. Beware that you never indulge in those dreadful sins of the tongue, against which the most awful judgments are threatened. Profanity of speech, or an idle, light, or irreverent use of the name of God, is so offensive, that he will not hold him guiltless that taketh his name in vain. Avoid, also, every species of falsehood and deceit, of fraud and dishonesty; for every thing you do, and every thing you say is known to God. No darkness, no secret place, can conceal you from his sight. At the final day of judgment you will be called to answer for every idle word, for every sinful thought, and for every wicked deed: and, as the eternal welfare of your souls must depend upon the account which you then render, I beseech you to remember your Creator, now, in the days of your youth.

You are now young; but you are



advancing rapidly into life. In a few years you will be able better to estimate, not only your privileges, but your responsibility. You will then be called upon to ratify and confirm your baptismal vows, and to devote yourselves, your souls and bodies, to the service of God. And I earnestly pray that you may not shrink from this great and interesting duty; but that you may enter into the solemn engagements required in the ordinance of confirmation, with such sincere penitence for your sins, and such a lively faith in the Lord Jesus Christ, as to be enabled to look to his merits alone for the hope of salvation.

And now, to conclude; let me warn you against every device which may be designed or calculated to draw you away from the Church to which you are united by the holy rite of baptism. Remember by whom the Church was established; by whom its sacraments were ordained; by whom its ministry was appointed; and who promises to be with it to the end of the world, and, finally, to be its Head and High-Priest for ever. Let nothing alienate you from this Church; let no persuasion induce you to relinquish its regular and beautiful order of worship, for any novel invention or unauthorized innovation of man.

And may God, for the sake of his only Son, our Saviour, Jesus Christ, keep you under his almighty protection; may he enable you, through the blessed influences of his Holy Spirit, to serve him faithfully unto the end; and may he receive you at last into the arms of his mercy, and grant you the joys of his eternal kingdom.

I am, my dear children,

Your affectionate pastor,

H. CROSWELL.

October, 1817.

FOR THE CHRISTIAN JOURNAL.

*Constitution of the Episcopal Female  
Common Prayer Book Society of  
Wilkesbarre, Pennsylvania.*

#### ARTICLE I.

*This Society shall be called the  
Episcopal Female Common Prayer*

*Book Society of Wilkesbarre. Its  
object shall be the distribution of the  
Book of Common Prayer in Wilkes-  
barre and its vicinity.*

#### ARTICLE II.

Every lady paying the sum of Fifty Cents annually shall be considered as a member of this Society. The payment of Five Dollars, or more, at one time shall constitute a member for life.

#### ARTICLE III.

All life subscriptions, and donations of money, shall remain as a permanent fund, and shall be vested in such a manner as the Managers shall direct. The interest of which shall only be expended.

#### ARTICLE IV.

*Section 1.* The business of this Society shall be conducted by a Board of Managers, (residing in Wilkesbarre,) consisting of a Directress, Secretary, Treasurer, and nine Managers, to be chosen by a majority of the members present at the annual meeting.

*Sec. 2.* The annual meeting of the Society shall be held on the first Monday in July.

*Sec. 3.* The Board of Managers shall meet as soon after the election as possible, and at such other times as they may appoint. Five members shall constitute a quorum; provided, nevertheless, that one or more attending the place of meeting regularly called, may adjourn.

*Sec. 4.* The Board of Managers shall make all laws necessary for the government of the Society; and shall cause a report of their proceedings to be laid before the Society at their annual meeting.

*Sec. 5.* All vacancies in the Board, between the stated meetings of the Society, may be supplied by the Board.

#### ARTICLE V.

This Constitution shall not be altered except at the annual meeting of the Society, three-fourths of the members present consenting.

*Mrs. HAINES, Directress.*

*Miss ELIZA BOWMAN, Secretary.*

*Miss RUTH ANN BOWMAN, Treasurer.*

**Managers.**—Mrs. MARIA BETTLE, Miss CATHARINE WELLS, Miss ANN MARIA BOWMAN, Miss IRENE ROSS, Miss HARRIET DRAKE, Miss LOUISA CHAPMAN, Miss HANNAH SLOCUM, Miss NANCY FELL, Miss NANCY HANDOCK.

All donations of books, &c. will be gratefully received, and faithfully applied by the Society.

*First Annual Report of the Board of Managers of the Episcopal Female Common Prayer Book Society of Wilkesbarre.*

THE Board of Managers of the Wilkesbarre Female Common Prayer Book Society, on this their anniversary, beg leave to lay before them a very brief report of their proceedings during the past year. The feeble effort which they have been enabled to make in the important concern of advancing the interests of the Church, they fondly hope will be received with indulgence, when the infant state of the Episcopal Society in this vicinity is taken into consideration. When we reflect, that previous to the autumn of 1815 the Book of Common Prayer was almost unknown with us, and the admirable liturgy of our Church had never yet ascended from our altar, it will not be thought surprising that our means of doing good are still circumscribed.

The first meeting of the Wilkesbarre Female Common Prayer Book Society was held on the 7th of July, 1817, when it was composed of about 30 members; since which time it has greatly increased, and there is a happy prospect of its becoming still larger. The money collected at that meeting was immediately appropriated to the purchasing of Prayer Books; 52 were obtained from New-York, a number very inadequate to supply the demand, had not a small donation been previously received from the Society in Philadelphia. Daily applications are now made, which we deeply regret it is not in our power, at present, to satisfy; but when our next supply arrives, of which we are in constant expectation, we shall be happy to distribute

them to all those who feel a desire to join in the excellent service of our Church.

A large field still remains for our exertions; but while we regret that we have had it in our power to do so little, we enjoy the highest satisfaction that we have done all that we could: and if we are actuated by proper motives, we may humbly trust that he who condescended to accept the widow's mite, will graciously receive and bless this our imperfect endeavours to disseminate his truth.

By order of the Board,

ELIZA BOWMAN, Sec'y.  
Wilkesbarre, July 6, 1818.

At the annual meeting of the Society the Rev. MANNING B. ROCHE performed divine service, and delivered a sermon from Matt. xvi. 18. "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it."

*Extract from the Journal of the Proceedings of a Convention of the Protestant Episcopal Church of Virginia, which assembled at Winchester, on Tuesday, the 19th of May, 1818.*

THE Committee, on the state of the Church, to whom was referred the resolution providing a secure and permanent depository of the Episcopal Fund, have, according to order, had the same under consideration, and beg leave to report,—

That, from the great extent of this Diocese, it has been deemed, by preceding Conventions, highly expedient, if not indispensably necessary to the welfare of the Church of Virginia, that the Bishop should be relieved from the confinement of parochial duties, in order that the benefits of the Episcopal ordinances may be thereby more promptly and widely diffused; that the desolate temples of religion may again hear the voice of our chief pastor within their long forsaken courts, and that his venerated authority and influence may be extended over the whole flock which it has pleased God to commit to his pious charge.

For this salutary and holy purpose the Standing Committee of the Diocese early recommended the establishment of a fund for the support of the Episcopate, and the Convention seconded their recommendation by various resolutions, which have been hitherto followed with imperfect success. Particular parishes have contributed their subscriptions towards the fund, with a zeal becoming its importance to the prosperity of the Church, while others have totally disregarded the appeal which has been made to their piety and liberality.

Your Committee cannot recommend the abandonment of a measure so fraught with common benefit, until every practicable effort for its accomplishment shall have failed. It is confidently believed, that the obstructions which have hitherto opposed its success, have arisen from a want of confidence in the means which had been devised for its attainment, rather than from an insensibility to its importance.

The resolution referred to the Committee, if adopted, will effectually secure to the fund that permanent character which should remove among the parishes the fear that the fruits of their liberality will be hereafter misapplied; among the first subscribers, the apprehension that their pious contributions will not be seconded in time by all their brethren; and in the Church, the belief that any delay, however protracted, can ultimately defeat the object of its piety.

A decision of the Supreme Court of the United States has recognized the legal existence, and its authority will protect the rights of the corporation, in which the resolution proposes to vest the Episcopal fund of this Diocese. The Committee would have recommended a more central depository, could one have been obtained under the sanction of law.

The resolutions of preceding Conventions have too sanguinely contemplated an immediate resort to the fund, for the object which it is designed to accomplish. Your Committee *are of opinion* that this should be deferred until the fund shall have been so enlarged as to provide for that ob-

ject by its annual revenue. They beg leave, therefore, to recommend to the Convention the adoption of the following resolutions:

1. Resolved, That the annual contributions from Christ Church, in Alexandria, of one hundred dollars, for raising a fund for the support of the Bishop, which have now been paid or which may hereafter be received, together with all other sums which may be any where subscribed and collected for the same object, be vested in bank stock, under the direction of the Standing Committee of this Diocese, in the names of GEORGE DENKLE and JOHN MUNCASTER, Church Wardens of Christ Church, Fairfax Parish, Alexandria, and their successors, for the purpose aforesaid.

2. That, in aid of the Episcopal Fund, the several ministers of this Church do, in their respective congregations, at some fit season in each year, deliver an appropriate discourse, recommending the pious object of the fund, and thereafter make a collection, the amount of which they shall specially mention in their respective parochial reports.

3. That each minister do, at some convenient season of every year, visit one or more of the vacant parishes of this Diocese, or of the counties of this Commonwealth, wherein there is no parish, for the purpose of delivering a similar discourse, and of collecting, by personal applications, or otherwise, farther sums for the enlargement of the Episcopal Fund, of which visit and collections they shall respectively make a report at the succeeding Convention.

4. That no part of the Episcopal Fund shall be withdrawn for any purpose, until its annual interest shall suffice for the attainment of its object; and that, in the interim, it shall be the duty of the Standing Committee to see that its enlargement is hastened by the prompt conversion of its revenue into principal.

The said preamble and resolutions, being twice read, were, on questions severally put thereupon, agreed to by the Convention.

On motion of Mr. POWELL, the Com-

mittee of the whole Convention was discharged from the consideration of the resolutions thereto referred: and the said resolutions were then read a second time, and, on questions severally put, were agreed to by the Convention.

Mr. MERCER, from the Committee on the state of the Church, presented a farther report, which was read as follows:

The Committee on the state of the Church recommend to the Convention the adoption of the following resolution:

Resolved, That the Secretary do annex to the Journals of the Convention the following list of the Clergy of the Diocese of Virginia, viz.

The Right Rev. RICHARD CHANNING MOORE, D. D. Bishop, and Rector of the Monumental Church, Richmond.

The Rev. BENJAMIN ALLEN, Jefferson county.

The Rev. THOMAS G. ALLEN, Dumfries Church, Dettingen Parish, Prince William.

The Rev. ALEXANDER BALMAIN, D. D. Frederick Parish, Winchester.

The Rev. HUGH C. BOGGS, Berkeley Parish, Spottsylvania.

The Rev. JOHN BRACKEN, D. D. Williamsburg.

The Rev. JOHN L. BRYAN, Berkeley county.

The Rev. JOHN BUCHANAN, D. D. Rector of Henrico Parish.

The Rev. ALFRED DASHIELL, Deacon, New-London.

The Rev. JOHN DUNN, Shelburn Parish, Loudoun county.

The Rev. GEORGE HALSON, residing near Norfolk.

The Rev. WILLIAM H. HART, Assistant Minister of Henrico Parish.

The Rev. ALEXANDER HAY, Antrim Parish, Halifax.

The Rev. THOMAS HORRELL, Berkeley county.

The Rev. WILLIAM KING, Augusta Parish, Staunton.

The Rev. GEORGE LEMON, Hamilton and Leeds Parishes, Fauquier.

The Rev. SAMUEL LOW, Christ Church, Norfolk Borough.

The Rev. EDWARD C. McGUIRE, St. George's Parish, Fredericksburg.

The Rev. WILLIAM MEADE, Frederick Parish, Frederick county.

The Rev. JOHN MICKLEJOHN, Mecklenburg.

The Rev. OLIVER NORRIS, Christ Church, Alexandria.

The Rev. JOHN S. RAVENSCROFT, St. James's Parish, Mecklenburg.

The Rev. WILLIAM STEELE, Prince William.

The Rev. ANDREW SYME, Bristol Parish, Dinwiddie.

The Rev. WILLIAM H. WILMER, St. Paul's Church, Alexandria.

The Rev. JOHN WOODVILLE, St. Mark's Parish, Culpeper.

The Rev. JOHN P. BAUSMAN, Frederickville Parish, Albemarle.

The Rev. JOSEPH R. ANDRUS, St. Paul's Church, King George county.

And that the Secretary annex to the Journals of every succeeding Convention a list of the Clergy, with all alterations therein produced in the preceding year by ordinations, deaths, removals, suspensions and degradations.

The said resolution being twice read, was, on the question put thereupon, agreed to by the Convention.

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*Prayer Book and Homily Society of Maryland.*

*Baltimore, May 9.*

At a meeting of the Clergy and Laity of the several Protestant Episcopal Churches in this city, convened last evening by public notification, at the Lecture-Room attached to St. Peter's Church, for the purpose of forming a Society to procure and distribute gratuitously the Book of Common Prayer, and Homilies in Tracts—a number attended, together with some other Clergymen, notwithstanding the inclemency of the weather; when the Right Rev. Bishop KEMP being called to the chair, opened the proceedings by prayer to Almighty God for his direction and blessing. HUGH D. EVANS, Esq. being then appointed Secretary. The Constitution of a Society to be called the "*Prayer Book and Homily Society of Maryland,*" after being debated by para-

graphs, was unanimously adopted:—by one clause of which the Bishop of the Diocese is, *ex-officio*, President; and by another, the Clergymen and Vestries of the different parishes and congregations in this Diocese, are requested to form auxiliary societies. After an election then held, the following gentlemen were appointed to conduct the said institution:—

Right Rev. Bishop KEMP, *President*.

Rev. J. P. K. HENSHAW, } *Vice-Presidents*.

Rev. J. V. BARTOW, }

Mr. HENRY BRICE, *Treasurer*.

Mr. S. YOUNG, *Corresponding Sec'y*.

Mr. R. H. MOALE, *Recording Sec'y*.

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The proceedings of the meeting were then closed by prayer from the Rev. Mr. HATCH, of Frederick.

#### *Explanation and Defence of the Ritual Laws of the Jews, from the Introduction to the Book of Leviticus.*

Extracted from D'OILEY'S and MANT'S Family Bible, the first and second Numbers of which are now ready for delivery by T. & J. SWORDS. The notes between brackets are added to the American Edition, selected and arranged by JOHN HENRY HENRY, D. D. Bishop of the Protestant Episcopal Church in the State of New-York.

THE Book of Leviticus is so called, because it is chiefly employed in describing the sacrifices and services of the Tabernacle, to be performed by that holy order of men who were of the tribe of Levi, and in detailing the particulars which related to the discharge of the priestly office; the historical parts of this Book being extremely few. That Moses was the author of this Book is shown not only by the general arguments which prove him to have written the Pentateuch, but appears also from particular pas-

sages in other books of Scripture, in which this is expressly cited as his inspired work. The delivery of these Laws, it is supposed, was included in the space of one month.

The two main designs of the Jewish Law seem to have been to oppose the idolatry and false worship so universally prevalent in the heathen world, and to prefigure the spiritual religion of Jesus Christ, the promised Saviour. As to the former of these designs, many particular customs and usages are forbidden the Jewish nation, for the prohibition of which we can in no way account, except by taking them under this view of an intended opposition to the several superstitions of the Gentiles. The chief difficulty under which we labour in this matter, is, that we cannot determine what particular idolatrous customs were prevailing in the time of Moses; so vastly distant is the time, and so short the records of ancient nations.

The religious services prescribed in this Book are reducible to the following heads:

First, Sacrifices of different kinds. Though these were outward rites of religious service, yet did they carry with them their several meanings, which had relation to spiritual religion and worship, while the whole was a typical scheme, and a fit introduction to that more perfect dispensation of Jesus Christ, the Messiah, by whom all mankind were to receive full atonement with God, and be blessed with the more pure revelation of his perfect will and way of worship.

Secondly, Purifications from legal uncleannesses. These were a numerous and burdensome part of the Israelitish religion; but they were not intended to terminate in mere ritual observance: they were most aptly significant of many things tending to inward and substantial religion, such as reverence towards God's house, his worship, and all holy things appropriated to his service; they represented also the necessity of inward purity of heart, life, and principles; the difficulty of rooting out evil habits from the mind, and the danger of sinful affections in such as worship the true

God, and are related to him as his peculiar people. These and other such things were represented by the purifications of the Jewish Law, always with a view to the promised Redeemer, who was, in the most perfect manner, to cleanse us by his blood, enlighten us by his doctrine, and purify us by his Spirit.

Thirdly, Various solemn festivals. The exact and pompous observance of these was so far from being a needless and trivial institution, that they appear to have been exceedingly proper for preserving the whole nation in the practice of true religion. They were thankful commemorations of the most signal national mercies and deliverances; mercies that formed the foundation of all their blessings, peace, and prosperity, as an united church and people: and, by their constant attendance on these joyful solemnities, at so many stated times of the year, and at the one fixed place of national worship, the people went through those courses of pious service to God, and that intercourse of kindness, generosity, and charity towards each other, which tended to make them adhere to the religion of the true God, and to confirm them in the love of that constitution under which they lived, surrounded with the uncommon blessings of his providence.

If in parts of the Jewish Law we should meet with some directions, the utility of which should not be at first sight apparent to us, let us beware of setting up the conclusions of our own reason against the unbounded wisdom of God. A closer consideration of the subject will teach us humbly to acknowledge that all these institutions answered the purpose of exercising the Israelites in faith and obedience; of preserving them a distinct and separate people; and of training them by a peculiar mode of discipline, wisely suited to their habits, prejudices, and circumstances, for the reception of the new dispensation under the Messiah. It will teach us also, that many of those directions, which rashness and presumption sometimes censure as trifling, and as unworthy of the Divine attention, were specifi-

cally calculated to guard the people of Israel from being betrayed into particular modes of idolatry and wickedness prevalent in the nations amongst whom they were to dwell.

Besides the laws relating to religion delivered in this Book, there are civil and judicial laws; which appear, when rightly considered, to make the surest provision for the honour of the government and magistracy, to lay down most impartially the rights of the people, and to advance those degrees of charity, peaceableness, mutual love, and justice, which form the strongest cement of a happy society. *Pyle, Dr. Gray, Gisborne.*

[Some of the ritual laws were condescensions which the Lord deigned to show towards a people who had been long habituated to the customs of Egypt. Hence the majestic apparatus of the tabernacle, that multitude of sacrifices, those pompous ceremonies to which the patriarchs were strangers, and which formed part of the Jewish worship. Others were intended to give the Hebrews an insurmountable aversion for the barbarous rites and abominable superstitions of their neighbours. Hence those prohibitions against making their children pass through the fire, against stigmatising themselves, against slashing their bodies with knives, or cutting their hair in a certain form, against eating near blood, against worshipping in the high places, or planting groves near the tabernacle, &c.—These laws were intended to fix lasting traces on their minds of the wonders which God had worked for them, to perpetuate, from generation to generation, the memory of these great events, and to evidence the truth of them to the whole earth, even down to our times. And this was the chief motive for instituting the redemption of the first-born, the offering of the firstfruits, and of most of their festivals, &c. &c. Those laws, like so many emblems and useful parables, contained, at the bottom, admirable instruction. Thus the necessity of so many precautions against legal pollutions, so many washings and outward purifications, intimated to them the still more binding

obligation of purity of heart.—Other laws were designed to attach the Hebrews to the land which God had given them; to make them love its products, and to extirpate for ever from their hearts any wish to return into Egypt. Hence those laws which prescribed the use of oil in their sacrifices, which Egypt does not produce, and of wine, which the Egyptians abhorred; hence the prohibition to eat the lamb or the kid boiled in milk, as those nations did that had not oil.—There are some laws besides, which seem to have been specially intended to serve for standing palpable proofs of the continual providence of God over his people, and of the divine mission of Moses. Such, among others, was the law, enacting that the lands should rest during the sabbatical year; a remarkable and singular law, and which could scarcely come into the legislator's mind by natural means. It must have been founded on the certainty he had, that every sixth year would produce abundantly enough for the three following. Without this, Moses would have run a risk of losing all his people by famine, and of drawing upon his memory public curses. Now from whom could this assurance come but from God? Can we conceive that Moses would have ventured to enact such a law, if he had been only a common legislator? But what would have been the height of madness in a politician, confined to worldly views, is an evidence that his commission was from heaven, and that the God whose servant he called himself continually watched over Israel.—The ritual laws of the Jews did not spring from caprice. They were positive laws, but yet founded in reason, and had each a particular motive, although the distance of so many ages prevents us from knowing them all.—But to these particular motives a general one must be added, which alone would be sufficient to justify the wisdom of these extraordinary institutions. They all tended to one common end, worthy of a great legislator. This end of his was, to insure the duration of his people, and the purity of their worship

against all the revolutions of time.—For this purpose it was necessary to attach the Hebrews very strongly to their religion; and this he did most effectually by the multitude of observances which he laid on them.—In order to attain more certainly to this end, it was necessary besides, to keep all the individuals of the nation closely united together, and separate from every other. Now what could more effectually do this, than those extraordinary observances, and various rites which differed from those of other nations, or were diametrically opposite to their customs?—By the observance of these rites, the Hebrews have formed, do form, and will form, until the accomplishment of the prophecies, a nation apart, and by this, in spite of their captivities, dispersions, and miseries, they triumph over time, whilst the most powerful and wisest nations have disappeared off the face of the earth. *Jews' Letters.*

RECENTLY published by T. & J. SWORN, "The Christian's Manual of Faith and Devotion: containing Dialogues and Prayers suited to the various Exercises of the Christian Life, and an Exhortation to Ejaculatory Prayer, with Forms of Ejaculatory and other Prayers. The second edition improved. To which are added a number of Additional Prayers."

*Advertisement to the first Edition.*

THE dialogues in this volume are selected and altered from a work, entitled "The Village Manual." In the revision of them, the Editor has made considerable alterations in the style, and has occasionally amplified the sentiments. It is the object of these dialogues to exhibit and enforce the various exercises, duties, and privileges of the Christian life; to awaken the careless; to excite the lukewarm; and to instruct and comfort the penitent believer.

The exhortation to ejaculatory prayer, with suitable forms of ejaculatory devotion, has been altered from an original treatise on this subject, recommended by Bishop HORN, and the Rev. WILLIAM JONES, of Nayland; and their names are pledged for the soundness and the fervour of its devotional exercises.

The Editor thought that the various articles in this volume were admirably calculated to excite and cherish evangelical and fervent piety; and he has, therefore, felt himself gratified in the humble office

of compiling this Manual of Christian Faith and Devotion, and presenting it to the public.

J. H. HOBART.

New-York, May 28, 1814.

☞ The Prayers from page 380 of this edition, to the end, have been taken from a late British work, entitled "A Century of Christian Prayers, on Faith, Hope, and Charity; with a Morning and Evening Devotion."

Feb. 1818.

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### THE INSECT.

POOR Insect! what a little day  
Of sunny bliss is thine!  
And yet thou spread'st thy light wings gay,  
And bid'st them, spreading, shine.  
Thou humm'st thy short and busy tone,  
Unmindful of the blast;  
And careless, while 'tis burning noon,  
How quick that noon be past.  
A show'r would lay thy beauty low;  
A dew of twilight be  
The torrent of thy overthrow,  
Thy storm of destiny.  
Then spread thy little shining wing,  
Hum on thy busy lay!  
For *Man*, like *thee*, has but his spring;  
Like *thine*, it fades away!

### A Prayer for a Preparation for Eternity.

(From the Christian's Manual.)

LORD God Almighty, who hast ordained this life as a passage to the future, by confining our conversion to the time of our pilgrimage here, and reserving for hereafter the state of punishment and reward; vouchsafe me the assistance of thy grace, who still have an opportunity of reconciliation to thee, that I may so watch over all mine actions, and correct every deviation in my way to heaven, as neither to be surprised with my sins uncanceled, nor called away with my duties unperformed; but that, when my body descendeth to the grave, my soul may ascend to thee, and dwell for ever in those mansions of eternal felicity, which are prepared for all thy faithful servants, through the merits of Jesus Christ, thy Son, our Lord. *Amen.*

The following curious Circumstance is recorded on a Tomb Stone at Green-Bay, in the Island of Jamaica.

"HERE lieth the body of H. GOODING, Esq. who departed this life at Port Royal, December 22, 1739, aged 80 years. He was born at Mount Pelo, in France, but left that kingdom for his religion, and came to settle in this island, where he was swallowed up in the great earthquake in 1692; but by Divine Providence was by another violent shock thrown up in the sea! which, at that time, ran mountains high; and miraculously saved himself by swimming, until, by force of the waves, he was driven near the land, where he was rescued from a watery grave by the crew of a small vessel, and again safely landed. He lived many years after in great reputation, beloved by all who knew him, and much lamented at his death. Peace to his manes."

☞ New Stereotype editions, in large and small print, of the Book of Common Prayer, intended for the use of individuals, and for gratuitous distribution by societies, are now ready for delivery, at very reduced prices, at the store of T. & J. Swords, No. 160 Pearl-street, New-York.

Printed and published by T. & J. Swords, No. 160 Pearl-street, New-York, where Subscriptions for this Work will be received, at one dollar per annum, or 24 numbers.—All Letters relative to this Journal must come free of Postage.

# CHRISTIAN JOURNAL,

## LITERARY REGISTER.

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No. II. FOR JULY, 1818.

[Vol. II.]

From the Seventeenth Annual Report of the (British) Church Missionary Society.

### *A Brief History of the Syrian Churches in the South of India.*

It appears from the writings of the fathers of the Greek, Latin, and Syrian Churches, that St. Thomas first preached the Gospel in India. But whether the present race of Christians, found on the coast of Malabar, owe their faith to the labours of this apostle, or whether they emigrated from Syria at a later period, cannot be so easily determined. Asseman thinks that the Christians of St. Thomas received their designation, as well as their religion, from the apostle of that name.

"It is recorded," says Dr. Buchanan, "in the Acts of the Council of Nice, that Johannes, Bishop of India, signed his name at that Council in A. D. 325." This is probably the earliest intimation of the existence of that Church, and is sufficient to show that it must have flourished a hundred years at least prior to the propagation of Nestorianism.

The next account in which mention is made of the Christians of India, is given by Cosmas Indicopleustes, a writer who flourished early in the sixth century: "There is," says he, "in the Island of Ceylon, towards interior India, a Church of Christians, where are found a clergy and congregation of the faithful; but whether it extends farther I know not. Likewise in Male, as they call it, where pepper grows. But in Caliana (for so they call it) there is a Bishop, who is usually ordained in Persia, &c." It should appear from this statement, that the Christians of India had, early in the sixth century, embraced the doctrines of Nestorianism; for the Archbishop of Persia was, at

that time, subject to the Patriarch of Seleucia, who was a Nestorian.

It appears also from a Letter of Jesuyab, Metropolitan of Mosul, who died A. D. 680, that the Churches, both in India and Persia, were in a declining state, on account of the neglect of the Patriarch of Persia. "In your region," he says, "since you have refused to observe the Canons of the Church, the succession of the priesthood has been cut off from the people of India, &c." It appears that the Patriarch of Persia had refused to acknowledge the authority of that of Seleucia, asserting that the Christians of Persia and India were Christians of St. Thomas; and were therefore not at all subject to the followers of Mar Moris, who is said to have propagated Christianity in Mesopotamia.

In this state they remained till about the year 780, when they were again under the authority of the Patriarch of Seleucia; to whom the Bishops of India were, of course, subject; and consequently, were Nestorians.

From this time to about the year 920, the Christians are said to have been in a flourishing state, and to have had many privileges granted them by the native princes of the country, especially by Ceram Perommal, who allowed them to enjoy the rank of Nobility, and to be governed, as well in temporal as spiritual matters, by their own Bishops. About the year 920 Mar Sapores and Mar Pheroze are said to have come to India from Babylon, and to have built a Church at Coulan, and to have converted many to the Christian faith.

After this the affairs of the Christians were in such a state of prosper-

\* Mar is a title given to the Syrian Bishops, and is nearly equivalent to our word Lord.

ty, that they had kings of their own; the first of whom was Baliartes. In process of time, however, the regal power passed over to the infidel kings of Diamper; and, in the year 1500, they were found, by the Portuguese, in subjection to the king of Cochin.

There are at this day in India several Churches of Monophysites, or Jacobites, as they are called. Renaudotius was of opinion, that this sect had been in India since the year 696, when a Bishop had been sent from Alexandria, and introduced the creed of the Monophysites. Asseman, however, thinks this opinion ill founded; and argues that the Monophysites first found their way into India about the year 1663; when the Nestorians were distracted by the Catholics, and were unable to obtain a prelate from Babylon: for in this year, he says, the Patriarch of the Monophysites sent George of Jerusalem into India, as Metropolitan of the Syrians, who was the first that induced the Nestorians to embrace the tenets of the Monophysites. George was succeeded by Andrew; Andrew by Basilus the Maphrian; Basilus by John; and John by Thomas, who, in the year 1720, wrote a second Letter to the Patriarch of Antioch, having written one in 1709 which fell into the hands of Schaaf, Professor of Oriental Languages in Holland, and was translated and printed by him at Leyden in 1714. If the copy of this Letter published by Asseman may be considered as genuine, the opinion of that writer seems well founded, as Thomas counts himself the fifth in succession from George of Jerusalem; which he would hardly have done, had other prelates of the Monophysite Communion preceded them.

It is, moreover, probable, that the

whole of that Church, now separate from that of Rome, acknowledges the creed of the Monophysites: for, in the above Letter, it is said,—"These all honour Antioch and despise Rome," speaking of the whole nation of the Syrians. Besides, it is not probable that a small community, of either Monophysites or Nestorians, would have been able to withstand the unremitting endeavours of the Roman Catholics to overthrow them.

This statement is corroborated by the united testimonies of Drs. Buchanan and Kerr.

"The Syrian Christians," says Dr. Buchanan, "are not Nestorians. Formerly, indeed, they had Bishops of that communion; but the liturgy of the present Church is derived from that of the early Church of Antioch, called 'Liturgia Jabbi Apostoli.' They are usually denominated *Jacobites*; but they differ in ceremonial from the Church of that name in Syria, and indeed from any existing Church in the world." And again, "It appears, then, that the Syrian Christians have lately been denominated Jacobites, or Jacobites; so called, according to their books, from (Jacobus) James the Apostle."

And Dr. Kerr says, "The Christians on the Malabar Coast are divided into three sects: I. The St. Thomas, or Jacobite Christians. II. The Syrian Roman Catholics. III. The Latin Church." And again, "It has been believed that these Christians held the tenets of the Nestorian Heresy . . . however, it appears that the creed which they now hold denies that heresy; and seems to coincide, in several points, with the creed of Athanasius; but without its damnable clauses."<sup>2</sup>

\* It may not be improper here to remark some erroneous statements relative to those Christians, in a Letter written by the Abbé Du Bois, and which appeared in the first Report of the Bombay Bible Society, and again in the Missionary Register for November. "This sect," says the Abbé, "still obstinately adheres to the religious tenets held by the Hæresiarth Nestorians." And again, "The errors of Nestorius, condemned at first in the General Council of Ephesus, and afterwards in that of Chalcedon, were renewed by Eutyches and Dioscorus."

The one half of this statement is sufficient to refute the other: for it is well known that Eutyches, (see Cave, Hist. Lit. an. 451. ed. Oxon.) after condemning the tenets of Nestorius in the Council of Ephesus, lapsed into the opposite error of the Monophysites. With respect to Dioscorus of Alexandria, he was always held in the highest reputation by the Monophysites, in so much that his name is commemorated in the

It appears, therefore, that the Church the Monophysite persuasion; and that of Malay-ala is, at the present day, of its prelates have, at least since the year

prayers, and one of their liturgies is actually ascribed to him. (Renaud. Liturg. Orient. tom. ii. p. 286.) It is, therefore, impossible that he can have been a leading character among the Nestorians; and it is, indeed, well known that he never was such. It is remarkable that Vincent Moriah made the same mistake in the History of the Mission into India, and which La Croze mentions as a proof of his ignorance. But if these Christians still venerate the names of Eutychès and Dioscorus, it inevitably proves the very reverse of what the Abbé would have it prove; for it demonstrates that the Syrian Christians in India are Monophysites.

"They, of course," continues the Abbé, "reject the three Creeds, viz. that of Nice, the Apostles' Creed, and the Athanasian Creed." This statement is, like the former, incorrect; for, allowing them to be Nestorians, still they do not reject the Nicene Creed, as Renaudotius (tom. i. p. 219.) has shown. But if they are Monophysites, which appears to be the case, they also use the Apostles' Creed, (ib. tom. ii. p. 72.) and, if we may believe the statements of Dr. Kerr and Dr. Buchanan, they have a Creed that accords very nearly with that of Athanasius, excepting only the damnatory clauses.

"The Patriarch," continues the Abbé, "to whom they owe obedience in spiritual concerns, styles himself Patriarch of Babylon." The accuracy of this statement is much to be doubted; for, according to the Letter of Mar Thomas, above alluded to, it appears that he was in 1709 the fifth Bishop in succession that owned his dependence on the See of Antioch. And Dr. Buchanan also affirms, "There are, at this time, fifty-five Churches in Malay-ala, acknowledging the Patriarch of Antioch." It would, indeed, be a strange assumption to suppose that neither Dr. Buchanan nor Dr. Kerr could find any of the Christians alluded to by the Abbé, especially as their missions were undertaken for the express purpose of inquiring into the state of that Church. That there are some Churches which are said to have been Nestorian, is acknowledged by Dr. Buchanan; (Chr. Res. p. 128.) but as these have long been in subjection to the Roman Catholics, it is probable that they have by this time forgotten the tenets of Nestorius: and it is, indeed, probable that the errors of Eutychès are scarcely known, as he has also remarked, in those Churches that do not acknowledge the power of Rome.

Since writing the above an article has appeared in the Christian Observer for May, 1817, p. 302, in which it is said, "You will be surprised to hear that these Syrian Christians are at present neither Nestorians nor Eutychians. They disclaim the errors of both, &c." With due deference to the intelligent author of this article, it may be remarked, that it is, indeed, probable that the errors above alluded to may be disclaimed by the Syrians in Malabar. Dr. Buchanan says, (Chr. Res. p. 126.) that when he visited the Syrian Christians, he found a few of the priests who held this (the Eutychian) tenet; but they seemed to explain it away in words; and, "as for the people in general, they seemed to know no more of Eutychian doctrines than the common people of England." We have seen, moreover, that they are subject to a Eutychian or Monophysite Patriarchate, and that they have had Bishops of that communion since about the year 1663. There appears, therefore, no reason to believe that their establishment is not at this time Eutychian.

The same writer further remarks, "The copies of the Old Testament which we saw wanted Nehemiah; and the New Testament had the Nestorian readings. Some books are also in their canon, which we do not call canonical."

There is an error in the first assertion, which is probably the result of an oversight; for, in the Syriac MSS. of the Old Testament, the books of Ezra and Nehemiah are considered as one. This is observed in the MS. brought by Dr. Buchanan from that Church; and also in another, which was written at the Monastery of St. Mark, in Jerusalem, and which is the property of Dr. Adam Clarke.

The Travancore MS. moreover, above alluded to, does not contain the Nestorian readings in the New Testament: to mention only one, Acts xx. 28. it reads, "The Church of God," which is also found in a MS. in the Vatican, written A. D. 1041. And it is found in a very ancient MS. in the Bodleian Library, marked Dawk. 23. It moreover appears, both in the Coptic and Arabic, in the Alexandrine Ritual, published at Rome A. D. 1763, at p. 344. Hence it appears, that that text receives greater support from the ancient versions than has generally been supposed; and, at the same time, that the Travancore MS. does not present the Nestorian reading, which in this place is, "The Church of Christ."

With regard to the books not acknowledged in our canon, the Syrians have the *Apocrypha*, to which they add the Book of Josephus on the sufferings of Eleazar, with Shemoone and her seven Sons. To this the Travancore MS. adds the *Recognitions of St. Clement*, which do not appear in the valuable MS. of Dr. Clarke.

1668, considered themselves as dependent on the See of Antioch.

But to return to the history of the Nestorian Church.

The first who brought intelligence to Europe of the Christians in India, was Pedralvares Cabral, a Portuguese adventurer; who, putting into the Port of Cranganor, A. D. 1500, saw several of them. Two brothers, named Matthias and Joseph, he took on board, and brought with him to Portugal. Matthias, the eldest, died, soon after his arrival, at Lisbon; and Joseph proceeded to Rome, and thence to Venice, where, from his information, a Latin Tract was published, giving some account of the Christians in Malabar. After this, Joseph returned, through Portugal, to Malabar.

In 1501 a fleet of the Portuguese arriving at Cochin, the Christians of St. Thomas sent a deputation to the Admiral, Don Vasco da Gama, requesting that his master, whom they understood to be a Christian king, would take them under his protection, and defend them from the encroachments and oppression of the native princes; little thinking that these very Christians would eventually reduce them to greater distress than the infidel princes had hitherto done. The Admiral dismissed them with some favourable promises; but, as conquest was the object that demanded the first consideration of the Portuguese, nothing appears to have been done for the Christians during the forty following years, except the erection of some commodious convents for friars.

In the year 1545 Don Juan d'Albuquerque, Bishop of Goa, began to think it time to do something toward bringing over these Christians to the faith of Rome; and, accordingly, sent

one Vincent, a Franciscan friar, to Cranganor, to preach among them; but, as the objects of the Roman Missionary were soon perceived to be of no friendly nature, his mission, as might be supposed, was entirely without success.\* This was attributed to the want of a place of instruction for the Syrian youth. Father Vincent therefore applied to the Vice-Roy, and to the Bishop of Goa, for power to erect a College at Cranganor for this purpose, which was granted; and some Syrian youths were accordingly instructed in the Latin rites and language, in order to assist the Franciscan in his mission. It was found, however, when these youths were deemed fit for the ministry, that the Syrians refused to admit them into their Churches, regarding them as instruments of Rome, and apostates from the faith. This was an unexpected and mortifying check to the progress of Father Vincent; who, however, lost no time in endeavouring to find a remedy. This he thought would be obtained in the erection of another College, in which the Syriac language should be taught, as he had attributed the whole failure of his project to the defective instruction of his Syrian Associates. A College was, therefore, erected in 1587, at the expense of Antonio Guedes Morales, in the village of Vaipicotta, situated about a league from Cranganor. This proved equally unavailing with the former.

It now appeared, that, in order to reduce these Christians to the faith and authority of Rome, force, or stratagem, or both, must finally be resorted to; and the seizure of their Bishop presented itself as the first and most effective step toward the accomplishment of so desirable an end. Mar Joseph was accordingly seized, and

\* It may not be unacceptable to give here, from Geddes, (Preface to Synod of Dussamp), those particulars in which the Churches of Malabar condemn the Pope's Supremacy; she affirms that the Church of Rome is fallen from the true faith; she denies Transubstantiation; she condemns images, and the adoration of them as idolatrous; she makes use of no oils in the administration of Baptism; she allows of no Spiritual affinity; she denies Purgatory; she denies the necessity of Auricular Confession; she knows nothing of Extreme Unction; she allows her priests to marry as often as they have a mind; she denies Matrimony to be a Sacrament; she holds but two Orders, Priesthood and Diaconate; she celebrates in Leavened Bread, (to which may be added, she administers her Sacrament in both kinds); she consecrates with Prayer; she denies Confirmation to be a Sacrament.

sent to Portugal, in order to his being conveyed to Rome; where, it was hoped, he would be detained during the remainder of his life.

Mar Joseph, finding himself thus deprived of his liberty, had recourse to dissimulation; and, on his arrival in Portugal, either by his address or apparent sanctity, wrought so far on the Queen-Regent Donna Catarina, that he was sent back to Goa by the next ships, with her Majesty's Letters Patent, ordering that he should still be permitted to reside in his Diocese, as he had promised to do every thing in his power toward the reduction of the Churches to the See of Rome.

The Christians, during the absence of Mar Joseph, finding themselves deprived of their Bishop, and despairing of seeing him again, wrote to Mar Simeon, Patriarch of Babylon, requesting that he would immediately send a Bishop into India. This request was granted, and one Abraham was consequently ordained Bishop, and sent to Malabar; where he arrived in disguise, in order to evade the vigilance of the Portuguese, who had resolved, if possible, to take him.

Mar Abraham was received, as might be supposed, with great demonstrations of joy, as he appeared to come to the relief of a flock that had been deprived of its shepherd.

Soon after this, Mar Joseph, to the great surprise of all, returned to Goa, with the Letters of the Queen, notwithstanding the request of the Archbishop that he might never be permitted to return thither. The Letters of the Queen gave strong suspicions to the Archbishop of the provocations of Mar Joseph when in Portugal; and in this he was soon after confirmed, upon the refusal of Mar Joseph to take with him some Catholic priests, whom he had appointed as missionaries. The Archbishop, however, seeing that another Bishop was already in possession of the Church of Malabar, and supposing that by a division which must necessarily take place among them, both parties must be considerably weakened, and consequently more easily subjected to the Pope, sent Mar Joseph to his Bishopric.

What the Archbishop had meditated in reserve, was soon realized; for, on the return of Mar Joseph to his See, the Church was immediately divided into parties; of which, that of Mar Abraham, on account of his never having joined the Latins, was considerably the strongest. On this, Mar Joseph, with a spirit far from Apostolic, and a versatility that cannot be too much deprecated, laid an information to the Archbishop of Goa, against his competitor Mar Abraham, showing that he was hostile to the Catholic faith. This was what the Archbishop and Vice-Roy had foreseen and wished. Orders were thereupon issued for the immediate apprehension of Mar Abraham, and were soon executed. Mar Abraham being seized, was sent to Goa, where he was embarked for Portugal, in order to his being sent to Rome. But, a storm arising, the vessel was forced to put into Mozambique, a port on the southern coast of Africa, whence Mar Abraham escaped; and, by the route of Melinde and Ormus, found his way to the Patriarch of Babylon, who provided him with new briefs, confirming his title to the Bishopric of Malabar.

Mar Abraham, however, judging it imprudent to make his way to Malabar with instruments so little availing as the papers of the Patriarch of Babylon were likely to prove, resolved to take a journey to Rome, and to lay his case before the Pope. This he did; and having, at the same time, abjured his paternal faith, and promised obedience to the Pope, he was furnished with the necessary instruments for his re-establishment in the Bishopric of Malabar. But, on his coming to Venice, it was discovered that he had never been regularly ordained; he was, therefore, compelled to undergo all the ceremonies of the Romish Ordination, from the first tonsure to the order of Priesthood. He was ordained priest by the Bishop of St. Salvador; and afterward consecrated Bishop by the Patriarch of Venice.

During this time, Mar Joseph, finding himself in quiet possession of the See of Malabar, began openly to teach

those doctrines which he appeared to have abjured in Portugal. This, as might be expected, soon found its way to the ears of the Archbishop of Goa, and thence to Rome; and, accordingly, Pius the Fifth, A. D. 1567, issued an order for the apprehension of Mar Joseph; which was, in a short time, executed, and Mar Joseph was sent prisoner to Rome. He was never after permitted to visit the Christians in Malabar.

Mar Abraham, on his return to Goa, finding that his competitor Joseph had been sent to Rome without the probability of ever returning, flattered himself with the hopes of long and uninterrupted tranquillity in the exercise of his Episcopal functions; but in this he was miserably deceived: for the motive which had formerly procured the dismissal of Mar Joseph to his Bishopric, that of bringing about a schism, had now ceased to exist. The briefs and instructions, therefore, which Mar Abraham had brought from the Pope, instead of procuring his dismissal to the See, were subjected to a rigorous examination, in order to discover, if possible, some passages that should show that Mar Abraham had prevaricated with the Pope. The wished-for passages were soon found; and Mar Abraham was, of course, confined at Goa, till a satisfactory answer should be received from the Pope.

Mar Abraham, finding himself in this hopeless condition, resolved, if possible, to make his escape. This he effected on the night of Holy Thursday, at a time when the Friars were engaged at prayers in the Chapel. The news of Mar Abraham's escape was received with great joy in the Churches of Malabar, and with equal dissatisfaction at the court of Goa. Strict orders were issued for the apprehension of the Bishop, which, however, failed of success.

Pope Gregory XIII. hearing of this circumstance, immediately despatched a Brief to India, ordering Mar Abraham forthwith to assist at a Provincial Council at Goa; and sending, at the same time, his Letters of Safe Conduct, which were forwarded by the Archbishop of Goa, enclosing

also Letters of Safe Conduct from himself and the Vice-Roy. On the receipt of these, Mar Abraham, perceiving that it was impossible long to escape the power of the Portuguese, which was every day increasing in India, resolved once more to try what dissimulation could effect; and accordingly attended the Council. There he again abjured his ancient faith, and swore allegiance to the See of Rome: with this, and a promise that he would again ordain all such as he had admitted to the Holy Orders, the Council was satisfied, and dismissed him to his See.

Mar Abraham, on returning to his See, still persisted in observing the ancient faith and ritual; naming the Patriarch of Babylon in his prayers, as the head of the Church. He moreover wrote a Letter to the Patriarch, stating, that he had attended the late Council merely out of fear; for the Portuguese were over his head, as a hammer over an anvil; and that he had, at the Council, delivered a Confession of Faith, which none of the Latin Bishops were able to answer; and still professing his cordial adherence to the Chaldean faith. This Letter the Portuguese are said to have intercepted, though it does not appear that they made any immediate use of it.

Mar Abraham, growing in years, and probably harassed from within by a sense of his own prevarications, and persecuted from without by his enemies the Catholics, wrote to the Patriarch of Babylon, requesting a person who should assist and succeed him. This request was immediately granted; and one Simeon was accordingly consecrated Bishop, and sent to Malabar.

Mar Simeon was very kindly received by the Church; and, on account of his having had no intercourse with the Latins, began to be much more respected than Mar Abraham himself. This, it is probable, had no small influence on the mind of the young man; and, perhaps, kindled a feeling of vanity, which, under other circumstances, might not have manifested itself. In short, Mar Simeon began to place him

self at the head of a party, in direct opposition to the authority of Mar Abraham, who, it is to be regretted, had afforded too many opportunities for animadversion.

These two Bishops, accordingly, began to fulminate excommunications on each other. And, as Simeon probably piqued himself on his unbroken faith and attachment to the Chaldean Church, so Abraham betook himself to the secular arm of the Portuguese, in order to ruin his rival, if possible, by the very same process that Mar Joseph had formerly had recourse to against him. In short, he represented to the Church of Goa, that Mar Simeon was an enemy to the Catholic faith, and nothing more than an intruder into the Church of Malabar. It will be readily supposed that the versatile character of Mar Abraham would be more grateful to the Portuguese, than the untried virtues of the younger Simeon. Plans were accordingly suggested for the apprehension of Simeon, which succeeded.

The conduct of Simeon during his altercation with Mar Abraham had secured him a great number of friends, inasmuch that it appeared wholly impossible to take him by force. Stratagem was therefore resorted to: and, for this purpose, some Franciscan Friars were suborned to advise him, that it was impossible he could ever succeed in his Bishopric, unless he could have his title ratified at Rome. The inexperience of the young man, added to the ardour which he had conceived for the ruin of his adversary, did not suffer him for a moment to suppose that he was incurring the least danger: and accordingly, appointing one Jacob his Vicar-General during his absence, he proceeded to Goa, and thence to Portugal; where, it is probable, a dungeon of the Inquisition awaited him, from which he was never permitted to return.

In 1590 Don Matthias, Archbishop of Goa, called another Provincial Council, at which, by virtue of the Pope's Brief, Mar Abraham was summoned to attend. But the old Bishop, *conscious at length of the folly and criminality of his former pretensions,*

and probably feeling more than ordinary remorse of conscience at the fates of Mar Joseph and Simeon, whose ruin he had procured, refused compliance, and openly and unreservedly persisted in the faith and rites of the Chaldean Church.

This indeed was but small reparation for a life spent in variation of sentiment or conduct, as the exigencies of the times, or the caprices of his enemies, might require; and presents but a lamentable proof of the want of vital religion in the Church of Malabar under its first persecutions by the See of Rome.

This, however, forms no justification of the tyranny and persecution exercised by the Catholics; who, it cannot be doubted, would have made far greater conquests by preaching Christ crucified. By giving glory to God, and manifesting peace and goodwill towards men, they might indeed have subjected many to the yoke of Christ, whom experience at length taught them that they could, neither by force nor stratagem, subdue to the yoke of the Pontificate.

In 1596 Clement VIII. hearing of the proceedings of Mar Abraham, despatched a Brief, commanding Don Alexio de Menezes, who was then Archbishop of Goa, to make inquiry into the faith of the Syrian Bishop; to secure him in Goa; and, in case of finding him guilty, to appoint a Vicar Apostolic of the Roman Catholic Communion over his Bishopric: all which was punctually observed by Menezes; for, finding Mar Abraham guilty of every article in his accusation, and understanding that he had written to Babylon for a successor, Menezes sent express orders to all the ports, commanding that every Chaldean, Persian, or Armenian Ecclesiastic should be stopped, unless a passport from himself were produced by him. In consequence of these orders one is said to have been detained at Ormus, who was styled Bishop of Malabar, and was making his way thither in disguise. Several others are said to have been apprehended in endeavouring to get into Malabar, disguised as mariners: which had the effect of inflaming the



spinds of the Christians more than ever against the Roman Catholics.

The Archbishop, much encouraged by this success, determined to exert himself to the utmost in the reduction of the Churches of Malabar; and accordingly despatched letters to Jacob, the Vicar-General of Mar Simeon, informing him that Mar Simeon had been convicted at Rome of not being in Holy Orders; and, making large promises of future favour, requested him forthwith to submit to the Roman Communion. To all this Jacob peremptorily refused assent: and moreover did every thing in his power to influence the minds of the people against the Roman Catholics. But, as Jacob died soon after, the Archbishop was eased of this formidable adversary. Letters were also despatched to Mar Abraham and his Archdeacon, commanding them immediately to purge their Church of its errors, and to submit to the authority of the Pope; which was refused.

(To be continued.)

*Extracts from a Sermon on the Character of a Faithful and Evangelical Ministry; a Sermon, preached at the opening of the Convention of the Diocese of Maryland, on the 20th of May, 1818. By the Rev. DANIEL STEPHENS, Rector of Havre-de-Grace and St. George's Parishes, Harford County.*

Rev. ii. 10. "Be thou faithful unto death, and I will give thee a crown of life."

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"We are now assembled, my Reverend and Christian Brethren, under auspicious circumstances, to consult about the temporal concerns of our Church. For the first time the Convention is about to be organized in this new and spacious diocesan Church, combining grandeur with simplicity, and evincing the great zeal and liberality of the Episcopalians of this city. And, may the same spirit be extended throughout the Diocese, in rebuilding our mouldering Churches, and in erecting new ones, whenever they may be necessary.

"While, therefore, we may be convened in this sacred temple, solemnly consecrated to the worship of Almighty God, let not unhalloved designs, angry passions, or party spirit distract our councils; but in all our deliberations, let us remember, that God sees us, and takes account of our words, as well as of our actions!

"But such is the peaceful and tranquil state of our Church at present, that we may anticipate a most harmonious and profitable Convention; and contribute to the advancement of the Redeemer's kingdom on earth, the comfort and edification of our own souls, and the strengthening and encouraging one another to 'be faithful unto death, that we may receive a crown of life.'

"'Be thou faithful unto death'—

The minister of Christ, then, must be faithful in the discharge of all his pastoral duties. And here, my Reverend Brethren, I must acknowledge my inability to instruct you, many of whom are my superiors in wisdom, in age, and experience; I can only act the part of a remembrancer, by reminding you of what you may have forgotten, and encouraging you to the practice of what you already know. For, we ministers need to be preached unto sometimes as well as the people. By long practice in our office, we may become careless, lukewarm, or worldly minded, and need to be roused from our lethargy; for, remember, St. John's charge in his Revelation was to the ministers, or representatives of the seven Churches in Asia! The minister of Christ, then, must be faithful in the discharge of all his pastoral duties; and especially in doctrine. He is to be pure and evangelical in his doctrine. Like Philip in Samaria, he is to 'preach Christ' to his people. Like St. Paul, he is to 'preach Christ crucified.' Like St. John, he is to preach the atonement of Christ—"the blood of Jesus Christ, his Son, cleanseth us from all sin." And like that same Apostle, he must preach love to God, and love to mankind, particularly as manifested in keeping the commandments; for 'love is the fulfilling of the whole law'

And, like St. James, he must preach faith and good works, because the one without the other is dead. And all this he must preach diligently and faithfully. "unto death," or lose his final reward. Well may we exclaim with the Apostle, 'Who is sufficient for these things?'

"Christ crucified is the sum and substance of the whole Gospel. 'We preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness; but to them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.' And, says St. John, 'He is the propitiation for our sins, and not for our's only, but for the sins of the whole world.' Before the coming of Jesus Christ in the flesh, there was an opinion, almost universally prevalent, that sin could not be atoned for otherwise than by animal sacrifices; and *this*, at length, was thought, by many, to be insufficient, so that they sacrificed their sons and their daughters on their altars, to appease their offended deities! Now, the death of Christ, while it accorded with the prevailing opinion of the necessity of sacrifice, put an entire end to that sanguinary species of devotion; for 'by the sacrifice of himself offered *once* for all, he hath perfected for ever them that are sanctified.' Some of the wisest and best of the heathens had expressly declared, 'there was wanting some universal method of saving men's souls, which no sect of philosophy had ever yet found out.' Now, our Redeemer was this very all-atoning victim, offered on the cross for the sins of the whole world; the great universal sacrifice, to which all the prophets uniformly directed their predictions, and the substance of which the Jewish sacrifices were only types and shadows. 'He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed.' And, 'If the blood of bulls and of goats sanctified to the purifying of the flesh, how *much more shall the blood of Christ, who, through the eternal Spirit, offered up himself, without spot, unto*

God, purge your consciences from dead works to serve the living God?'

"The minister of Christ, then, must earnestly inculcate this doctrine of the atonement, and the conditions upon which its saving benefits are suspended, viz. repentance of all sin, faith in the only Saviour, and obedience to all his commands, particularly in appropriating to ourselves the benefits of his passion. For, as the blood of the paschal lamb would have been of no benefit to the Israelites, unless sprinkled on the door-posts and lintels of their houses, so the blood of Christ will be of no avail to sinners, unless applied to their conscience, 'by faith, in a heavenly manner.' \* \* \*

"And here it is evident, the faithful minister must insist on baptism and confirmation. On the subject of baptism, indeed, he may not find so much difficulty, as parents are mostly inclined to dedicate their children to God in this initiatory ordinance, but he will find great reason to be faithful in urging them to fulfil their vows of bringing 'them up in the nurture and admonition of the Lord,' and preparing them for confirmation, without which their baptism is incomplete. And here, indeed, our assistance and catechetical instructions are necessary to prepare them, not only for confirmation, but for the holy communion, for which much zeal, labour, and perseverance will be required on our part.

"We are also to maintain the distinctive principle of our Church, which we believe to be consistent with the Scriptures, and no where contradictory to them. And for this purpose we are to inculcate the use of 'the Book of Common Prayer,' as containing a complete formula of our doctrines and mode of worship. An Episcopalian minister, wherever he goes, ought to have the Bible in one hand, and the *Prayer Book* in the other. The liturgy, articles, and other offices were drawn up from the Scriptures, and, from the identity of principles, are capable of being resolved into them again. They contain, under a great variety of expres-

sions, the doctrine of the Trinity, the depravity of human nature, and the necessity and efficacy of the atonement of Jesus Christ. They comprise a uniform standard of doctrine and worship, and form an impregnable bulwark of defence against heterodox and unchristian principles. By means of the Prayer Book, correct sentiments have been preserved in many places destitute of a standing ministry. Like the ark of the covenant, it has preserved the law in the worst of times. Like the vestal virgin, it has guarded the sacred fire, ready to be kindled into a pure flame of devotion at a proper opportunity.

"The celebrated Dr. Clark, though not a member of the Church, speaking of the service, says, 'It is a work almost universally esteemed by the pious and devout of every denomination, and the greatest effort of the Reformation, next to the translation of the Scriptures into the English language. A work which all who are acquainted with deem superior to any thing of the kind produced either by ancient or modern times.' And the very learned Grotius, though not a member of this Church, says, 'the English liturgy comes so near the primitive pattern, that none of the reformed Churches can be compared with it.'

"We are not, therefore, to consider the service as a mere appendage to preaching. This is a most unfortunate and inconsiderate error. It is our highest duty and interest to worship God, and pour out our hearts before him in prayer and praise, that we may receive his promised benedictions. The service, it has been truly said, contains more truth than any sermon ever written. A sermon is only the judgment of one individual, while the service is the matured judgment of many pious martyrs and luminaries of the Christian Church.

"But to render the service profitable, as well as delightful, the responses should be made by all the people in a loud and full voice. This was the intention of the compilers of the liturgy, as is evident from the rubrics, directing both minister and peo-

ple in the several parts which they are to repeat. It was an observation of a primitive Bishop, that 'when his congregation said AMEN, it was like a clap of thunder; as the voice of a great multitude; as the sounding of many waters.' Now, if all the congregation would unite in the responses, which is their bounden duty and interest, the service would soon become popular, animating, and highly devotional; and to excite them to this delightful and profitable duty, will require much of the zeal and labour of a faithful Episcopalian minister.

"But while he is faithful in doctrine, and also in the distinctive characteristics of his Church, he is not rashly to attack other denominations of professing Christians; but prudently to inculcate his own principles, and temperately to defend them when attacked. And this can be no breach of Christian charity. Every Church zealously propagates and defends its own peculiar and distinctive principles. He is, therefore, if need be, to contend earnestly for the faith once delivered to the saints, and for his 'form of sound words.'

"But, above all, my Reverend Brethren, among ourselves, we are to preserve 'the unity of the spirit in the bond of peace.' In the present imperfect state of human nature, indeed, where the wisest and best see and know but in part, some shades of difference in opinion will exist; but as these are almost always about smaller matters, or mere modes of expression, if they were prudently managed, they would never divide our hearts, nor disturb the unity of the Church. If, therefore, on those doctrines, or forms of worship, concerning which we may have small varieties of opinion, we would express ourselves in Scripture language, and in general terms, and not insist on nice party distinctions in our sermons before the people, we should much more effectually 'build up the Church in her most holy faith,' unite each others hearts, and strengthen each others hands—for, like the bundle of rods in the fable, our strength is great only when united. Hence, we are

thus harmonious and affectionate among ourselves, however orthodox our faith may be, yet the world will not consider us as the true disciples of 'the Prince of Peace,' who has required all his followers to have peace among themselves.

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"But the minister of Christ, to be truly faithful, must not only be orthodox, zealous, and affectionate; but he must have true piety and holiness of heart. It was a saying of the Jewish Rabbies, that 'the spirit of prophecy resides not with any man whose affections are not raised above the world, and placed on heaven.' In like manner, unless we are holy and heavenly minded ourselves, we cannot expect to be instrumental in rendering others holy. If we are not inwardly pious, and divinely called to our office, we are hypocritical and unfaithful in every step of our ministry. In the Levitical ritual, the sacrifice for the sin of a priest was no less than *that* offered for the whole congregation, which, at that time, might be upwards of two millions of souls. And, by parity of reason, the sin of a hypocritical minister, under the Gospel, may be equal to the sin and punishment of a whole wicked congregation! And hence, it was the opinion of a primitive father, that 'few ministers would be saved!' O my God! 'Who is sufficient for these things?' What faithfulness in word and in doctrine is here necessary? What learning, wisdom, reading, and profound meditation? What zeal, piety, holiness, *purity*, and agonizing prayer? But our sufficiency is not of ourselves. The Gospel, which we preach, is itself 'the power of God unto salvation;' and it is through the blood of the Lamb that we shall gain the victory. Then, let us all be encouraged to 'be faithful unto death,' in the discharge of all our ministerial duties, and we *shall* receive 'a crown of life.'

"But our crown depends upon our faithfulness and perseverance 'unto death.' Having put our hand to the Gospel plough, we are not to turn back, nor apostatize; for, 'If any

man draw back, my soul shall have no pleasure in him.' We must 'be instant in season, and out of season; reprove, rebuke, and exhort, with all long-suffering and doctrine,' whether the people will hear, or whether they will forbear. Our glorious opportunities are hastening to a close. In a few years, or even days more, and we shall be no longer stewards. Death on his pale horse approaches, with sure and steady steps, and while, with his cold hand, he stops the ears of our people from hearing, he will stop our tongues from preaching! We too must die, as well as our people! We, who have so often witnessed the last moments of others; we, who have consigned so many to the tomb, that we seem almost to have lost our sensibility and fear of death; we too must die, and appear among our people 'at the judgment-seat of Christ!' May we then be able to say, with the Apostle, 'I am free from the blood of all men:' 'I have fought the good fight, I have finished my course, I have kept the faith, and henceforth there is laid up for me a crown of righteousness, which God the righteous Judge will give to me in that day, and not to me only, but to all them that love and wait for his appearing!' Then, 'be thou faithful unto death, and I will give thee a crown of life.' Behold the reward of all our labours—'a crown of life!'"

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*Extracts from the Journals of the Convention of the Protestant Episcopal Church in the State of Ohio; begun and held at Worthington, June 3, A. D. 1818, and continued by adjournments to the 5th of said Month.*

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"THE resolutions upon the subject of electing a Bishop, were taken up and read; and, upon motion, adopted, as follows:

"*Resolved*, That it is expedient to elect a Bishop for the Diocese of Ohio, and to take measures that the person elected may be duly consecrated and

set apart to the Episcopal office in said Diocese.

"Resolved, That this Convention will now proceed to such election.

"Whereupon, the Convention balloted for a Bishop, conformably to the seventh article of the Constitution of this Diocese.

"When the clergy reported, that four votes were given by them; three of which were given for the Rev. Philander Chase, and one for the Rev. Joseph Doddridge:

"And the Lay Delegates reported, that all the ten congregations represented in Convention, had voted for a Bishop; and their vote was unanimous for the Rev. Philander Chase:

"Thereupon, it was resolved by the Convention, that the Rev. Philander Chase was duly elected Bishop of the Diocese of Ohio.

"The Rev. Dr. Doddridge, not being entitled to vote, but sitting as an honorary member in Convention, expressed his entire satisfaction and hearty concurrence in the appointment of the Bishop; which, at his request, is ordered to be entered on the Journals of this Convention."

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"The Rev. Dr. Doddridge made his report of the state of the Church, as follows:

"St. James's Church, in the county of Jefferson, nine miles from Steubenville, was formed about two years ago; it contains about thirty families, and is increasing. The number of communicants, fifty-two; the number of baptisms, within two years, has considerably exceeded one hundred. They are a steady, pious people, and zealously attached to the doctrines and worship of our Church. Should an Episcopal congregation be formed in Steubenville, which, it is hoped, will take place at no very distant period of time, the two congregations, in that case, would form a convenient cure for one clergyman. They are taking measures to commence the building of a Church this season.

"St. Thomas's Church, in St. Clairsville, has been organized some time. The number of baptisms is

considerable. The holy sacrament has never been administered here. There is every prospect that this congregation will be large and respectable: the number of families attached to it, at present, is at least thirty.

"St. Peter's Church, in Morristown, consists of about twenty families; and bids fair to become respectable. This congregation, and that of St. Clairsville, which are but ten miles distant from each other, would form a convenient charge for one clergyman; and the present Rector humbly hopes that, through the blessing of Divine Providence, they will shortly have one settled among them.

"He has officiated several times in Cambridge; and finds, that a congregation of about twenty-five families might be formed there. There are also some families of Episcopalians in and about New-Washington, ten miles distant from Cambridge. These places certainly require the attention of the clergy of this Diocese.

"St. James's Church, in Zanesville, which was formed by him, and of which he is still the Rector, will be reported through some other channel. He indulges the hope, that this Church will always hold a respectable rank amongst the Churches of the Diocese of Ohio.

"The Rev. Dr. Doddridge is thankful to the great Shepherd and Bishop of souls for the event of an election of a Bishop for this Diocese; and from the good account which he has uniformly heard of the learning and piety of the Bishop elect, he anticipates every thing good and favourable to the Church committed to his charge. Intending, as soon as practicable, to become a member of this Diocese, he earnestly solicits the attention of the Bishop and clergy to the congregations which he has formed in the state of Ohio. His attendance on them is accompanied with great personal inconvenience; and it would give him the highest pleasure to feel justified in relinquishing it in consequence of the settlement of clergymen among them."

"The Rev. Roger Beale made his

report of the state of the Church, as follows :

"Since the Convention and organization of the Church in Ohio, at Columbus, last January, the Rev. Mr. Searle has visited and performed services in all the parishes in the northern parts of this state; his object was not so much to organize new parishes, as to build up and administer the ordinances of religion among those already formed in that part of the state of Ohio.

"The parish of St. James's Church, in Boardman, Trumbull county, is in prosperous circumstances: the number of communicants has considerably increased within the last four months; and an increasing attention to the duties of religion apparent among them, encourages the hope that the clerical services rendered will not have been in vain.

"St. Luke's Church, in Ravenna, Portage county; St. Paul's and St. John's, in Medina county; St. Mark's and Trinity, in Cuyahoga county; St. Peter's and Christ Church, in Ashtabula county; have all been visited by him during the spring last past. Among them he has baptized about fifty persons, and admitted a respectable number to the holy communion. An awakened attention to the duties of Christianity and practical piety, among the members of the above parishes, and their increasing attachment to the primitive doctrine and usages of the Church, induce the belief, that, under the gracious smiles of the great Head of the Church, they will continue to prosper.

"Since January last there have been formed a Bible and Common Prayer Book Society; a Female Tract Society; and a Missionary Society, auxiliary to 'the Episcopal Missionary Society of Philadelphia;' all within the Western Reserve, Ohio. The several constitutions and organizations of their societies are printed, and are now in general circulation for subscribers. Several boxes of Bibles, Prayer Books, and Tracts have been written for by these societies; which boxes are supposed to be now on their way to the Reserve. 'The

Episcopal Missionary Society of Philadelphia,' though but lately organized, and possessing but small funds, has been pleased to extend its benevolent aid towards the support of the ordinances of our Church in the north.

"ROGER SEARLE."

"The Rev. Samuel Johnston made his report of the state of the Church, as follows:

"After a mission in the western part of Pennsylvania, I took passage for Cincinnati the 9th of March. It was my intention to have gone through the state of Ohio, but the roads being excessively bad prevented it.

"On my way down the river I officiated at Steubenville; the congregation appeared attentive and devout.

"I commenced my ministerial labours at Cincinnati, on *Good Friday*. I remained there till the 1st *Sunday after Trinity*, with the exception of two services in the vicinity; one devoted to a promising little society at Newport, in Kentucky, and the other 14 miles above Cincinnati.

"In Newport the Episcopalians, in conjunction with the Baptists, have resolved to build a Church to be used alternately.

"The Church at Cincinnati, which was organized under the zealous labours of the Rev. Mr. Chase, is flourishing. Many of the congregation are regularly brought up in the Church, familiar with her doctrines, and alive to her interests. Many families, for the want of our services, have heretofore connected themselves with other denominations. But we may safely say, that there are about fifty Episcopal families who regularly attend divine worship. They are remarkably attentive to the service, and the responses are made with animation and propriety. Several of the congregation appear to be seriously impressed with the great duty of making their calling and election sure. The hope is indulged, that the seed sown may be watered with the showers of divine grace, nourished with all goodness, and produce fruit unto holiness.

"The different denominations have manifested much liberality to our

society, and have given us permission to hold services in their Churches.

"It would have given me pleasure to devote more time in places adjacent to my cure; but the state of the Church at Cincinnati required my constant attention. Their willingness to second my endeavours, and their zeal for our Church, are truly commendable. A burial-ground and a site for a Church have been purchased, costing them about thirty-four hundred dollars. A subscription for the purpose of erecting a Church is now in circulation; and from 6 to 7000 dollars are already subscribed.

"We sincerely hope that our Zion will flourish; that in time she will rise in the beauty and glory of her apostolic services, and command the admiration of Christians.

"I have administered Baptism to thirteen persons. On my way to the Convention, I officiated at Paris. On the 29th, in the evening, at Chillicothe; likewise the Sunday following.

"The congregation at Chillicothe, organized under the assiduous labours of the Rev. Mr. Searle, is very respectable, and promises to be an interesting one. The people are ardently desirous for the welfare of the Church.

"A subscription of 700 dollars is made for a clergyman; and, no doubt, the second year his salary would be increased.

"I officiated one evening in Circleville. On my way to the eastward, by Divine permission, I will hold services to congregations destitute of Clergymen."

"The Rev. Philander Chase made his report of the state of the Church, as follows:

"Since my last report to the Convention, held in Columbus, in January last, I have regularly officiated, by celebrating morning and evening prayer according to our liturgy in public, and administering the Holy Communion on Sundays and other holy days; and by performing divine service, and delivering sermons, often on week days.

"The circle of my ministrations,

however, has been much smaller than that stated in my last report. Delaware, Berkshire, and Columbus, and some intermediate places on Allum Creek, have, with Worthington, the place of my residence, occupied my whole attention. The afflictive hand of Divine Providence requiring an unusual share of attention to my family, I fear my services have been not only circumscribed, but in a measure inefficient. Much parochial attention has been withholden, which would, otherwise, have been afforded to my beloved people. I have, however, to bless God that he hath stirred up the hearts of some, by repentance and faith, to seek forgiveness of sins in Holy Baptism and the Lord's Supper. Twenty-two persons have been added to the communion; and others, by their renewed and increased attention to the public services of religion, give reasonable promise of further increase. God in his providence has removed three by death.

"What has been done by the Female Tract Society to further the interest of religion in this and the neighbouring places, is made known to the Convention by the papers now before them.

"The affairs of the Bible and Prayer Book Society among us, have necessarily been impeded in their progress, by occasion of the distance between this and the places where those books are advantageously printed. Unless, however, our supplies can be more copious, it is thought an edition of the Book of Common Prayer must soon be commenced here to supply the increased demand.

"PHILANDER CHASE."

"The Committee upon the communication from the Female Tract Society of Worthington, report; that, in their opinion, it is proper that the Convention express their approbation of the object and labours of the society, by entering a declaration to that effect upon their Journals, and causing a copy thereof to be presented to the society, through their President; and they reported a declaration to that effect, as follows:

"The Convention have received, with much satisfaction, a communication from the Female Tract Society of Worthington, accompanied with their Constitution, Circular Letter, and two Tracts, which they have caused to be published and distributed in Worthington and its vicinity. Nothing can be more laudable, and deserve higher commendation than exertions to diffuse religious and useful knowledge in the world; and efforts for this purpose are most successful when addressed to the minds of youth. The Tracts published by the Society are, in the opinion of this Convention, calculated to be eminently useful in promoting the object which the society have in view. They breathe a spirit of active and vital piety, and are written in a style of elegant simplicity and perspicuity. Productions of this character naturally conduce to mend the heart, improve the mind, and cherish a correct taste for literature; these are accomplishments of the highest order, which, in every station of life, contribute to adorn and dignify the human character.

"The Convention rejoice that the female members of the Church in Worthington have engaged in a work of benevolence so worthy the attention of the mothers of the whole human family; a work which, while it does great good to others, cannot fail to produce many advantages and consolations to themselves. They recommend to the society a steady perseverance in the labour they have commenced. To stimulate their exertions, nothing more can be necessary than the exhortations of our Heavenly Father, so frequently repeated in the Holy Scriptures. And if more were necessary, it would be found in the delight which labours of piety and love infuse into the minds of all good Christians."

\* \* \* \* \*

From Back's Expositor.

PROVERBS xii. 8. *A man shall be commended according to his wisdom.*

Petrarch, the celebrated poet, was crowned with laurels at Rome. The

ceremony of his coronation (says Gibbon) was performed in the capitol, by his friend and patron the supreme magistrate of the republic. Twelve patrician youths were arrayed in scarlet; six representatives of the most illustrious families, in green robes, with garlands of flowers, accompanied the procession. In the midst of the princes and nobles, the senator count of Anguillara, a kinsman of the Calonna, assumed his throne, and at the voice of a herald Petrarch arose. After discoursing on a text of Virgil, and thrice repeating his vows for the prosperity of Rome, he knelt before the throne, and received from the senator a laurel crown, with a more precious declaration, "This is the reward of merit." The people shouted, "Long life to the capitol and the poet!" A sonnet in praise of Rome was accepted, as the effusion of genius and gratitude; and after the whole procession had visited the Vatican, the wreath was suspended before the shrine of St. Peter. In the act of diploma which was presented to Petrarch, the title and prerogatives of poet laureat are received in the capitol after the lapse of 1300 years, and he receives the perpetual privilege of wearing, at his choice, a crown of laurel, ivy, or myrtle; of assuming the poetic habit, and of teaching, disputing, interpreting, and composing, in all places whatsoever, and on all subjects of literature. The grant was ratified by the authority of the senate and people; and the character of citizen was the recompense of his affection for the Roman name. They did him honour, but they did him justice. In the familiar society of Cicero and Livy, he had imbibed the ideas of an ancient patriot, and his ardent fancy kindled every idea to a sentiment, and every sentiment to a passion.

Petrarch, however, we are told, felt that such honours were incapable of conferring true happiness, and far exceeded his desert. "I blushed," says he, "at the applauses of the people, and the unmerited commendations with which I was overwhelmed." A sentiment becoming a man whose mind was deeply imbued with reli-



gion; who had, on another occasion, said, "Let us read the historians, the poets, and the philosophers, but let us have in our hearts the Gospel of Jesus Christ; in which alone is perfect wisdom and perfect happiness."

Let the Christian, from the above instance, endeavour to realize the thought of wearing a brighter crown than that of laurel, a crown of glory that will not fade away. Let him bear in mind the goodness of him, who even now crowneth his life with loving-kindness and tender mercies.

2 PETER i. 16. *For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.*

Dr. YOUNG died 1765, in his 84th year. Dr. Cotton, who was intimate with him, paid him a visit about a fortnight before he was seized with his last illness. The old man was then in perfect health. The antiquity of his person, the gravity of his utterance, and the earnestness with which he discoursed about religion, gave him, in the Doctor's eyes, the appearance of a prophet. They had been delivering their sentiments upon Newton on the Prophecies, when Dr. Young closed the conference thus: "My friend, there are two considerations upon which my faith in Christ is built, as upon a rock. The fall of man, the redemption of man, and the resurrection of man, the three cardinal articles of our religion, are such as human ingenuity could never have invented, therefore they must be divine. The other argument is this: If the prophecies have been fulfilled, (of which there is abundant demonstration,) the Scripture must be the word of God, Christianity must be true." His Night Thoughts have had a very extensive circulation! "I never take up the admirable piece," says Mr. Hervey, "but I am ready to cry out, 'Inspire me with such a spirit, and life shall be delightful, nor death itself unwelcome.'"

PROVERBS xiii. 5. *A wicked man is loathsome, and cometh to shame.*

WHAT a striking illustration have we of this passage in the life and death of GEORGE VILLIERS, Duke of BUCKINGHAM, who departed this life April 16, 1688. His generosity was profuseness, his wit malevolence, and the gratification of his passions his sole aim through life. Pope gives us an affecting account of the death of this licentious nobleman, who, after having been master of near 50,000*l.* per annum, he describes as reduced to the deepest distress by his vice and extravagance, and breathing his last moments in a mean apartment at an inn. Such is often the reward of sensual pleasures. The wicked may be in possession of wealth, and enjoy the pleasures of the world for a season; but how are they treated at last? It is said that the Duke D'Alva starved his prisoners, after he had given them quarters, saying, "Though I promised your lives, I promised not to find you meat." Thus in the same manner doth the world deceive its votaries in the end. The Persians, when they obtained a victory, selected the noblest slave, and made him a king for three days; clothed him with royal robes, and ministered to him all the pleasures he could choose; but at the end of all he was to die as a sacrifice to mirth and folly. So the pleasures of the world are short-lived, and he only is the happy man who is rich towards God, and lives and dies in his favour.

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[Vol. II.]

*A Brief History of the Syrian Churches  
in the South of India.*

(Continued from page 216.)

In 1597 the Archbishop received intelligence of the death of Mar Abraham; and, according to the Pope's Brief, appointed Francisco Roz, a Jesuit, Vicar Apostolic of the Diocese.

In the May following, on the return of the Archbishop to Goa, from which he had been some time absent on a visit through his Diocese, it was determined that George, the present Archdeacon of the Syrians, should, in conjunction with Francisco Roz, and the President of the College of Vápicotta, be constituted Bishop of the Diocese. The Archbishop's patent was accordingly sent, accompanied by the Confession of Faith of Pius the IVth. which the Archdeacon was requested to sign: but, as he objected to the persons who had been proposed as assistants, nothing was then done. A short time after, however, the Archdeacon was appointed Governor of the Churches; and was again urged to sign the Confession, which he deferred to do, requesting four months to consider the question, hoping that a Bishop might, during that time, arrive from Babylon; not knowing, perhaps, that the ports were closely blocked up by the Portuguese. At the expiration of the appointed time, the signature of the Confession was again urged, which the Archdeacon peremptorily refused, and immediately assembled a synod of the people; who, enraged at the treatment of their Bishops, and probably foreseeing the ruin of their Church, promised, with an oath, to defend their Archdeacon and their privileges to the uttermost. This re-

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solution was published, added to another, that no Catholic priest should be permitted to enter their Churches; and that they would in future acknowledge no prelate who should not come from Babylon.

This resolute conduct alarmed Menezes in some degree; yet, as nothing was permitted to damp his zeal for his Church, and the honour of his Master, he determined to visit those Churches in person, when he would be enabled to act as opportunities might suggest: but, as war had at that time fallen out between the kings of Mangate and Paru, in whose territories a great number of the Churches lay, it was determined to defer the visit till the following spring. In the mean time the Archbishop wrote to the Archdeacon, apprizing him of his intention, and requesting him immediately to submit to the Church of Rome.

This letter very much alarmed the Archdeacon, knowing, as he did, that his people were by no means able to cope with the Portuguese; and fearing, moreover, the King of Cochin, whom he knew to be the ally of Menezes. He, therefore, returned for answer, that he would sign the Confession, provided some priest who was not a Jesuit was sent to receive his subscription. This was not exactly what the Archbishop wished; yet he consented to send a Franciscan Friar to the Archdeacon, who, after all, refused to sign the Confession of Faith of Pius the IVth. at that time; but signed a paper, in which he professed himself a Catholic, and consented to believe as the Church did. The duplicity of this was clearly perceived by Menezes, who, at length, succeeded in obtaining the subscription of the Archdeacon; though his attachment.

to his ancient customs and Church remained the same.

The Archbishop, perceiving that negotiations would eventually produce nothing, resolved, at length, to undertake his projected visitation; and accordingly, having arranged some political measures to be transacted on his route, and provided himself with a body of armed men, he embarked on board a galley at Goa, Dec. 27, 1598; and, in a short time, arrived at Cochin. The Archbishop, after a splendid reception by the governor and principal inhabitants, apprized them of his intentions to reduce the Christians of St. Thomas, and requested their assistance in this important measure, which they promised. The king of Cochin, however, probably unwilling to give up so many brave subjects, and perhaps perceiving that the meditated reduction of that people was undertaken for no other purpose than that of adding strength to the arms of Portugal, which were already sufficiently powerful to awe the native princes, thought proper to throw some impediments in the way of the Archbishop's arrangements, which, however, his superior policy enabled him to remove; and, at length, the prelate proceeded without molestation, on his pious warfare.

The first step taken by Menezes, was a letter to the Archdeacon, requesting his presence at Cochin: but, the Archdeacon not appearing, Letters of Safe Conduct were despatched, giving the strongest assurances that nothing that had passed would be noticed.

On the receipt of this, the Archdeacon assembled his Casanars,\* with the principal inhabitants, to take into consideration the measures to be adopted. It was determined that the Archdeacon should wait on Menezes; but not without a guard of 8000 men well armed, to prevent the probability of his being made prisoner and sent away. It was, moreover, determined, that they should agree to some non-essentials which the Archbishop

might propose; but to demur on questions of greater moment, as it was probable Menezes would soon return to Goa, and leave them in possession of their ancient rights; especially as they then expected a Bishop from Babylon, to whom alone they should tender their obedience.

The Archdeacon, accordingly, attended by his guard and two Paniquais,† proceeded to Cochin, where he was received and conducted to the palace of the Archbishop by the governor of the city. After the usual forms of respect, the Archdeacon took his seat, and the Paniquais placed themselves at the right and left of the Archbishop, with their swords drawn, in order to defend the Archdeacon. But, on closing the doors to exclude the multitude, a serious affair had nearly taken place; for the friends of the Archdeacon, supposing that this was done in order to make him prisoner, began to prepare for violent measures; crying out, that the time had at length arrived, when they should manifest their attachment to their religion and Archdeacon. But, hearing from within that all was well, they desisted.

After this the Archbishop proposed his visitation of the Syrian Churches; and named the College of Vaipicotta as the first place to be taken in his route, whither he wished the Archdeacon to proceed, in order to meet him, and to witness and second his proceedings; to which the Archdeacon gave his assent.

The Archbishop embarked accordingly for Vaipicotta, where he arrived in due time; but found that the Archdeacon had not made his appearance. From the College of the Jesuits he proceeded to the Parish Church, dressed in his pontificals, and attended by the scholars and governors of the institution. There he delivered an elaborate sermon, from the words of St. John, chap. x. 1. *He that entereth not by the door, &c.* From these words he attempted to show that the Church of Rome was the door of the Sheep-

\* This word, frequently called Casanars, is compounded, according to La Caze, of *Kashacca*, Priest, and *Naire*, noble; the former a Syriac, the latter a Malabar word.  
† Persons who have a number of armed men at their command.

fold; and that the Patriarchs of Babylon were thieves and robbers. After this he ordered the congregation to attend him on the day following, in order to be confirmed, a ceremony hitherto unknown among them. At the same time he informed them of the existence of purgatory,\* of which

\* It may not be amiss to enter here a little minutely into the consideration of this question; as the Romanists have, since the time of Menezes, assumed that every Eastern Church has, in common with itself, the seven sacraments; namely, Baptism, Confirmation, the Eucharist, Penitence, Extreme Unction, Holy Orders, and Matrimony.

It appears, however, from the Acts of the Council of Diamper, held under Menezes in 1599, that the Christians of St. Thomas held only three sacraments; namely, Baptism, the Eucharist, and Holy Orders. This was remarked by La Croze, (p. 342.) and opposed to the erroneous statements of Renaudotius, in which he had assumed, as above remarked, an universal consent with the Church of Rome in the use of the sacraments.

La Croze, moreover, asserted, (p. 205) that the Eastern Churches had not recognized even the number of seven sacraments prior to the times of the Crusades, when they had probably adopted it in imitation of the Latins. Asseman, however, (Tom. III. pt. ii. p. 391, &c.) in his refutation of La Croze, objects that the Christians of St. Thomas had, in this particular, deflected from the faith of their forefathers; and then professes to show, from what he deems ancient authors in the Syrian Church, that not only the number of seven sacraments was acknowledged, but that the very sacraments of the Romish Church were originally held by the Nestorian Church.

The first author, however, that he produces, is Ebed Jesu, Metropolitan of Soba, who flourished in the beginning of the fourteenth century. With respect to the other authors, whose names he mentions, (p. 240) some of whom lived as early as the seventh century, it is sufficient to remark, that not one of them has acknowledged the existence of seven sacraments, much less identified them with those of Rome. La Croze has, moreover, shown, (p. 342) that, prior to the twelfth century, no mention is made of the seven sacraments, even among the writers of the Latin Church; and that Allatius could not, in like manner, produce one testimony to the same effect from the ancient Greek Fathers.

Ebed Jesu (Bib. Orient. Tom. III. pt. ii. p. 240) does, indeed, acknowledge seven sacraments, yet these do not coincide with those of Rome: "There are," says he, "seven sacraments, which are, according to the intention of the Divine Books, 1. Orders, which is the completion of all the sacraments. 2. Holy Baptism. 3. The Oil of Unction. 4. The Offering of the Body and Blood of Christ. 5. The Remission of Sins. 6. The Holy Leaven. 7. The Signing of the life-giving Cross:" where no mention is made of the sacraments of Confirmation or Matrimony.

With regard to Confirmation, Menezes was well aware that it was wholly unknown in India; for in the Acts of the Synod of Diamper (Geddes, p. 213) he says, "Forasmuch as hitherto there has been no use, nor so much as knowledge, of the Holy Sacrament of Confirmation among the Christians of this Bishopric, &c." Father Simon, Renaudotius, and Asseman, have, however, evaded this, by the sweeping observation, that Menezes knew nothing at all about the matter; and adding, that the Sacrament of Confirmation in the East is included in that of Baptism. It is remarkable (Geddes, p. 210) that the Jesuits in England had formerly recourse to the same expedient; and asserted, moreover, that Confirmation was not very necessary, and might be dispensed with. It should follow, if this mode of arguing be granted, that the Syrians acknowledge eight sacraments, which effectually destroys the fancied agreement in number.

But it does not appear, from the Syrian writers themselves, that any such construction ought to be put upon the use of the Holy Oils in Baptism. "The Oil," (Bib. Orient. Tom. III. pt. ii. p. 247,) says Elias, Bishop of Anbara, who flourished early in the tenth century, "with which the priest anoints the heads of baptised persons, is a mystical sign of the confidence which the saints do hence receive." And Timothy II. Metropolitan of Mosul and Arbela, A. D. 1318, says, (Bib. Orient. Tom. III. pt. ii. p. 261.) "So Water, Oil, the Priest, and the Prayers of the Priest, are the substantial parts of Holy Baptism; if one of which be wanting, Baptism is by no means complete." Words to the same effect are used by George, Metropolitan of Arbela, who flourished about the middle of the tenth century. What is cited by Asseman from Joseph Ik in which he reproaches the Nestorians for not acknowledging the sacrament of Confirmation, vanishes, when we know that this Joseph is one of the Sham Patriarchs that was set up by Pope Innocent the XIIIth. A. D. 1696, and whose authority was never acknowledged at Mosul. It appears, therefore, that the Christians of St. Thomas had not deflected from the usage of their forefathers in not acknowledging the sacrament of Confirmation; and that the citations made by Asseman himself tend to prove the statements of La Croze, which they had been intended to refute.

likewise they had never before heard. This sermon and confirmation had but little effect, it should seem, on the minds of the Syrians: for the Archbishop at length perceived, that, notwithstanding his presence at the morning and evening prayers, still the Patriarch of Babylon was mentioned as head of the Church. This he determined no longer to suffer, although the Jesuits insisted on the expediency of making some sacrifices to the prejudices of the people. He accordingly excommunicated the Patriarch; and compelled the Archdeacon and Casanary to sign the excommunication, and affix it to the Church doors for publication.

The people, on being informed of this proceeding, were irritated to the greatest possible degree; and, hasten-

ing to the Archdeacon, requested his permission to fall at once upon their adversaries; and either to revenge the cause of their injured Bishops and Patriarchs, who had now ruled them for more than 1200 years, or fall in the attempt.

The Archdeacon, probably foreseeing that nothing less than the extirpation of their whole race would result from such a proceeding, advised the people to submit for the present to their afflictions; observing, that there was a time for all things, and that the present was one for dissimulation rather than revenge; that he had, indeed, signed the excommunication; but this he had done purely out of fear, well knowing that the Archbishop was seconded by the King of Cochin, in whose territories they re-

Asseman and Bengudotius, however, go still further, and would prove, from the use of this Holy Oil, the sacrament of Extreme Unction as acknowledged in the Eastern Churches: but not to mention that this would swell the number of sacraments to nine, and that Ebed Jesu does not admit it in his enumeration of the sacraments, and that (Bib. Orient. Tom. III. pt. ii. p. 276) George of Arbela only mentions the laying of hands upon the sick as one of the duties of the Priest, it cannot follow by any just mode of arguing, that Extreme Unction was ever yet considered as a sacrament in the East.

It would hardly have been expected that Asseman would have attempted to show that Matrimony was considered as a sacrament by the Syrians, when Ebed Jesu had excluded it from his enumeration of them. Yet, that nothing may be left untried to support the faith of the Church, he has attempted this also: "Simon Sulaka," says he, "when a Monk, at Rome, in 1553, expressly enumerated Matrimony in the number of the sacraments." The account given by Geddes (Hist. Church Mal. p. 12.) of this Simon Sulaka, is, I think, a sufficient refutation of his statements. "In the year 1552, one Tum Siud, or Simon Sulacan, a Monk of the Order of St. Pachomius, who pretended to have been chosen Patriarch of Mosul, or Seleucia Parthorum, or Babylon, for they are all the same, by the whole Clergy of Persia and Assyria, came to Rome and submitted himself to the Pope. He presented Letters and a Confession of Faith to the Pope, which he pretended were sent by all the Eastern Bishops. In these Letters the Pope's Supremacy was exalted as high as if they had been writ by a Parasite Canonist, &c. Tum Siud, after he was dismissed at Rome, instead of returning to Babylon, went and lived in an obscure place called Charamet, or Amed," &c.

As to the citation from Ebed Jesu, (Bib. Orient. Tom. III. pt. ii. p. 318) in which St. Paul's words are translated, "This is a great sacrament, but I speak of Christ and the Church," it is unnecessary to dwell upon the refutation of such sophistry.

It may, perhaps, not be amiss here to remark, that the matter of the Holy Leaven, as also that of the Oil, is considered among the Christians in the East as a sacrament, supposing they have preserved them from the apostolic times. This is a great proof of their superstition and ignorance, which we may reasonably hope that a revival of true religion among them may induce them to disregard.

The attempt of Asseman to show that Auricular Confession was in use among the Syrians, is no less ridiculous than that of endeavouring to establish the sacrament of Matrimony: for it is well known that Joseph II. whose words he cites to this effect, was like Simon Sulaka, a sham Patriarch of Amed, set up also by the Pope: he died A. D. 1714.

It would be superfluous to enter into the question of Transubstantiation, as it is evident, from Asseman's own citations, (Bib. Orient. Tom. III. pt. ii. p. 294, 5.) that some of the best and most ancient writers, of both the Nestorian and Jacobite community, did not hold it; and, consequently, that the Christians of St. Thomas could not, with propriety, be accused of innovation in this particular.

sided; and who would certainly revenge any affront offered to the Archbishop, on their lives and estates. With regard to himself, he was determined to die in defence of the religion of his country, rather than submit to the introduction of Popery. This he hoped the Christians of St. Thomas would consider a common cause; nor by any means be brought to allow that faith to be superseded by the delegates of Rome, which they had received at the hands of the Apostles. He was greeted by the loudest acclamations of the people, declaring that they would sacrifice both their lives and property in the cause of their ancient faith.

The Portuguese were much alarmed on being informed of this proceeding; and remonstrated with the Archbishop on the rashness of the step. He, however, with the spirit that animated his coadjutors in Europe about the same time, replied, that he was so far from feeling any compunction for what he had done, that he was prepared to do the same again, should circumstances require it: for the present, however, he should proceed in his intended visitation.

The Archbishop accordingly proceeded to Paru, which is the Metropolis of a kingdom, in which the most respectable body of the Christians of St. Thomas resides. These people were probably less friendly to the Roman Catholics than those of any other Church on the coast of Malabar; for, notwithstanding two youths of a noble family among them had visited Rome, and obtained some privileges for their Church from Gregory XIII. yet their inveteracy to the Church of Rome was so great, that they banished these youths on the suspicion that they had been infected with Catholic superstitions, and wished to introduce them among the Christians of St. Thomas. The Christians of Paru had, at first, agreed to prepare some festivities for the reception of the Archbishop; but, hearing of his proceedings at Vaipicotta, these were quickly changed for arms. The Archbishop was received, therefore, on his landing, by only a few persons, with

dejected countenances; and, on his proceeding to the Church, found it filled with armed men.

These appearances of hostility intimated to the Archbishop the propriety of ordering his guards and servants on board, well knowing the difficulty of keeping the zeal and ignorance of both parties within their proper bounds. His own intrepidity and management, he foresaw, would effect more than could possibly be expected from the attachment of his adherents. He accordingly put on his pontificals; blessed the congregation; and then delivered an harangue of an hour and a half, in which he laboured to show that there was but one true religion, and that this was the Roman; and, consequently, that it was the duty of all Christians to submit to it. On concluding this harangue, he proceeded to establish the Sacrament of Confirmation; and exhorted all present immediately to receive it. The sermon, indeed, produced no visible effect on the people; but, when he talked of confirming, he was no longer to be borne. The people exclaimed that they would never be confirmed by him: that Confirmation had never been taught by their Prelates; and that it was no Sacrament, but a device framed by the Portuguese, with the view of reducing them to slavery by making a mark on their forehead, and giving them a box on the ear:—that although their brethren at Vaipicotta had basely submitted to this indignity, they would never permit him to touch their beards or their wives' faces: they would moreover advise him to return to his countrymen, while he was safe; as it was probable, that his interference with their religion and privileges might produce more serious consequences than he had at first apprehended.

The Archbishop is said to have listened to all this with great patience; and to have proceeded to prove that Confirmation was a Sacrament, which still more irritated the Syrians. At length the Archbishop, finding that his disputation only tended to make the matter worse, rose and said, with some vehemence, that he preached the doc-

trines of Christ and St. Thomas, which were believed by all Christians, and for the truth of which he was prepared to die. He then proceeded to challenge those to a public disputation, who had had the audacity to speak against the Roman faith in nightly conventicles. This had no better effect than his preceding harangue. The accusation of nightly conventicles was warmly answered by the Archdeacon; who immediately left the Church, and, in a short time, returned with a few boys, which he presented to the Archbishop for Confirmation, with this sarcastic remark—that he could persuade no one else to submit to the rite.

The Archbishop, finding nothing could be here effectually done, returned to his vessels much dissatisfied; but resolving to pursue his route to Mangate, in order to see what might there be effected toward the completion of the object which he had in view. On his arrival at Mangate, he found the Church nearly filled with goods and women. They had been lodged there in consequence of a war between the kings of Mangate and Paru. The Archbishop, having comforted the inhabitants in their present distracted state, proceeded to point out the errors in which they had been educated; and the necessity of reform, and of submission to the Church of Rome: but, hearing that some armed men were on their way after him from Paru, he judged it expedient to hasten aboard his vessels, and to set sail immediately for the next stage of his tour.

The next place visited by the Archbishop was Cheguree, a town situated in the kingdom of Cochin. There, the prelate, sending an order to the Casanars and the inhabitants to meet him at the Church, was informed, that the Church doors were shut, and that neither man, woman, nor child, was to be seen in the town. The friends and attendants of Menezes endeavoured hereupon to persuade him to desist from his project, which they were of opinion might endanger the life of his highness. Menezes, however, with a perseverance seldom equalled, and a

zeal rarely to be found in a better cause, answered, that no consideration whatever should deter him from prosecuting the object in view; and, as he was the true representative of St. Thomas, he entertained no doubt of his ultimate success. On being informed, however, that the Archdeacon had concealed himself in the town, with a determination of never coming into his presence again, he withdrew to his cabin and wrote, desiring him once more to do him the favour of a visit, assuring him that he should take no notice of what was past, and hoping to convince him of his errors from the Scriptures. On the receipt of this Letter the Archdeacon assembled the Casanars and principal inhabitants, in order to take the matter into consideration: when it was soon determined that they should wait on the Archbishop; but not without such precautions as might prevent their being made prisoners. They accordingly waited on him in his cabin, and soon came to the point in question. "It is true," said the Archdeacon, "your Lordship has not experienced that respect and attention among us which we had intended; and should, indeed, have shown, had not your Lordship endeavoured to introduce novelties into our religion, which neither we nor our forefathers ever acknowledged. You have, moreover, excommunicated, as a heretic, our Patriarch, whom we know to be a most holy man." To this the Archbishop replied, That it was well known that the Patriarch of Babylon was a Nestorian, and therefore a heretic: and, not to trouble them with further arguments to show that all Nestorians were heretics, he would only ask them one question: Did they believe the Gospel of St. John? "Yes," said the Archdeacon, "and would rather die than deny any thing contained in it."—"Then," said the Archbishop, "in the Gospel of St. John, it is said, *The Word was made flesh, and dwelt among us*; but, in your Service for the Nativity, you are taught to say, that '*the Word did not make itself flesh, as the un-*'" ing "ach, but did on a Temple."

Archdeacon is said to have given no answer to this; but to have passed to another point: "Your Grace," said he, "would also persuade us, that none can be saved who do not submit to the Roman Church; which St. John has nowhere affirmed. We have, moreover, in our possession, a letter from Caius, Bishop of Rome; in which he says, that his jurisdiction does no more extend to the Patriarchate of Babylon, than that of Babylon does to the See of Rome. We have also the same thing affirmed in the Letter on the Lord's Day.\*" In reply to all this, the Archbishop entered into an elaborate harangue on the primacy of St. Peter, the succession of the Pope, and his being the Vicar of Jesus Christ on earth. This favourite argument of the friends of the Pontificate had but little weight with the Syrian Archdeacon; who, on closing the conference, insisted on the Archbishop's neither confirming any person, nor exercising any Episcopal Functions in that Diocese; but that he should conduct himself, in every respect, as a Bishop who was a stranger. With regard to matters of faith, it was determined that a Synod should be assembled, as early as convenient, for their consideration.

Matters being thus arranged, the Archbishop set sail for Canhur, where he soon arrived, and was met by the Archdeacon; who informed the people of the late arrangements, and the Archbishop was permitted to preach in their church. The sermon of Menneze, as might be supposed, went principally to prove the Pope's Supremacy, which gave great offence to the Archdeacon and Congregation. The Archdeacon, however, on account of either real or pretended sickness, requested permission to return to Cheguree; which the Archbishop very willingly granted, as matters of a political nature demanded his presence elsewhere.

\* This Letter, according to La Croze, is said to have been dictated by our Lord, to have been written by an angel, and to have fallen from Heaven to Jerusalem about the eighth century. It is, no doubt, a superstitious legend of no authority.

Some time after this, the Archbishop made a short stay at a place called Porca, where was a church belonging to the Christians of St. Thomas: and being met there by the king of that country, whose presence gave him some authority, he proceeded to the church, where he performed High Mass; and then confirmed the whole congregation, in direct violation of the treaty which he had only a few weeks before signed.

(To be continued.)

#### Lovers of Pleasure.—An Extract.

AGAINST such men, it is the duty of the Christian teacher, in every age, to guard. It is his duty to resist their influence, and to reprove their sin. While, by the authority entrusted to him, he is to admonish and censure those who are "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, and high-minded;" he is to admonish and censure those also "who are lovers of pleasure more than lovers of God."

This will be accounted a "hard saying." The votary of pleasure will eagerly plead, that his pursuit is natural and harmless; that, although he devotes himself to the study of amusement, and although that study may be frivolous, his indulgence is of no criminal kind; that it is unjust to rank him with atrocious offenders. He contends that it is unjust to tax him with failure in love to God, merely because he gratifies the innocent propensities which God himself hath planted in the breast; merely because he freely enjoys the good things which God himself hath provided.

It is true, that God hath inspired the love of innocent pleasure, and that he hath amply provided the means of its gratification. But it is also true, that he hath given us duties to perform, which are to constitute the business of life. If we allow or



love of amusement to grow into a passion; if we make its pursuit our business, we exalt it to a rank to which, in the eye of wisdom, it hath no solid claim.

It is true that it is an awful charge to call any of the creatures of God lovers of pleasures more than of him. It argues at once a deeper misfortune and a grosser perversion of nature, than we should at first glance ascribe to the character of him who devotes himself to the pursuits of frivolous amusement merely. But the question, whether or not the title is justly incurred, may be brought to an easy issue. "By their fruits shall ye know them," saith our Saviour, speaking of those principles by which conduct is swayed.

In bringing the matter to this simple test, I shall endeavour to show you the effects produced by the intemperate pursuit of mere amusement upon every branch of duty; upon the duties which we owe to ourselves; upon the duties which we owe to our fellow men; upon the duties which we owe to our country; and upon the duties which we owe to our God. If the intemperate pursuit of mere amusement, however harmless it may appear to the transgressor himself, and to many an indulgent witness of his folly, be in truth injurious to the performance of these duties, its votaries are "lovers of pleasures more than lovers of God."

The intemperate pursuit of amusement is injurious to the performance of those duties which we owe to ourselves; and, therefore, in so far proves its votary to be no lover of God.

The lover of pleasures, too, may hope at first that the intemperate indulgence which he allows them is compatible with his improvement; that he, too, will return from their fascinations to the business of active duty, with keener zeal and renovated strength. But, alas, it is not so. As "he who loveth silver shall not be satisfied with silver; nor he who loveth abundance with increase," so is it with the votary of pleasure. The insidious ally which promised at first its aid to duty, by degrees withdraws

the pledge; establishes on the ruin of every rival its own dominion; and extends its requisitions with merciless severity. His mind, dissipated and weakened by unrestrained frivolity, feels as an intolerable oppression the steady discipline which wisdom demands. Amusement becomes the "one thing needful," in pursuit of which "the pearl of great price" is forgotten; the "field" is unexplored which hides the real "treasure."

The votary of pleasure has neither time nor inclination for cultivating his faculties, and for establishing the graces of the Christian spirit within him. A shallow refinement he may attain; and he may boast of its fancied value. But the tinsel contains in it nothing intrinsically useful or dignified. There is wanting all that can give elevation to the character, or solid peace to the mind. In forced and feverish heat there may spring a plant of sickly elegance. But the oak, which strikes deep its root, and flings an ample shade around, must be trained by other culture.

To the performance of social as well as of personal duties, occasional amusement gives aid. The heart expands to every gentle affection, while cheerfulness and gaiety are around. The sharers of our pleasures become doubly dear to us. While they contribute to our satisfaction, they gain a stronger claim to our assistance; as, on the other hand, we willingly bear the instructor, and follow the guide, who softens the dignity of wisdom with temperate and innocent joy.

But, when the fatal barrier is past which divides intemperate from innocent joy, the effect is entirely reversed. In the whirl of constant dissipation the heart becomes selfish and hardened. When pleasure is the only counsellor, its counsel is to turn away the eye from every painful object; to shut the ear against all but dulcet and lulling sounds; to plan only the new folly, which to-morrow shall succeed the folly of to-day; to count every employment of time and fortune lost, if it do not contribute to the great purpose of life, pleasure, selfish pleasure.

In that higher walk of benevolence which reaches to the wants of the mind and of the soul, the lover of pleasure is still less likely to excel. He hath sacrificed to his favourite pursuit the improvement of his own nature, and is not likely, by his precepts and example, to benefit others. He is neither willing nor able to dignify himself, by contributing to their improvement in knowledge or in grace.

Nor is his domestic influence more useful. The controul which he ought to exercise in the more private walks of life, over those who more immediately depend upon him, he throws wilfully and criminally away. His children he abandons to the charge of others, at an age when they most require a parent's nursing care, a parent's watchful eye. The spiritual welfare of his dependants enters not once into his regard. If he chide their indolence, if he reprove their vice, it is only because these qualities affect his own interest and comfort, not because through them a brother's soul may perish.

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Let not the female part of the community consider themselves as uninterested in this view of the subject. By them the future champions of the state are trained; and must not the mother, who is herself the slave of frivolous amusement, expect to see her neglected offspring rise around her, feeble in body, and feebler in mind? By them the public manners are dictated. While their example sanctions the unrestrained pursuit of pleasure, indolence and effeminacy prosper under their smile. But if they delight in employments that are useful, and in sentiments that are ennobling; assembling a worthier race around them, they will be safe through the enthusiasm which they themselves have kindled.

These discordant principles let us not hope to unite. The life of man is too short, his powers are too limited to admit of more than one great object in his plan of action. "We cannot serve two masters; we cannot serve God and mammon;" we cannot

be equally "lovers of God" and "lovers of pleasures."

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*Address of the Right Rev. Bishop KEMP to the Convention of the Protestant Episcopal Church in Maryland, May 21, 1818.*

*My Rev. Brethren of the Clergy, and Gentlemen of the Laity,*

IN compliance with a requisition of the 45th canon of the General Convention, I beg leave to state to you such occurrences as have passed since the meeting of the last Convention, in which the interests of the Church of Maryland are implicated.

Immediately after the adjournment of the Convention, I admitted the Rev. Mr. Wheaton to the holy order of Deacons, and the Rev. Mr. Johnson to the Holy Order of Priests. In consequence, too, of testimonials from the Standing Committee, in favour of Mr. Gilliss, Mr. McIlheny, Mr. Keetch, Mr. Roach, and Mr. Lowe, they were received as candidates for Holy Orders, and arrangements were made for the superintendence of their studies.

On the 17th day of July, 1817, I consecrated to the service of Almighty God a new stone Church, built by Mr. Edward Day, at his own expense, by the name of St. John's Church, of St. John's Parish, in Baltimore county, and, at the same time, confirmed twenty-nine persons. This Church is now under the ministry of the Rev. Mr. Johnson.

I visited St. John's Church, in Washington, of which the Rev. Mr. Hawley is Rector; and, on the 23d of July, administered the holy ordinance of Confirmation to twenty-nine persons.

In passing over to the Eastern-Shore, to ordain the Rev. Mr. Bulkley, I took the Church in Chester-Town in my way, where I confirmed fifteen persons; and, on the day following, I admitted that gentleman to Priest's Orders, in the Parish Church of St. Paul's, Queen Anne's county.

On Sunday, 14th day of September, I held a confirmation in my own

Parish Church, in this city, when twenty-nine persons received that holy ordinance.

On the 22d of October, I ordained Mr. John Avery, of North-Carolina, and Mr. Charles Mann, of Maryland, Deacons, in St. Paul's, in the city of Baltimore.

In the autumn I set out to visit that part of the Diocese which lies south of Great Choptank River; and, on the 26th of October, I commenced my duties, by holding a confirmation in Christ Church, Cambridge, where seven persons were confirmed. The Rev. Mr. Weller had lately settled in this parish. On the 28th I administered the same holy ordinance at Green Hill Church, in Stepney-Parish, Somerset county, to twelve persons; and, on the next day, to thirty, at Spring Hill, a chapel of the same parish, of which the Rev. Mr. Stone is Rector. At Princess Anne, in one of the churches of Somerset Parish, I confirmed, on the 31st, eleven persons. The Rev. Mr. Wickes, from Wilmington, was just about to settle in that parish. The following day, being wet and stormy, I was compelled to give up my appointment in Coventry Parish. On the 2d of November I reached Snow-Hill, where I administered the sacred ordinance of confirmation to thirty-six persons. In this parish the Rev. Mr. Smith had lately settled. Here I was obliged to close my visitation, and return to my charge in Baltimore.

On the 23d of November I confirmed sixty-two persons in Trinity Church, in this city, of which the Rev. Mr. Bartow is Rector.

I visited St. Anne's Parish, in Annapolis, under the care of the Rev. Mr. Davis, and there I confirmed twenty-one persons on the 12th of December. And, on the 24th of the same month, I held a second confirmation in St. Paul's, Baltimore, where twenty-six persons were confirmed. On the 8th of February, 1818, too, I held a second confirmation, during the year, in Trinity Church, Baltimore, and, at that time, confirmed thirty-two.

On the 15th of April I visited St.

James, in Baltimore county, and confirmed fourteen persons. This is one of the churches under the care of the Rev. Mr. Johnson. In St. Peter's, in the city of Baltimore, of which the Rev. Mr. Henshaw is Rector, I held a confirmation on the 19th of April, and confirmed fifty-five persons.

On the 27th of April I set out from Baltimore to visit the parishes along the Potomac, beginning at the Eastern-Branch, and extending through part of Charles county; but inasmuch as I was entirely unacquainted with that district of country, and appointments had not been regularly made, I held confirmations in the parish churches of John's and Durham. A list of the persons confirmed in these two places has not yet been forwarded to me.

From these minutes, it appears, that, since the last Convention, I have held seventeen confirmations, at the greater part of which I have preached, and also sometimes administered the Lord's Supper. The whole number, exclusive of St. John's and Durham, confirmed in the year, amounts to 408. I have consecrated one Church, and ordained three Deacons and two Priests.

My situation admits of visitations in the Diocese much seldomer than could be wished, and than the interest of the Church might require.

I am Rector of St. Paul's, in Baltimore, from which I derive my living; and that, of course, is entitled to all my services. My sense of duty, as well as my sacred obligations, require me to be in my pulpit every Lord's day, if possible. I have, therefore, studied to arrange my visitations in such a manner as to be absent from Baltimore as few Sundays as can be. Still, I am well aware, that my visitations are thus rendered less useful, and less desirable, than they otherwise might be. But the present state of the Church admits of no remedy for this inconvenience. I have brought it to view, however, that it may operate, as I am persuaded it will, as an urgent call upon the members of the Church, to exert themselves in creating a fund for the support of the Epis-

copate. The duties of this office, to be faithfully and advantageously performed, particularly by a person advanced in years, as all of this order must be, would require all the time, and all the labours of the Bishop. And I am satisfied that the interests of the Church suffer considerably from this very circumstance. I hope, therefore, the wisdom of this body will be applied to lay a foundation for a remedy to this inconvenience.

Since the last Convention, the Rev. John Irvine has closed his ministry here on earth, and passed into the world of spirits.

The Rev. Mr. Jackson, last autumn, gave up his cure in Hager's Town, and has travelled as a missionary in the western states, during the winter. I have received several communications from him, in which he gives a most interesting account of the state of religion in that quarter of the country; and from which it appears that an immense harvest is already ripe for labours in Christ.

The Rev. Mr. Turner has removed to the Diocese of New-York, the Rev. Mr. Forman to Delaware, and the Rev. Mr. Bausman to Virginia. As these gentlemen maintained unspotted characters, I gave them all the testimonials required by the canons.

The Rev. Mr. Cooper, late President of the College in Chester-Town, has also left this Diocese; but as he did not apply to me for a testimonial, I am altogether unacquainted with his views and his destination.

The Rev. Alfred Dashiell has removed to the state of Virginia; but as he never acknowledged my authority, he never applied to me for a letter of dismission.

I must solicit the attention of this body to the case of the Rev. Mr. Handy. As I am unable to reconcile the various grounds that this gentleman has taken, I have preferred laying the papers respecting his conduct before the Convention. Whatever may devolve on me as a duty, or as an obligation, I hope, with Divine aid, to be able to discharge. Still it will yield me great relief to submit to the wisdom of this venerable assembly

such cases as require great caution as well as great tenderness.

I have had, during this year, to perform a most painful duty. It came to my knowledge, that the Rev. Mr. George Williams had, at different times, and on different occasions, passed under different names. This very circumstance, in the history of a foreign clergyman, appeared to me to be a sufficient cause for inquiry; and the result of this inquiry was, that, in compliance with the duty imposed on me by the 9th canon of the Church in Maryland, I withdrew from Mr. Williams his license to officiate as a minister in this Diocese. In this awful duty I was countenanced and supported by the Standing Committee, my Council of Advice. And here I must take leave to say, that so responsible and so important are the duties of this body, to the welfare and government of the Church, that too great caution cannot be exercised in selecting them. They grant testimonials to candidates for orders—they form the ecclesiastical court for the trial of all offenders among the Clergy—they constitute the Bishop's Council of Advice. I have, therefore, to request of this body, that they would appoint Clergymen of the most tried fidelity, of the most sound discretion, of the most approved moderation and piety, to form this Committee. And I pray that God, by his Holy Spirit, may direct your minds in this most important duty.

During the last year, the Rev. Mr. Wheaton, and the Rev. Mr. Mann, both ordained in this Diocese, have settled; the former in Queen-Caroline Parish, Anne-Arundel county; and the latter in William and Mary, Charles county. The Rev. Mr. Clay, from North-Carolina; the Rev. Mr. Wickes, from Delaware; the Rev. Mr. Weller, from New-York; the Rev. Mr. Walker, and the Rev. Mr. Armstrong, from Pennsylvania; and the Rev. Mr. Stratton, from New-Jersey, have settled in this Diocese.

The Society for the Advancement of Christianity in this Diocese has been lately organized, and is now ready to commence its operations.

A delay, much to be regretted, has been occasioned by the circumstances of St. Paul's Parish. The expense of building a Church, suited to the character of this large and growing city, has been so great as to require heavy contributions from our members; and it was not deemed correct to be too frequent in our application for money. We hope, however, to see this institution brought into operation with due zeal and effect.

A Society has also been formed, in this city, for the distribution of the Book of Common Prayer, and of the Homilies, which promises to be extensively useful. In my visitations it has grieved me to find that there are many who profess to be members of our Church, who have no Prayer Book in their houses. A poor man, who possesses a Bible, and a Book of Common Prayer, may be considered as having a most valuable library. To this statement, and to these general observations, I beg leave to add a few things, which more immediately apply to the Clergy and the Laity separately.

*My Rev. Brethren,*

The aspect of religion, at present, in this Diocese, taken in connexion with the state of the world in general, seems to add to the weight of our obligations to adhere to the doctrines of the Church, to maintain her worship, and to unite in the most zealous exertions to promote pure and undefiled religion. While some, released, as they say, from the shackles of system, are running the career of error, in various directions, let us hold fast the form of sound words; which, at the altar of God, we solemnly promised to maintain and defend.

That it is impossible to make men religious, without either winking at or teaching unsound doctrines, is a position which was early charged upon the ministers of Christ, but with no kind of justice. For a sincere Christian never can admit, that any part of the truth is to be kept back as unsuitable for the people to know, or that any of the doctrines or institutions of Christianity have not a direct and

powerful tendency to promote holiness. Let us always sow pure and genuine seed, and leave the increase to God. Tares it may not, for a time, be easy to distinguish from wheat. They may give the field a false appearance of luxuriance, but when the harvest shall come, both will possess their distinctive character, and be doomed to their suitable conditions. The liberal spirit of our Church has amply provided for such small variations of opinion, as may be expected to exist among even sincere, pious, and well informed Christians. But, for persons who have adopted her articles and her liturgy, as containing the great outlines of Christian doctrine, to draw from these, systems diametrically opposite, is what she never expected. Whatever may be said with regard to the construction of the articles in England, that matter remains no longer equivocal in America, because the articles have been carefully revised. That we may know and preserve the truth as it is in Jesus, let us, with deep humility and ardent prayers for divine illumination, search the Scriptures, for this, and this alone, will prove a remedy for all errors.

In our communion we possess a treasure to which no other description of Protestants have any thing nearly equal. The Bible is the common property of all Christians, but the Book of Common Prayer belongs to us; although, I am satisfied, it would be a high gratification to the most pious and most learned of some other denominations to adopt it.

To say nothing of the antiquity of liturgies, and their general use in the Church, the very nature of prayer seems to demand them. For that a duty to God, so important in its nature, so necessarily limited and defined, should be left to the fortuitous motions and imaginations of the human mind, would be extraordinary indeed! This the wisdom of our Church has guarded against. And let a minister duly instruct his people in the nature of prayer, if they possess an humble and devout spirit, they will neither require him, nor permit him, to lay aside his Prayer

Book. Extemporaneous prayers are, in reality, to the people, as much a form as if they were written or printed, with these evident disadvantages, that they will be too apt to savour of the folly, the vanity, or the spiritual pride of the individual. Of nothing, then, is our Church, next to the Bible, so tenacious as of her Book of Common Prayer. And this she has again and again proclaimed to the world in the most awful terms. Nor can it be believed, that any other fair and legitimate construction can be put upon the ordination vows, but that *to conform to the worship of our Church*, means to use our liturgy.

Still it is not the possession, but the due improvement, of such a treasure, for which we stand responsible. If the prayers of our Church be read with a cold, unfeeling, and uninterested heart, devotional feelings will never be excited. However correct the emphasis, however just the cadence, however fine the tones of the minister may be, unless there be a devout heart, he will never rise above the character of a man, merely acting his part with a view to please his audience. But when a minister stands as an humble suppliant before his God, to confess his sins, and the sins of his people, and to pray for pardon and grace, there will be a holy simplicity in his manner, which the blessed spirit will transfuse into the hearts of the congregation.

At the present time, my Reverend Brethren, there are some circumstances in our favour, of the most important kind; which, while they ought to enhance our gratitude to the Divine Head of the Christian Church, should rouse our zeal, and excite our most vigorous exertions. At no period, perhaps, have so many distinguished and pious Laymen manifested so high a degree of interest in the concerns of the Church of Maryland. The other day we enjoyed a spectacle which must have filled every Christian heart with praise. A large number of our citizens met here, not to devise plans for the extension of commerce; not to lay schemes for internal improvements; not to form poli-

tical arrangements; but to join their efforts, and expend their wealth, in sending the Bible into the abodes of the poor. While we beheld one Senator, although tottering under the weight of disease, expending the power of his eloquence to bring every feeling into unison on this mighty occasion; we saw another, who left his family and his domestic concerns, to which he had only returned a few days before from the business of the nation, for the purpose of adding his powerful efforts in extending the light and the influence of the Gospel of Christ, to those who sit in darkness and the shadow of death.

The Sunday Schools, too, promise the most extensive and salutary results. To bring up children in the "nurture and admonition of the Lord," although an express and an important injunction of Christianity, had for many years been shamefully neglected. And, indeed, among some professing Christians it seemed to have been entirely overlooked. But now no man, however reputable in society, deems it below him to bring from the alleys and the suburbs of our cities, the children of the poor, and instruct them in the elements of knowledge, and in the principles of Christianity.

These favourable indications it is our duty to improve—this powerful co-operation it behooves us to meet with a proportioned zeal and ardour.

And as we all derive our authority from our blessed Lord; as we all depend for spiritual strength and ability on the Holy Spirit; as we are all engaged in the same great work of salvation; tenderness for one another, mutual support, and mutual assistance are essentially necessary. Indeed, we are instructed in Holy Writ to act and to suffer as one body. If there be any weak members among us, they are entitled to the aid of the strong. If there be any strong ones, their strength is not to excite pride, or pamper vanity, but to be expended in the great cause.

While it is impossible for the piety of a Layman to take a more unfortunate turn, than to be continually

watching the conduct, and dwelling upon the failings of his fellow-creatures, so it is impossible for Clergymen to manifest their zeal in a more ruinous way, than to assume party names and party distinctions, or to expose the weaknesses or the peculiarities of their brethren. We are all ministers of Christ—we all belong to the Protestant Episcopal Church.

Humility was a lesson taught by our Divine Master in the most impressive way. Every claim to superiority he rigorously suppressed, and when a party spirit attempted to show its head in the Church; when some said, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ, the Apostle asked them, Is Christ divided? Was Paul crucified for you? or were you baptized in the name of Paul? Conscious that we are all weak, let us daily implore divine strength. The mind of a Clergyman ought to be daily and hourly soaring to heaven.

#### *Gentlemen of the Laity,*

The temporal affairs of the Church being in your hands, it is of considerable consequence to the continuance and promotion of pure religion, that they should be zealously and judiciously managed. The character of the Clergy will always bear some proportion to their condition in life. If you make an adequate provision for their support, you have a right to look for a more respectable and more learned ministry. Besides, of a ministry independently supported, you can, with propriety, demand all their time, and all their exertions, in visiting their flocks, as well as performing all the stated duties of their calling. And be assured, gentlemen, that those Clergymen will never fail to be most useful who are kindly supported and countenanced by the Laity. Besides, your exertions in the sacred cause can be ascribed to no interested views, no selfish motives, but to the real love of God, and the love of man; to an ardent desire to extend the dominion of Christ, and to save immortal souls.

*I think we may fondly venture to hope, that the clouds which obscured*

the face of the Church in this Diocese, have been, in a great measure, dispelled. For this let our hearts, and all that is within us, praise God; and let us all, both Clergy and Laity, by pious and holy lives, adorn the doctrine of our blessed Redeemer, that we may be finally admitted into the Church of the first-born in heaven.

#### *The Lord's Supper.—An Extract.*

THIS service is wisely chosen as the badge of our Christian profession, for the events which it commemorates illustrate the *evidences* of the Gospel.

In a matter, however, so essential to our interests, his goodness and his truth equally lead us to conclude that the evidence provided will be most ample—greater than might suffice for regulating our conduct in the ordinary concerns of life. Accordingly, we find every species of proof accumulated in favour of the Gospel. The unerring wisdom of God announced, in distant ages, Messiah's day; and described the events that should attend its appearing. These predictions found their accomplishment in the life of Jesus. The power of God was manifested in Christ; subjecting the laws of nature to his control, and committed to him the disposal of life and death. 'The works bare witness of him that he came from the Father.' By the purity of the doctrine itself; by the distinguished excellence which shone in the conduct of the teacher; new interest and force are given to the external proof. Nay, in the unsearchable counsels of Providence, the circumstances of suffering and distress in which Jesus Christ was involved, contributed essentially to the evidence and progress of the Gospel.

Not that the sufferings of Jesus, extorting from his disciples reluctant sympathy, received a support from tenderness, which judgment refused to sanction! They make a strong appeal to reason, by this remarkable fact, that the suffering cause, though destitute of every worldly support, triumphed over difficulty; and how

rished amidst opposition the most determined and powerful.

Had he been that conquering prince whom they once expected him to prove, though they had followed his chariot unhurt through the thickest of the danger, yet, when the heat of battle was past, and a conquered world owned their sway, the sickening thought might have returned, that, perhaps, they were still the dupes of an impostor; that the fabric of his power was frail; and that a greater than man would chastise him in vengeance.

Had wealth, bestowed by their Master, heaped upon them every indulgence that luxury could devise; and had a venal multitude swelled their tide of triumph; their souls would yet have loathed in secret the parasitical arts and pretended conviction of minds base enough to be bought. They would have more than doubted the truth of a cause which owed its advancement to arts so mean.

But, when they found themselves triumphing as the disciples of a crucified Master; when they found themselves, in the name of a crucified Master, enabled to banish disease by a word, or to recall the dead to life; when they found themselves, in the name of a crucified Master, enabled to prevail in their struggle against principalities and powers; they were assured that the cause in which they were engaged was, indeed, the cause of heaven.

With this conviction on their minds, how rapturously would they celebrate this solemn ordinance! With what gratitude would they acknowledge its institution, as the most valuable bequest which their Master could have left: calculated to produce on their minds an indelible impression of his sufferings; which, though once their shame, enlightened reason now hailed as the pledge of their security. With what joy would they indulge the meditations which this solemn rite inspires! As the fire began to burn within them, with what ardour would they vow at the altar of God, that *nothing should seduce them from their holy faith!*

He was soon to be no longer present with them, to correct their prejudices, and guide their hopes. His warning voice would soon admonish them no more. How necessary was it then, in the prospect of that ministry in which they were to be engaged, that they should have an ordinance like this—to remind them how frivolous were their temporal hopes; to show them how little the religion of Christ had to do with the vanities of human grandeur; to fix their view on a spiritual kingdom?

For it was a spiritual kingdom which Jesus came to establish. He came, not to realize the fabled achievements of the Jewish hero, but to combat with transgression, and make an end of sin. He came, not to burst asunder the Roman yoke, and lead the warriors of Judah to battle, but to save his people from a harder bondage; to make them more than conquerors over sin and death. For this he lived, and suffered, and died. He bore on the cross the punishment of human guilt; and 'by his stripes we are healed.'

While this ordinance of Christ impresses upon our mind the remembrance of his sufferings, it leads us, by a natural and necessary connexion, to the 'hope set before him:' through which 'he endured the cross, despising the shame.' Of this hope, he himself united the remembrance with the original institution of the Sacrament of the Supper.

Yet a few hours, and the disciples beheld the pledge of this glorious hope! They beheld their Master burst the fetters of the tomb, and arise the 'first fruits of them who slept.' Though he disdained the pomp of earthly greatness, he invested himself with the dignity of the Son of God. Though he scorned the bribes of earthly ambition, he led into captivity the powers of darkness. They beheld him resume that glory which he 'had with his Father before the world was.' The clouds received him from their sight; and they heard the voice of an angel declaring, 'This same Jesus, which is taken up from you into heaven, shall so come in like



manner as ye have seen him go into heaven.'

Let us, my Brethren, when we come to the table of the Lord, associate the remembrance of his death with that of his rising again from the grave, and ascending to the right hand of God. This consideration is the source of unspeakable comfort to the real Christian.

Jesus hath passed from suffering to glory. He who is now exalted as the King and Judge of men, was himself 'a man of sorrows, and acquainted with grief.' Therefore doth he sympathize with the infirmities against which we struggle.

It was through the vale of sorrow, and of the shadow of death, that the Lord returned to the mansions of glory. Shall not his followers tread with cheerfulness the path which he also trod? Behold! he is with them, to guide and to defend them. He smooths to them the road of difficulty and sorrow; disarms their last enemy of his terrors; and, in the hour of their departure, causeth the dawn of eternal day to arise upon their souls. One ray of its glory banishes sorrow for ever. One moment of its fruition effaces the remembrance of every grief. *Amen.*

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From Buck's Expositor.

ISAIAH xlix. 14. *The Lord hath forsaken me.*

THE truly excellent Christian poet, COWPER, died 1800. His talents, as a first-rate poet, are so well known, that nothing need be said here. But, in contemplating the life of this great man, we see how mysterious the ways of Providence are. Notwithstanding his high attainments as a Christian, he was permitted to fall a victim to melancholy, which so completely subverted those doctrinal sentiments, which had afforded him, for the last nine years, the most transcendent comfort, that he considered himself as cast off for ever from the hope of mercy, although he never disputed the divine change which had been

wrought in his mind. Through the depths of his distress, Mr. Newton attended him with unfailing tenderness of friendship, and once entertained him fourteen months at the vicarage; but he was deaf to consolation or encouragement, while he supposed the ear of his Creator to be shut against his complaints. He ceased not only from attending public service, but likewise from joining in domestic worship, or attempting private devotion. His judgment was equally convinced as ever of the glory of Christ, and his desires for communion with God were as fervent; but apprehending his own perdition to be determined by an immutable decree, he regarded it as blasphemy in him to ask for mercy. Well is it for us that God's thoughts are not as our thoughts, and that whatever may be our views, and however depressed our spirits, he remains the same merciful Being.

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#### CONSECRATION.

CHRIST CHURCH, in Ballston-spa, Saratoga county, was consecrated to the worship of Almighty God on the 11th inst. by the Right Rev. Bishop Hobart. On this occasion divine service was performed by the Rev. Mr. Butler, of Troy, and the Rev. Mr. Stebbins, of Schenectady; the sentence of consecration was read by the Rev. Mr. Lacy, of Albany; and a discourse was delivered to a highly respectable and attentive congregation, by the Bishop, from a part of the 7th verse of the 48th Psalm, "Every one of them in Zion appeareth before God."

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[Vol. II.

*A Brief History of the Syrian Churches  
in the South of India.*

(Continued from page 231.)

FROM Porca the Archbishop proceeded to Coulan, where he transacted some political business, no less disgraceful to his memory than his visit of the Churches. From Coulan he went to Molandurtè, where he was kindly received by the Christians. Here he again confirmed, and made such arrangements as appeared to him necessary.

The Archdeacon had, by this time, heard of the Archbishop's conduct at Porca, and probably of that at Molandurtè; whereupon he despatched Letters to all the Churches and princes of Malabar, warning them of the treacherous designs of Menezes, "whose object it is," said he, "to reduce the Churches of Malabar to the See of Rome, and, consequently, the Christians of St. Thomas to the authority of the king of Portugal." The king of Cochin, who, it should seem, was a prince of some penetration, had already supposed this to be the principal object of the Archbishop's visitation; and accordingly imposed a heavy tax on the inhabitants of Molandurtè, on account of the favour which they had shown him.

The Archbishop, soon after this, arrived at Diamper, an ancient residence of the Bishops of Malabar. There he gave public notice of an Ordination which he intended to hold on the Saturday before the fifth Sunday in Lent; and wrote to the Archdeacon, requesting him to come and assist at the ceremony. The Archdeacon replied, that this was in direct violation of the treaty which he had

so lately signed; and would probably have the effect of setting aside the Synod which he had so much desired, in which it was to be determined whether the Archbishop had a right or not to exercise Episcopal functions among the Christians of St. Thomas. To this the Archbishop answered, that nothing should divert him from his purpose, which he had undertaken in obedience to the Pope his Master, to whom all the Churches in the world owed obedience. The Archdeacon, seeing that he was determined to proceed, requested he would ordain none but such as had been educated at the College of Vaipicotta; but soon received answer, that the Archbishop should ordain as many as he thought proper. On the receipt of this answer, the Archdeacon published an Edict, prohibiting all Christians from receiving the Ordination of the Archbishop, on pain of excommunication; and, moreover, commanding the Christians to exclude him from their Churches. This instrument did not reach Diamper till after Menezes had confirmed a considerable number at that place: but, on its arrival, he was requested by the oldest Casanar of the place immediately to desist and leave their Church. The Archbishop, however, still persisted; and, on the day appointed for Ordination, actually ordained thirty-seven, whom he previously compelled to subscribe to the Confession of Pius IVth. and to swear obedience to the Holy See. This was a master-piece in the politics of Menezes: for he well knew that such a proceeding would not only raise him a number of adherents on whom he could in future rely; but that it would be the only step to secure the majority of votes in the approaching Synod.

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which, as we shall see hereafter, he obtained.

After this the Archbishop proceeded to Carturtè, a considerable town in the territories of the queen of Pimenta, and the residence of a very respectable community of Christians of St. Thomas. On his way to Carturtè, he visited several Churches, in which his success was various. After a dangerous journey, however, he arrived at the place of his destination; where, proceeding to the Church, he performed Mass, and requested the people to attend on the day following, as he had something important to communicate. The same night, however, he obtained a conference with two of the principal inhabitants of the place, named Iti Mato Mapula, and Iti Manè Mapula, whom, either by promises or bribes, he completely gained over to his party. On Palm Sunday, High Mass was performed, with great pomp, in the Church of Carturtè, attended with a full choir, which the Archbishop had obtained for that purpose from Cochin. This ceremony, it was hoped, would gain considerably on the people, which it probably did: for the Archbishop now ventured a step further, and proposed Auricular Confession as necessary to salvation; a custom hitherto unknown among the Christians of St. Thomas. He, moreover, abolished the custom of making offerings at this time, which had, from time immemorial, been the sole revenue of the Priests: this he called Simony, without ever reflecting that there were customs in his own Church much more deserving of that name. These proceedings, added to the public complaints made by a Casanar of noble birth in Carturtè, who had been joined by thirty associates, reduced the Archbishop to some difficulties, which were met and overcome either by dissimulation or menaces, as occasion required.

The queen of the country, hearing of the proceedings of the Archbishop at Carturtè, and fearing, as the king of Cochin had done, that something more than religion was the real object of his visitation, sent an order, commanding him to quit her kingdom

in the space of three days, on pain of death. The Archbishop, however, having succeeded in bribing most of her principal officers to his party, immediately replied, that he should not leave Carturtè till he had finished the work that had called him thither:—that if she procured his death, his murder would be avenged by Almighty God; not to mention the arms of the king of Portugal, which she had already felt, and which, on such an occasion, would be exerted to the uttermost.

The queen, probably aware of the strength of the Archbishop's party, did not proceed to extremities: and the work of subjugation went on. It is said, that the Archbishop, seeing a Casanar in the Church whom he had some time before excommunicated, immediately ordered him to leave the Church; which being refused, the Casanar was dragged before him, forced on his knees, and commanded to ask his Lordship's pardon; which also being refused, on the grounds of the Archbishop's having no right to exercise Episcopal power in that Church, the Casanar was, after a struggle, turned out of the Church.

The Archbishop, finding his party strong in the Church of Carturtè, thought it time to have recourse to some method for the reduction of the Archdeacon; and, accordingly, on the night following assembled several of the Casanars at his lodgings, requesting their advice on this important question: and intimating his intention of nominating one Thomas Curia, who was a near relation to the Archdeacon, as his successor. The Casanars, in reply, requested his Lordship would grant them the space of twenty days, in which time they hoped to prevail on the Archdeacon; who, they said, was young and inexperienced, and had, moreover, the misfortune of being in the hands of ill advisers. Six of these Priests were despatched, the next day, to treat with the Archdeacon; who, notwithstanding their persuasions, still determined never to submit to the Pope.

On the Easter Eve following, the Archbishop had a second Ordination,

in which he ordained many who had been prohibited from attending the former at Diamper.

The same evening, Francisco Roz, teacher of the Syriac language at the College of Vaipicotta, arriving at Carturtè, complimented the Archbishop on the incredible success which he had met with at that place; for, "but a few months ago," said he, "on my wishing to perform Mass in this Church, the doors were shut against me, which I was obliged to force open by the assistance of one of the queen's officers; and when the host was elevated for the adoration of the people, they shut their eyes; and, on exhibiting an image of the Blessed Virgin, they cried out, 'Away with that filthiness! we are Christians, and therefore do not worship idols.'" This is a sufficient proof that images had not been admitted into this Church; and that it was in this respect, as well as many others, in a much purer state than that of their pretended reformers.

On Easter Sunday a pompous procession took place, which very much irritated the Brahmins of the neighbouring towns, who began to fear their own religion to be in danger. They endeavoured, therefore, to interrupt the pageantry of their supposed rivals; but did not succeed. After the Morning Service, the Syrians celebrated their Love-Feast, which, it is probable, they have retained from the remotest antiquity; and sent the Archbishop his DOUBLE PORTION, which was kindly received. In the evening, the Archbishop visited the sick, comforting them with money and spiritual advice; which he did not fail, at the same time, to declare, was the duty of every prelate; but which their own prelates had shamefully neglected. This, it may be supposed, would not fail to produce a very high opinion of the piety and humanity of Menezes, among a people so remarkable for their simplicity; which it actually did, and was effectual in laying the foundation for their future complete subjugation.

The day following, the Archbishop went to Nagpili, where was a Church at a small distance from Carturtè. Here he confirmed, and

reconciled several to the Church of Rome.

On the same day, Menezes went to Molandurtè, where, contrary to his expectations, from the kindness of his former reception, he found the Church doors shut against him. He resolved, on this, to have recourse to arguments more effective than might be drawn from the Scripture or reason. He accordingly despatched a Letter to his friend, the king of Cochin, desiring that he would instantly send his prime minister to Molandurtè. The king, as before remarked, was by no means zealous for the subjugation of the Christians to the Archbishop of Goa; fearing, as he did, the loss of fifty thousand of the best soldiers in his dominions, which might thus be drawn over to a party, which, at a time probably not far distant, might become his enemy. The king was, however, prevailed on by the Archbishop. The officer was accordingly sent; and, on his arrival at Molandurtè, proceeded with Menezes to the Church, and ordered the Christians to obey him in every thing that he should require, on pain of the king's displeasure; though he is said to have admonished them in private, that it was his Master's wish that they should still adhere to their Archdeacon. The day following the Archbishop officiated in the Church; and a great number were reconciled to the faith of Rome.

The Archdeacon is said to have sent a menacing letter to the Archbishop at this place, telling him that the principal kings on the coast of Malabar were prepared to defend the Christians to the uttermost, and that it was in vain that he expected their submission. This was seconded by a body of thirty Nairs, who came armed with musquets, threatening the destruction of the Archbishop, if he persisted in distressing their prince. All of which Menezes wholly disregarded.

From Molandurtè the Archbishop proceeded to Diamper; where, meeting the Prime Minister of the King of Cochin, he made heavy complaints against the king, on account of the ill treatment which he had experienced in his dominions. This the mini

endeavoured to excuse; but the Archbishop, suspecting the fidelity of all his professions, told him, that one thing was requisite to evince the truth of his statements, and to exculpate his Master; which was, that he should immediately assemble the Christians, and command them, on pain of the king's displeasure, and confiscation of their goods, to submit to him as their true prelate; and, by no means, privately to insinuate the contrary, as he had formerly done. The minister accordingly assembled the people, and delivered the Archbishop's instructions, as those of his Master. The Archbishop then preached to the people, and requested their attendance on the day following for Baptism and Confirmation, to which they submitted. After these rites were over, Menezes ventured to pronounce the Archdeacon excommunicate; stating, as his reasons, the universal authority of the Pope, to which the Archdeacon had not only manifested himself an opponent, but he had solicited the infidel kings of the coast to favour his rebellion. This the Archbishop represented as a grievous dereliction of the faith; not considering that he was supported by the very same means in preaching that sermon. In the evening, the farce of visiting the sick, and distributing money, was repeated; which, in conjunction with the influence that he had acquired with the king of Cochin, effectually established his authority in the Church of Diamper.

The Archbishop having thus brought over the Churches of Carturtè, Molandurtè, and Diamper; and, moreover, being certain of the Churches in the kingdoms of Porca, Gundara, Marca, and Batimena; from the influence which he had with the princes of those places; and being informed of the distress of the Archdeacon on this account, wrote a long letter, citing him to appear before the tribunal of God to give account of the souls then burning in hell on account of his obstinacy in keeping them back from the Roman Church, out of which there was no salvation. The Epistle struck error into the Archdeacon, who now

found, that either his submission or his destruction would inevitably follow. He chose to submit, and determined to write to Menezes to that effect.

The Archbishop, having succeeded at Diamper to the utmost of his wishes, sailed to Naramè, a considerable village of Christians. Here he found the village in array, determined to oppose him. Menezes had, however, discovered a readier and more effective way of obtaining his purpose, than the application of either force or argument; and to this he determined now to have recourse. He accordingly sent for the officer of the king of Cochin, in whose country this Church was situated, and requested him to go on shore, and command the Christians, in the king's name, immediately to tender their submission to him. This was done; and the Christians, to a man, left the village, and refused even to sell him fresh provisions for his money.

About this time the Archdeacon's Letter came to hand, promising unreserved submission to the Archbishop. This was very acceptable, no doubt, to Menezes; and an instrument, consisting of ten articles, was immediately drawn up for the Archdeacon's subscription. In this instrument he was to engage to renounce the errors of Nestorius; to confess that there was only one Christian law; to subscribe to the Confession of Pius IV. to deliver up all the books in the Diocese, to be either amended or burnt; to swear obedience to the Pope, and to acknowledge that there was no salvation but in obedience to him; to curse the Patriarch of Babylon; to receive no Bishop, unless sent by the Pope; to acknowledge Menezes for his lawful prelate; to issue letters for assembling the approaching Synod; and to accompany the Archbishop, and assist him in his visitation of the Churches.

These articles were signed by the Archbishop, and sent by a Casanar, who was previously compelled to swear obedience to the Church of Rome, and to abandon the Archdeacon in case he refused to subscribe. Twenty days were allowed for the Archdeacon's

subscription. He replied, that he was ready to subscribe, but could not possibly consent to do it in the space of twenty days. The Archbishop, thinking it probable that the kings of Mangate and Cochin threw some impediments in the way of the Archdeacon's subscription, managed matters in such a way as to procure Letters from both, commanding his immediate subscription. Still the Archdeacon durst not trust himself at Cranganor, whither the Archbishop had gone, in order to prepare his decrees for the approaching Synod; but requested that he might be permitted to tender his subscription at Vaipicotta. To this Menezes signified his consent, and repaired thither for that purpose. When they met in the Church, the Archdeacon threw himself at the feet of Menezes, rehearsing the words of the Prodigal, (Luke xv. 21.) *Father, I have sinned, &c.* The Archbishop raised him up; and, embracing him with much apparent tenderness, told him all past errors were now forgotten and absorbed in the joy which he felt for the souls that would be added to the Church by his example. He then pressed him for his subscription, which the Archdeacon requested might be received in private, for reasons which were accepted by Menezes. They accordingly repaired to the Archbishop's lodgings, and the subscription was signed in due form.

The next morning the Archdeacon assembled the Casanars, and informed them what he had done, and of his intention of calling a Synod, to which they all agreed.

It was then debated where the Synod should be held. Some proposed Angamale, as being the ancient seat of the Bishop of the Diocess. To this Menezes objected, for several reasons: first, because the Christians of that Church were more attached to their ancient religion than any other in the Diocess: secondly, because it was not situated in the territories of the king of Cochin, the friend of Menezes: and, thirdly, because it was too far distant from the Portuguese garrison at Cochin. It was, therefore, determined that it should be held at Diamper;

and that it should be assembled on the 20th of June following, A. D. 1599.

The Archbishop and Archdeacon accordingly issued their Letters to this effect, ordering a suitable number of such priests as were under their respective jurisdictions to attend. In the mean time, the Archbishop did every thing in his power to obtain the majority of the votes in the Synod; and, for this purpose, he ordered not fewer than fifty priests on the Trinity Sunday preceding, which, added to those already ordained at Diamper and Carturtè, made up, at least, two thirds of the Synod, which in Casanars did not exceed 153. He then retired to Cranganor, where, with the assistance of Francisco Roz, the Jesuit, he composed the Decrees of the Synod, which he had afterwards little more to do than to read over, in order to pass them into laws.

The Casanars and Deputies having met at Diamper on the day appointed, Menezes nominated eight of the most respectable Casanars, with the Archdeacon and four Laymen, as a Committee, to whom he submitted the Decrees which he had composed, for their consideration and approval. It does not appear that any objection was made by the Committee to these Decrees; the Synod, therefore, proceeded to business without any interruption. After the celebration of High Mass, attended by the choir of Cochin, and a sermon from Francisco Roz, in which he attempted to prove the supremacy of the Pope, the Synod commenced its sessions. The precautions taken by Menezes for ensuring the majority of votes, had the desired effect; for, an effort being made soon after the first session, by some discontented Casanars, to interrupt the proceedings, the strength of his party manifesting itself, immediately restored order, and effectually prevented a similar occurrence.

The Archbishop having thus concluded every thing to his entire satisfaction, began to make preparations for his Second Visitation to the Churches of Malabar; in which he hoped, by his own presence, to make the union complete, and to enforce

such customs as might otherwise be neglected.

The first scene of his visit was Cotte, in the kingdom of Tecancute, where he found a young Casanar, who had studied at Vaipicotta, and who had married a short time before the meeting of the Synod of Diampar. This Ecclesiastic, still continuing his attachment to the ancient ritual, refused to part with his wife; and was accordingly excommunicated by Menezes, and in a short time after died, probably of a broken heart.

From Cotte the Archbishop proceeded to Coramabur, a place situated in the kingdom of Porca, where he also excommunicated a priest who refused to be separated from his wife.

From Coramabur he went to Diampar, (not the place of the Synod) thence to Paru, afterwards to Molandurté, in which places he established the Roman sacraments and customs. After this he visited Paru and Angamale.

In Angamale he was received with great pomp. Here he separated many Casanars from their wives, and burnt a great number of Syriac books. A circumstance happened here, which considerably embarrassed the Archbishop. The Portuguese having killed and eaten a bullock, an animal considered as sacred by the Brahmins, the fact was discovered, and reported to the kings of Mangate and Angamale; who determined on the immediate destruction of the Portuguese, and would have probably carried this determination into execution, had not Menezes made one of them his friend by presents, who refused to give credit to the report, unless he should be informed by the Archbishop himself. Menezes, of course, took the safest measure, and totally denied the fact; and, as none of the accusers were willing to submit to the ordeal of boiling oil, the matter fell to the ground.

From Angamale Menezes went to the Church of Agaparambin; thence to Mangate; and, afterward, to Vaipicotta, the principal station of the Jesuites.

From Vaipicotta he proceeded to Cranganor, where there was a fortress

belonging to the Portuguese. Here Menezes determined to obtain the authority of the Pope and of the king of Portugal, to remove the See of Angamale to Cranganor, in order to fix the residence of the Bishop within the territories of the Portuguese. This he supposed would effectually bring the Christians of St. Thomas under the authority of the Pope and the king of Portugal; which he succeeded in effecting, and which afterward proved the occasion of ruin to the interests of both.

From Cranganor the Archbishop proceeded to Muttan, in the kingdom of Muturte; thence to Pallipporan, in the territories of the queen of Pimenta. Here he gained a wealthy Christian to his party, who had hitherto been adverse. This conversion, it should deem, was brought about by a miracle, which is not worth relating.

The Archbishop then passed to Calucate in the kingdom of Porca; and thence to Porca, the capitol of the kingdom. The Church of this place had been built by a Pagan king, from the supposition that the cross painted on the banners of the Christians had been the means of procuring him a victory. This Church was afterward given to the Jesuits. From this place the Archbishop proceeded to Calacoulan, where, after making a peace with the king of the country for the Portuguese, he obtained an instrument, permitting the people to embrace Christianity.

The Archbishop, after this, visited Coulan, where he met with some merchants who belonged to a Church situated about 25 leagues distant, in the kingdom of Travancore. The inhabitants of that place, it appeared, retained nothing more of Christianity than the name; but, as the rainy season, and the unfriendly disposition of the king of that country to the Portuguese, presented some difficulties to Menezes, he satisfied himself in sending with the merchants a Casanar, who is said to have succeeded in converting them to the faith.

From Coulan Menezes proceeded to the Church of Tivellycare, in the

territories of the queen of Changanate. Here he found the people untractable and ferocious. At length, however, by the assistance of the Casanars, he prevailed on the priests to take the Ecclesiastical habit, and the people to submit to the Sacrament of Confirmation, and to Auricular Confession.

After establishing an intelligent Casanar here, as Rector of the Diocess, the Archbishop visited a small Church at Gundara, where he found the Christians extremely docile. He here bestowed the title of "Brother-in-arms with the King of Portugal," on the king of Gundara.

After this Menezes visited the Churches of Calarè and Caramanaté; at the latter of which he was in considerable danger from the Nairs, who are said to have bent their bows on him, in consequence of his having spoken disrespectfully of their idols.

From Caramanaté he passed to Calè Coulan; thence to Catiapalay, in the territories of the king of Batimena; and thence to the Church of Corico Langare, in the kingdom of Paneply. In the latter place the Archbishop found a great number of Syriac books, which he committed to the flames.

After this he visited Batimena, Mavelicare, and Naranam, where nothing worthy of remark appears to have occurred.

(To be continued.)

### An Excursion into Wales.

(From the Christian Guardian.)

ABOUT fifteen years ago I had occasion to undertake a journey of nearly forty miles, in the same direction with the course of the Wye, a river which rises in the principality of Wales, and passes through a most romantic and fertile country, until it empties itself into the Severn. The season of the year rendered every thing around me interesting in the highest degree, for it was just before the beginning of harvest, when "the pastures were clothed with flocks; the vallies were also covered with corn;" the woods were clad with foliage, where "the fowls of the heaven

had their habitation, and sung among the branches." The orchards presented innumerable trees laden with fruit; and the hop-yards displayed a pleasing variety of productions for the use of man. How beneficent, thought I, is the great Parent of the universe! "The earth is full of his riches!"—"O that men would, therefore, praise the Lord for his goodness!"

The Wye sometimes became my companion, and flowed close at my side, frequently murmuring among the rugged and enormous stones which nature had pitched in the bed of the stream, or gliding smoothly, without interruption or noise, in its sandy channel. What an emblem of human life! Like this romantic river, we pass on towards the vast, the boundless ocean of eternity! We are at one time struggling with difficulties, loud in our complaints, and striving to disentangle ourselves from those persons and things that impede our progress; and shortly afterwards we go on for a time, like the silent current, with ease, in the enjoyment of prosperity.

But my fellow-traveller would often take its leave of me, and playfully wind among the fields and meadows at a considerable distance from the road. Such are worldly friends: when their interests or pleasures unite with ours, they walk with us; but if caprice or avarice tempt them, they leave us to ourselves. Let us, therefore, learn not to "trust in man," who, "in his best estate, is altogether vanity;" but let us "put our whole trust and confidence in the mercy" of Him who hath promised, "I will never leave thee nor forsake thee."

In pursuing my route, the lofty mountains of Cambria, at an awful distance, raising their heads to the clouds, afforded me subjects for sublimity of thought, and for exercising all the powers of imagination. Great things, seen even afar off, are important. Could we but see *by faith* "the things that are eternal," how profitable, as well as noble, would be our reflections! The scenes around us, though charming and delightful, would



lose their power to engross our affections; and our minds would soar in holy contemplation to the "everlasting hills which never can be moved."

The various windings of the valley opened continually new objects of meditation and pleasure. In some places, rugged rocks to an amazing height seemed to menace me with instant death; and a little further, the narrowness of the glen was succeeded by a broad and diversified expanse of

"Hill, dale, and shady woods, and sunny plains,  
And liquid lapse of murmuring streams; by these,  
Creatures that liv'd, and mov'd, and walk'd, or flew,  
Birds on the branches warbling; all things smil'd;  
With fragrance and with joy my heart o'erflow'd."

What a picture is this of Providence and of grace! We are often led to conclude, from the appearance of the objects around us, that "there is but a step between us and death;" but as we proceed, "a way of escape" is found. Dangers are succeeded by deliverances, and fears give way to joy.

With such reflections as these suggested, I humbly trust, by the Spirit of God, who enabled me to read and study the book of nature, which was open before me on my journey, as well as the sacred volume of grace in the hours of retirement, I arrived early in the day at the place of my destination, where business was to detain me for a few days. After refreshing myself, and providing for the rest of my faithful beast, I took a walk in the evening through the village. It was situated on the banks of a small rivulet which emptied itself, just below, into the Wye. The houses were plain, rural, and clean. The inhabitants were industrious, and apparently content. Order and decency pervaded the place; while all appearance of profaneness, which I had frequently witnessed with pain, on my journey, during the day, seemed to be studiously avoided. In several houses I heard the sound of singing; but the tunes were not those of carnal songs, but what accompany "Psalms and Hymns." I more than once saw groups of various ages returning from their labours in the fields, whose "mouths were filled

with the praises of God!" The romantic scenery, and fruitful fields, gardens, and orchards, which every way surrounded me, together with the simple and virtuous manners of the people, excited sensations of pleasure within me, which are easier conceived by those who "approve the things that are excellent," than can be described by my feeble pen.

Thus pleased with, and interested in, all that came under my observation; my walk led me up a lane, on each side of which a row of venerable oaks intermingled their branches over my head, forming a shade which was calculated for inspiring me with a train of reflections truly solemn, and highly profitable. So inviting a retreat could not be forsaken, although, by entering it, I was turning my back upon a village which already had engaged my affections to it and to its inhabitants. In a few minutes I found my walk terminate at the gates of the Church-yard. Ah! thought I, how many will experience an end like this to all their pleasing reveries! Delighted with their good things on earth, they soon shall awake from their dreams of worldly felicity at their near approach to "the house appointed for all living."

I entered with solemn delight into the sacred ground where many a hillock proclaimed to me, "Thou art mortal." The Church was a modern structure, built in the Gothic style; a style of architecture peculiarly adapted for the house of God, and calculated, above all others, for inspiring that pious awe which conduces so much for composing the mind in the exercise of devotion. It is true, indeed, that places and external circumstances are *comparatively* of little importance for the performance of holy worship; but it is also evident, from the experience of all ages, that there is a connexion between natural and spiritual things; it would be, therefore, absurd, if the practice of religious services should be attempted in places formed for worldly business. Who would repair for devotion to the market-house? Who would build a Church in the form of a warehouse?

I think, then, from reason, as well as from universal custom, that there is a great propriety in adopting a plan for the erection of churches becoming the solemnity of the spiritual work of prayer, praise, and instruction. The Church of C—, where I now was, is certainly a structure widely different from many modern ones: though it has been founded, as I afterwards learned, within these thirty years, it is in the style of our best old parish churches, neat, durable, commodious, and venerable.

The doors were open, as if to invite a stranger to enter. Having been educated according to the rites of our Establishment, and having, I humbly trust, imbibed the spirit of piety which breathes in her services, the invitation was irresistible. The inside was in every way suited for a place of worship. Every thing indicated that "God's sanctuary was revered." The very first appearance of the Church accounted for the manners of the inhabitants, which I had already so much admired. The following inscription on the front of the gallery was highly gratifying:

THIS  
CHURCH WAS ERECTED A. D. 1790.  
AS A CHAPEL OF EASE TO  
THE PARISH CHURCH SIX MILES DISTANT,  
BY THE  
LIBERAL SUBSCRIPTIONS OF THE INHABITANTS AND OTHERS.  
THE EXPENSES AMOUNTED TO  
6000*l*.  
GLORIA IN EXCELSIS.

While examining the various parts of this interesting place, I often wished for a small ray of that light which shines in the Meditation of the amiable HERVEY in his walks among the tombs. I had consolation, however, in reflecting, that the same God who receives the tribute of the higher orders of his servants, will also graciously accept the service of the lowest. I rejoiced in the opportunity afforded me, to offer up my thanks to Him who had cast my lot in a land where churches are established for the good of its inhabitants. O what thanks ought I to give daily to Him

who caused me to be born in Britain, and not in the dark heathen lands in India! to Him who has taught me to worship the true God in the Christian Church, when I might have been offering bloody rites in a Pagan temple! "Praise the Lord, O my soul, and all that is within me bless his holy name." O give him thanks for my "creation, preservation, and redemption; for the means of grace and the hope of glory!"

In returning towards the village, I met with a funeral procession, moving slowly up the hill towards the Church. As every one's countenance and behaviour seemed to indicate unfeigned sorrow and mourning, I returned with the multitude; and, although I was a perfect stranger in the place, I involuntarily found myself constrained to "weep with them that wept."

The service at the Church was read in a very animated and impressive manner, by a minister whose heart seemed to feel the important truths which he pronounced; hence it is no wonder that his hearers felt them. While the 39th Psalm was alternately recited by the minister and all the people (for all the congregation here joined in the service,) in a slow, pathetic, and reverential tone, how insignificant did all the affairs of this world appear, in comparison of those sublime advantages which religion confers! In the excellent lesson, (1 Cor. xv.) which the Church has selected for the occasion, the glorious Redeemer was presented to our view, in such a way as was calculated to raise in us the most fervent gratitude and love. The triumph of faith over death and the grave, as exhibited in that admirable chapter, appeared to excite in every breast a desire to *live the life and die the death of the righteous*.

We afterwards proceeded to the grave, where the rest of the service was conducted in a manner the most instructive that I ever attended. No sooner had the corpse been laid in the grave, and "the earth cast upon the body," as directed in the Rubric, than the following words were sung: I heard a voice from heaven, saying

unto me, Write, from henceforth blessed are the dead which die in the Lord: Even so, saith the Spirit, for they shall rest from their labours. Then the whole congregation kneeled upon their knees, according to the pious custom of the Principality, during the prayers which followed. Such forms of devotion, at a time when we have most cause to acknowledge ourselves to be "earth, dust, and ashes," are certainly very appropriate; and it is very desirable that more attention should be paid than generally is, to decency of conduct on such occasions.

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*Annual Report of the Halifax Diocesan Committee of the Society for Promoting Christian Knowledge, for the year 1817.*

THE Halifax Diocesan Committee, in presenting to the members of the Society, and to the public, the third Annual Report of their proceedings, beg leave to offer their congratulations and their gratitude, for the prosperity which has attended the affairs of the Committee.

1. *The Correspondence with the Parent Society* has continued to afford every encouragement to the humble endeavours of the Committee. The approbation of the Society cannot be expressed in a more gratifying manner than by an extract from one of the letters of the Rev. Wm. Parker, Assistant Secretary:

"I had the honour of laying the Annual Report of the Diocesan Committee for 1816, together with a copy of their resolution of the 9th of December, 1816, before the Committee of Correspondence, and the General Board.

"If I was merely to state that the Committee for Correspondence, and the Board, declared their approbation of the proceedings detailed in these communications, I should very inadequately express the sense entertained by the Society of the value of the exertions made by the Diocesan Committee during the past year. I can assure you with perfect sincerity, that the communications were re-

ceived by the Committee for Correspondence, and the Board, with the highest satisfaction; and that the Report of the Proceedings of the Diocesan Committee, both in regard to the general concerns of the Society, and to the education of children in particular, excited a more than ordinary degree of interest in the minds of the members who were present at the meeting.

"I did not fail to invite the special attention of the Board to a passage in your letter of the 25th of March, in which you advert to the premium paid on Bills of Exchange. The Board, who are at all times desirous of consulting the interest and the convenience of the Diocesan Committee, unanimously passed the following resolution:

*"Bartlett's Buildings, Tuesday, May 6, 1817.*

"At a General Meeting, the Right Rev. Henry, Lord Bishop of Bangor, in the chair,

"Agreed, That in consideration of the important services rendered to the Society by the Diocesan Committee at Halifax, Nova-Scotia, and of the heavy premium paid on bills of exchange drawn at Halifax on London; and with a view to give encouragement to the Diocesan Committee, to persevere in their endeavours to promote the objects of the Society, the payment of one third of benefactions, subscriptions, &c. raised in aid of the funds of the Diocesan Committee be remitted."

The following list of books, distributed by the Parent Society in the year ending in April, 1817, with a statement of the finances of the Society, and several other particulars, are furnished by the same correspondence.

|                                                               |         |
|---------------------------------------------------------------|---------|
| Bibles (exclusive of the Family Bible)                        | 23,627  |
| New Testaments and Psalters . . . .                           | 56,605  |
| Common Prayer Books . . . . .                                 | 89,498  |
| Other bound Books . . . . .                                   | 53,349  |
| Half-bound Books, Tracts, &c. . . . .                         | 733,917 |
| Books, Tracts, and Papers, gratuitously distributed . . . . . | 262,448 |

Total, 1,219,444

Notwithstanding the extraordinary

ure of the times, the receipts of last year exceeded those of the preceding year by very nearly ten thousand pounds.

In the audit in 1816, the amount was 50,226*l.*; and at the audit in 1817, it was 60,221*l.*

It appears, also, that there has been a large accession of new members, and that the Diocesan and District Committees are increasing, not only in England, but in all parts of the British empire, and are greatly increasing the labours and the usefulness of the Society.

The second edition of the Family Bible, announced in the Report of the year as likely to be called for, is now in hand, and the University of Oxford has undertaken to supply it on advantageous terms.

The Committee have great pleasure in repeating their acknowledgments to the several *District Committees* in different parts of this extensive Diocese. These are nobly pursuing the objects of the Society, encourage the best hopes that, by the blessing of God, their endeavours are already producing important fruits. The correspondence with Committees at Frederickton, St. John's, St. Andrews, Newfoundland, and Breton, Prince Edward Island, with numerous individuals, who, though too remote from each other to form a Committee, continues to encourage all the hopes that were entertained when they first joined the Society. Their contributions still give evidence of their zeal and success—the books they are dispersing are received with thankfulness, and are serving very valuable services, even in the most remote settlements in these provinces. The Diocesan Committee are sensible that they have no more to do than to urge those who have already begun in this good work, to a continuance of their exertions; and early and respectfully to recommend the imitation of their zeal and liberality to all other parishes in the Diocese, with the fullest confidence that advantages to be expected from their efforts will immediately appear, and wider dissemination, and in the

more prevailing influence of Christian knowledge and Christian morals, with all the blessings which result from the increase of such holy influence.

3. *The Distribution of Books and Tracts*, throughout the Diocese, has engaged the earnest attention of the Diocesan Committee, and it is with much satisfaction they are enabled to state, that this part of their work is also prospering. The demand for these Books and Tracts has been much greater than could be supplied from the stock at Halifax; and in some cases the Committee have been obliged to forward the applications to the Parent Society. At the commencement of the year, the Committee had, as they then considered it, a very ample stock of books on hand; but such has been the call for them, that, at the close of the year, several of their most valuable articles are entirely exhausted, and they have been obliged to request a new supply from England, to the amount of 500*l.*

So many repeated and earnest applications had been made to the Committee to establish depots of books in different parts of the country, that it was thought proper to try the experiment; and, accordingly, depots have been made at Horton, under the care of Mr. Alport; at Parrsborough, under the care of Mr. Ratchford; and at Newport, under the care of Mr. Wier. These are so likely to answer their intended purpose, that the Committee are desirous of complying with other similar applications, as far as their means will allow.

Large demands have also been made upon the Committee for the supply of schools, and especially of those into which the national system of education has been introduced; all of which they have gladly supplied, to the extent of their ability.

The Committee have likewise furnished a partial supply of books to several small and remote settlements along the shores of these provinces, whose want of the means of religious instruction was most deplorable; and they have resolved to attempt the supply of all such places more abundantly.

dantly, as soon as it may be possible to distribute Bibles, Testaments, Prayer Books, and Tracts, through some careful agent, who may be visiting the harbours and other settlements on the coasts.

4. On the subject of *Accounts*, the Committee are not able, at the present moment, to give so particular and satisfactory a statement as they wish; partly owing to the want of returns from distant places, and partly to the large demands that have been made upon them, in the last year, for *gratuitous* supplies to poor settlements. They have, however, thankfully to acknowledge several very liberal contributions, at Halifax, St. Johns, Frederickton, St. Andrews, and other places; and they rejoice in having been enabled, since the date of the last year's Report, to remit bills to the Parent Society in London, to the amount of 382*l.* 9*s.* 4*d.* sterling.

5. On the subject of *Education*, the Committee have infinite pleasure in communicating the following particulars:

At the close of the last year, the endeavours of this Committee to establish a National School in Halifax, as well for the dissemination of the national system of education throughout the Diocese, as for the perfect instruction of the children of the capital of the province, had so far succeeded, that a very able master had been sent from England, in the service of the Society for Propagation of the Gospel: he had commenced his labours in a temporary school-room, which had been hired and fitted up for the occasion; and, in one month, *seventy* boys had been admitted into the school. Its early promise was flattering, and hopes were entertained that a more suitable building might be erected, and provision made for the education of female children also, if the expectations that were raised should be realized.

Long before the close of the year the Committee were satisfied, that the hopes they had entertained from the beginning were not delusive. The excellence of the system of education, as exhibited in the discipline

of the school, in the progress of the children, and in the unremitting attention to their religious instruction and behaviour, had excited very general admiration: and the Committee considered it a duty to push forward, by every possible exertion, the erection of the proposed building.

A most convenient and valuable lot of ground, in the centre of the town, was given to the trustees of the school, in the most gracious manner, by his Excellency the Right Hon. the Earl of Dalhousie, subject only to the payment of thirty pounds a year during the life of an aged person, formerly the occupant of the ground. It was determined, in August, 1817, that on this lot of ground a commodious building should be immediately erected, capable of accommodating six hundred children of both sexes, in apartments as completely separated from each other as if they were in different parts of the town.

It was necessary to appeal to the well-known liberality of the inhabitants of Halifax; and the Committee have to acknowledge, with the liveliest gratitude, that this liberality was never more nobly exhibited than on the present occasion. Notwithstanding the extraordinary pressure of the times, which bore heavily on every class of the community, more than *one thousand pounds* was readily subscribed for this undertaking.

The work was begun with alacrity in September, and, on the 13th day of January following, the Committee had the happiness of seeing the building opened, in the presence of his Excellency the Earl of Dalhousie, who had been its most distinguished benefactor, attended by his lordship's family, and more than two hundred visitors.

On this interesting occasion numerous rewards were distributed, from his lordship's hands, to the children who had been distinguished by their punctual attendance, their diligence, and progress in learning, and their general good conduct during the last year; and the Committee have reason to hope, that every person present was highly gratified.

he building, which contains two  
as 49 feet square and 12 feet high,  
les sufficient space for the accom-  
ation of the schoolmaster, and  
ress, and convenient offices, has  
thus rapidly fitted, in the most  
tantal manner, for the comfort-  
reception of the children. The  
incurred in bringing it to its  
ent state, after the expenditure  
he money subscribed, does not  
unt to more than three hundred  
fifty pounds, and the whole build-  
may be completely finished for  
e hundred and fifty pounds more.  
he Committee are sanguine in  
ng that some sources will be  
ed to them, for the supply of  
further assistance as they may  
ire. The advantages of the  
ol are distinctly visible. Nearly  
hundred boys have already been  
ived into it, and many of their  
nts have thankfully acknowledged  
remarkable benefit which has  
ady been conferred on their chil-  
; and it is very comfortable to  
trustees to be assured, that the  
avours they have made, in fulfil-  
t of their promise to the public,  
force the regular attendance of  
he children, at their respective  
es of public worship, have already  
uced much good effect, and are  
y, with the blessing of God, to  
uce more.

esides several persons who have  
ined partial information, at the  
onal School, a full knowledge of  
system has been afforded, gratu-  
sly, to six schoolmasters, during  
ast year; and these have success-  
introduced it into their several  
ols in different parts of the coun-  
with great benefit to the children  
r their care, and with great satis-  
on also to the parents of those  
lren. Five other schoolmasters  
receiving similar instruction at  
resent time, besides a respectable  
olmistress and her daughter, who  
been selected by the trustees for  
charge of the National School for  
i. This school will be opened in  
w days, under the superintendence  
everal ladies, who have kindly

consented to give some attention to  
this branch of the institution.

Nor are the advantages of the na-  
tional system of education likely to be  
confined to this part of his majesty's  
American colonies; for the Committee  
have heard with great pleasure of the  
active exertions which have been  
made in New-Brunswick, under the  
very liberal patronage of his excel-  
lency Major-General Smyth, for the  
establishment of a National School at  
St. Johns, where a large sum of  
money has already been subscribed  
for the purpose, and measures have  
been taken to procure a competent  
master.

The Committee cannot omit to  
offer their most grateful acknowledg-  
ments for the constant and valuable  
attention of the *Building Committee*,  
during the progress of the work, which  
has rendered very important services  
to the establishment, and to the pub-  
lic.

Nor can they neglect, in the most  
public manner, to declare the benefit  
which has been derived from the in-  
defatigable zeal and exertions of Mr.  
West, the national schoolmaster, to  
whose very skilful and faithful dis-  
charge of all the duties of his office,  
they thankfully acknowledge, that the  
prosperity and usefulness of the school  
are chiefly to be attributed.

The Committee have pleasure in  
communicating part of a very interest-  
ing letter to one of their members,  
from a schoolmaster who received  
instruction in the National School,  
and is now placed in the service of  
the Society for Propagation of the  
Gospel, at a very remote settlement  
on the Gulf of St. Lawrence. It will  
serve to show how intimately all the  
objects of the Committee are linked  
together.

"I feel it my duty to state to you  
the present situation of this infant set-  
tlement. They have no place of wor-  
ship, neither did they *ever* assemble  
together in any private house, to per-  
form any kind of worship, before the  
last Sabbath day, when I thought it  
consistent with my duty to offer to  
read prayers to them. Forty persons

were assembled, exclusive of children, who all seemed desirous to attend public worship on the Sabbath; but I am sorry to state, that I have found only one Bible, and two Prayer Books, in the whole settlement. Many persons have made application to me to procure these books for them."

Bibles, Testaments, and Prayer Books, with a copy of Bishop Wilson's Sermons, to be read to the inhabitants on Sunday, and some other books and tracts, for distribution, were immediately forwarded to this settlement, by the Committee; and it is their very anxious desire, to be enabled to supply every place, under similar circumstances, with abundant means for religious instruction and improvement.

For the successful prosecution of their work, in the very ample field which thus opens before them, the Committee earnestly solicit a continuance of the valuable assistance with which they have hitherto been favoured: and they invite all other benevolent persons to lend their aid in so important and so extensive an undertaking. But most especially they request, that all good and pious men will heartily join in their prayers for that blessing from Heaven, which alone can prosper their poor endeavours, and can make them minister to the glory of Almighty God, and to the temporal and eternal happiness of their fellow-creatures.

Charles Morris, } Committee  
Brenton Halliburton, } of  
D. Rowlands, } Report.  
John Inglis, Secretary.  
Halifax, (N. S.) Jan. 31, 1818.

From Buck's Expositor.

JOB xxiv. 22. *No man is sure of life.*

THE celebrated traveller, JAMES BRUCE, after having encountered innumerable perils, in distant regions, in search of the source of the Nile, fell down his own staircase, at his seat at Kinnard, in Scotland, on the 26th of April, 1794. Thus are we sometimes nearest to danger when we imagine we are most safe; which should teach us never to

be too confident in ourselves, but to be dependent on him in whose hands our breath is. He had been entertaining some guests, with his usual hospitality and elegance. About eight o'clock in the evening, when his guests were ready to depart, he was handing one of the ladies down stairs, when, having reached the seventh or eighth step from the bottom, his foot slipped, and he fell down headlong. He was taken up speechless; his face, particularly his forehead and temples, being severely bruised, and the bones of his hands broken. He continued in a state of apparent insensibility for eight or nine hours, and expired on Sunday, the 27th, in the 64th year of his age. In conversation, as well as in his writings, he embraced every opportunity of expressing a deep and lively sense of the care of a superintending Providence, without which he was convinced that there could be no safety in human strength or human foresight. His belief of the Christian religion rested on the surest grounds; and such was his veneration for the sacred writings, that, for some years before his death, they seemed to occupy all the time which he gave to study.

GAL. vi. 9. *Let us not be weary in well-doing.*

PROV. ii. 2. *Apply thine heart to understanding.*

SIR WILLIAM JONES died April 27, 1794, aged 48. While he was considered as a prodigy of learning; unlike many other literary characters, he was a sincere believer in the doctrines of Christianity; and the testimony he bore to the sacred Scriptures is well known. It may be asked, How was it possible for him to gain such a knowledge of universal literature? In answering this we shall afford a practical illustration of the above passages. "The faculties of his mind, by nature vigorous, and improved by constant exercise, and his memory, by habitual practice, had acquired a capacity of retaining whatever had once been impressed upon it. To an unextinguished

for universal knowledge, he joined perseverance in the pursuit of it, subdued all obstacles. His day began with the dawn, and, during the intermissions of professional duty, were continued throughout the day; reflection and meditation strengthened and confirmed what inquiry and investigation had accumulated.

It was a fixed principle with him from which he never voluntarily departed, not to be deterred by any difficulties that were surmountable, prosecuting to successful termination, what he had once deliberately taken."

What a fine lesson is here for the Christian! How much is to be known, much to be enjoyed, how much done, by constant application! As then, under all difficulties, forward, depending on him who promised success to them who persevere.

PSALM cxv. 16. *Thy words were found, and I did eat them; and thy word was unto me the rejoicing of my heart.*

LUTHER entered into orders and received a Bible, 1507. The ignorance of the Scriptures at that time was astonishing. Conrad of Heilsbrunn, a grave author of that age, has the following words from the mouth of a Monk: "They have invented a new language, which they call Greek; you must be carefully on guard against it: it is the mother of all heresy. I observe in the mouths of many persons a book written in that language, and which they call the New Testament. It is a book full of daggers and poison. As to Hebrew, my dear Brethren, it is in that whoever learns it becomes immediately a Jew." It was in 1507, and in Luther's twenty-fourth year that he entered into orders, and received his first Mass. This date is more remarkable, because he received about the same time a Latin copy of the Bible lying in the library of the monastery. He eagerly read of this neglected book, and

persevered in studying it with so much diligence, that he was able, in a short time, to refer with ease and promptitude to any particular passage. In the present day, we can with difficulty conceive how a copy of the Bible could remain unnoticed by the whole of a religious fraternity, or that a person so respectably educated as Luther should be unapprized that the whole of the Scriptures was not read to the people in the public service of the Church. It was with no small surprise that he discovered that there were many passages in the New Testament that were not thus read. The most striking of these Luther committed to memory, and treasured up with equal diligence many parts of the prophetic Scriptures.

PSALM cxlv. 5. *I will speak of thy wondrous works.*

PSALM cxi. 2. *The works of the Lord are great, sought out of all them that have pleasure therein.*

THE celebrated LINNÆUS, born May 3, 1707.

If the ingenuity and labour of man call forth our admiration, and deserve our praise, how much more the works of him whose wisdom is unsearchable and power infinite. It is to be lamented, however, that many who have made great discoveries, and been justly celebrated for their deep researches into the works of God our Creator, have extolled the work, but forgotten the hand who formed it. With pleasure, however, we can read an instance to the contrary in the great Linnæus. "The deeper he penetrated into the secrets of nature, the more he admired the wisdom of the Creator. He praised this wisdom in his works, recommended it by his speeches, and honoured it in his actions. Wherever he found an opportunity of expatiating on the greatness, the providence, and omnipotence of God; which frequently happened in his lectures and botanical excursions, his heart glowed with a celestial fire, and his mouth poured forth torrents of admirable eloquence." This great man died on the 10th of January, 1778.



Sir Hans Sloane was also rendered illustrious for the beautiful collection he made of the productions of nature and art; his catalogue contained a description of 69,352 curiosities, a treasure which he said was destined to magnify God and benefit mankind.

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*The following Notice of the NEW FAMILY BIBLE, now publishing by T. & J. SWORNS, was read by the Rector of a Parish in the Country, to his Congregation, after the Evening Service on Sunday.*

As I know no opportunity more suitable than the present, I avail myself of it to take notice of the publication of a NEW FAMILY BIBLE.

The clergy are frequently called on for their opinions of the various copies of the Holy Scriptures, and the different commentaries upon them, which are intended for the use of private Christians.

To many it may not be known, that there is now publishing, by the Messrs. Sworns, in New-York, a Family Bible possessing great advantages over most works of the kind. This work is to be comprised in 16 or 17 parts, or numbers, forming two large quarto volumes, and varying in expense from one dollar to one dollar and a half per part, or number, according to the quality of the paper. The notes of this admirable commentary are not the productions of a single man, who might be desirous to interweave, on every plausible occasion, his own favourite views and tenets; but they are drawn from the most distinguished writers of the Church of England, and other Protestant divines; and so arranged as to give a clear and comprehensive view of the text and its meanings. The work of selecting and arranging this commentary was performed by two eminent divines, the Chaplains to the Archbishop of Canterbury. It was published recently in England, under the patronage and direction of the venerable Society for Promoting Christian Knowledge. It has passed through two editions in that country; another is now printing in Ireland; and one is in the press in this country, as I have just stated.

The American edition is very considerably improved, by the addition of matter calculated to increase the value of the work as an aid to practical devotion.

The manner in which the work makes its appearance, in numbers, at convenient intervals of time, and the moderate price at which it is offered, will render the difficulty of procuring it very inconsiderable.

I have considered it my duty to recommend this valuable commentary to your

notice. The owner of it will find it a library for the private Christian, of Scriptural illustration and knowledge, calculated at the same time to warm the heart and elevate the affections. He will be able to trace the interpretations of his Bible to the soundest divines, the most eminent Christians, and the finest scholars who have lived since the Reformation.

As the name of every writer is attached to his own illustration, the private Christian becomes, in some measure, acquainted with the many illustrious men who have advanced the Church, that "bulwark of the Reformation," from which we have descended. He will find here the substance of what has been said by near 200 of the most noted Protestant theologians.

Nothing, however, that I can say, will give additional value to the performance: my duty is finished when I inform you of the publication, and say, that, in my humble judgment, it is much superior, as a Family Bible, to any thing in my knowledge.

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#### PRAYER BOOK.

THE Auxiliary New-York Bible and Common Prayer Book Society, desirous that the Book of Common Prayer should be sold at as cheap a rate as possible, and convinced that a reduction in price will greatly contribute towards a wide circulation of the work, early last winter resolved to reduce the price of it. Prayer Books can now be obtained at the Depository, (the store of Messrs. Kirk and Mercein, No. 22 Wall-street,) at 37 1-2 cents each; Booksellers are supplied at 34 cents per copy; and those who purchase for charitable purposes, at 30 cents per copy.

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# THE CHRISTIAN JOURNAL,

AND

## LITERARY REGISTER.

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[Vol. N.]

### *A Brief History of the Syrian Churches in the South of India.*

(Continued from page 247.)

THE next scene of visitation was the Church of Cranganor, where the Archbishop found, and committed to the flames, a considerable number of Syriac books. If any thing can consign to perpetual infamy the name and progress of this Barbarian, surely it must be the destruction of so many ancient and invaluable documents of the Christian Church. It is, indeed, painful to follow a man thus carrying misery and destruction along with him, and dispensing them on the right hand and on the left, as his ambition or his ignorance might suggest; and, what is worse, for the propagation of a spiritual tyranny which, it was hoped, would reach to the utmost boundaries of the earth.

One of the Casanars of this Church, a man of good extraction, and extremely rich, had married for the third time; but as he refused to be separated from his wife, he was immediately excommunicated by Menezes. Every effort was, moreover, made for his seizure; but failed of success.

From this place Menezes proceeded to Changanate; and thence to Paligunde, in the territories of the Queen of Pimenta. From Paligunde he passed to Pronto, in the same country; where he had some difficulty in persuading the people to confess; as an opinion generally prevailed, that they should immediately die after confession.

From Pronto Menezes passed to Carturté; and from thence to Corolongate and Ignapeli. At the latter

place he received news of the death of Donna Mecia, the countess of Redondo, his sister; and also of the death of Philip II. King of Spain and Portugal. The Archbishop, thinking it imprudent to publish the news of the king's death, immediately summoned the people to Church, where a Te Deum was sung, in acknowledgment of the many favours which God had bestowed on the Church, and particularly for the perfect health of his majesty the king of Portugal; for the six vessels which had arrived on the coast, laden with money and soldiers; and for the promise which his majesty had given, of sending more the following year.

This news put a stop to the visitations at present, and compelled Menezes to repair to Goa, in order to celebrate the obsequies of the king.

In the mean time, the Rector and Casanars of the Church of Pallur, which was situated in the kingdom of Calecut, wrote to inform the Archbishop of a circumstance, which, although ridiculous in itself, very much disturbed the peace of the Church.

Three of the principal Christians of the place, having assembled the people in the Church, exhibited a farce, in which two of the speakers represented St. Thomas and St. Peter; and the third, who sat as umpire, St. Cyriac, to whom their Church had been dedicated. The farce commenced with a complaint from St. Thomas, in which he accused St. Peter of having corrupted the Christians of India, who were his lawful subjects. "Your Law," said St. Thomas, "was preached at Rome and in Italy. Your proceedings are, therefore, by no means reasonable. You have brought hither an Archbishop, who is a man

of enterprise, supporting, by violence alone, the claims of the Portuguese. He has introduced your Law among a people that owes you no obedience. Besides, being the descendants of the Bishops of Rome, you can have no right in this country. We are, it is true, both apostles of Jesus Christ; and, on that account, our power is equal; and, consequently, you can have no more right over my Christians than I have over yours." To such reasoning as this, St. Peter, it should seem, gave but feeble answers; and contented himself by saying, that his Law was for the whole earth: and, although that of St. Thomas was good, yet his was still better. The dispute growing warm, St. Syriac was called on for his decision, who immediately gave it in favour of St. Thomas: "for," said he, "the Christians of this country do not depend on St. Peter, but on their venerable Patriarch of Babylon. The Portuguese Prelate," he added, "who says the contrary is a Heretic, whom the Christians of St. Thomas should be cautious in trusting. As to the oaths which he has extorted at Diamper, they are manifestly null and void."

This farce, which was, no doubt, a true transcript of the feelings of the people, was several times repeated; and did not fail to awaken sentiments of sincere regard for their injured Patriarch. The Archbishop was decidedly of opinion; that the devil, irritated at the progress of the Church, seized the opportunity of speaking through the organs of these people, in order to check its progress. He accordingly wrote to the people, warning them of their danger; and, at the same time, prevailed on the Archdeacon to write to the same effect. These letters were sent by an exorcist; who was to represent a farce, if possible, still more ridiculous, and, by this means, to frighten these simple people from indulging in an amusement so consonant to their feelings. The plan answered the Archbishop's expectation, and order was accordingly restored.

Soon after this the Archbishop arrived at Paru; and having some

thoughts of concluding his mission, assembled the Casanars and principal Laymen of the neighbouring Churches. He then nominated the Archdeacon to the administration of the affairs of the Diocese; but as that Ecclesiastic was little instructed, or rather not to be trusted alone in so important an office, the Rector of the Jesuits' College at Vaipieotta, and Francisco Roz, were appointed as his assistants.

The Archbishop now became desirous of knowing on whom the Christians would fix for their Prelate; and, accordingly, desired that they would lay their requests before the Pope to this effect. They answered, that the Archbishop alone was the object of their choice. To this he replied, that Goa, the place of his residence, was at too great a distance to enable him to provide, in an effective manner, for their various necessities; but that he was prepared to give up his palace there, and to take charge of the Church of Angamale, should such a proposition prove acceptable to the Pope and the King of Portugal; but lest this should be refused, it would be prudent, in the mean time, to direct their attention toward some other person. The Archbishop, moreover, to show them the sincerity of these professions, drew up an instrument, requesting the Pope and the King of Portugal to accept his resignation of the See of Goa; and begged the Christians to transmit it accordingly. When this instrument arrived in Portugal, the King refused his consent thereto; and Francisco Roz was elected Bishop of Angamale; which was, in a short time after, ratified by the Bulls of Clement VIII. This was the first Bishop of the Latin Rite that obtained Episcopal authority in India.

The Archbishop, having regulated the affairs of the Church, embarked for Goa, where he arrived on the 16th of Nov. 1599, having left that place on the 27th of December in the year preceding.

During the absence of Meneses from Goa, the Vice-Roy had died; and instruments had arrived from Portugal, nominating him as successor. The people had prepared on this oc-

casion a triumphal entry for the Archbishop, which he refused to accept, saying, that the glory was due to God alone.

The year following the Archbishop received very favourable news; the resistance which had still been manifested to Auricular Confession, gradually decreased; and the Churches, which had hitherto been neglected on account of their distance, received regular instruction from the Casanars of the neighbouring Churches, according to his own arrangements.

In 1601 Francisco Roz received the Bulls of Clement VIII. constituting him Bishop of Angamale; which was very grateful to Menezes, as it was the object that he had long been endeavouring to obtain.

In 1605 Paul V. translated the See of Angamale to Cranganor, and gave the title of Archbishop to the Prelate of that Church; still, however, retaining the Primacy in the Archbishopric of Goa. This measure, so far as human foresight could go, tended to establish, on the surest basis, the Portuguese interest and power in India; but it eventually produced the complete overthrow of both.

About this time Menezes returned to Europe; where he was nominated Vice-Roy of Portugal, by Philip III. King of Spain. He was, moreover, appointed Archbishop of Brague, and President of the Council of State of Portugal at Madrid; where he is said to have died in disgrace. (Geddes, p. 74.)

In reviewing the character of this Prelate, we find much to admire, but nothing to applaud. His talents, zeal, perseverance, and address, were certainly not of the lowest order; but as they were obscured by ambition, ignorance, cruelty, and fanaticism, their influence was the more mischievous and lamentable. Still they may prove a useful comment on the words of our Lord: *The children of this world are wiser in their generation than the children of light*; while the example of their possessor may serve to remind future adventurers, that it is the *grace of God alone that can guide their abilities, however brilliant, into their*

proper channel, or direct them to their legitimate end.

Francisco Roz died about the year 1617, and was succeeded by another Jesuit in the Bishopric of Cranganor. The last Jesuit that presided at Cranganor was Don Francisco Garzia, who was found there by the Dutch in 1661, when they took that place by assault.

During this interval nothing is known of the proceedings of the Jesuits, and this silence is sufficient to show, that they were not very favourable. An Italian writer, it should seem, had detailed the particulars of a voyage which he had made to India about this time, but the intrigues of the Jesuits prevailed in suppressing the book before publication. (La Croze, p. 339.)

It appears, however, that during the administration of Garzia, the Christians had come to the determination of throwing off the yoke of the Jesuits, now become intolerable. The Jesuits, it appears, had endeavoured to abolish the use of the Syriac language in the Churches, had treated the Christians as slaves, seized upon the parishes, and suspended images in the Churches. This the Christians determined no longer to suffer: they accordingly chose their Archdeacon Thomas for their leader; and in an assembly appointed for that purpose, he was consecrated Bishop by twelve Casanars. The validity of this ordination has been much questioned by the Romish writers. It may be remarked, however, that even allowing their reasoning to be just, it does by no means follow, that they had a right to exercise Episcopal Functions in the Churches of India.

The news of this defection reaching Rome, Pope Alexander VII. who was then Pontiff, knowing that the ambition of the Jesuits had been its principal cause, set about providing a remedy; and, for this purpose, fixed his eye on some barefooted Carmelites, who had signalized themselves in the eastern missions. He accordingly nominated for this expedition Hyacinthe de St. Vincent, Marcel de St. Yves, Joseph de St. Maria, and Vincent Maria de St. Caterina de Sienna. Joseph and Vincent Maria published

memoirs of their adventures, which have been followed by La Croze. They embarked for Syria, whence they pursued their route to India by the way of Aleppo and Bagdad; while Hyacinthe and Marcel went by way of Portugal.

These Carmelites arrived at Surat about the end of the year 1656: but as the Jesuits believed themselves the lawful masters of all India, they refused to admit missionaries of any other order into any of their possessions. The Carmelites were, therefore, compelled to apply to the Dutch, who were then in possession of a considerable tract upon the coast, for passports; which they obtained, and the labours of their mission began accordingly. About the beginning of the year 1657 they arrived at Cananor; and thence proceeded to Calicut, where they were advised to travel by water to Cochin.

When they arrived at Palur, the Cananar, who was Rector of that place, concealed himself to avoid them. The interpreter of the missionaries having found and addressed him on their behalf, he came, and received them with much coldness. Soon after, he became less reserved, and informed them of the whole state of things, and the disposition of the people. At parting, he gave them a Letter to the Arch-

deacon, who resided at Rapolino, advising them not to pass over the territories of the Portuguese.

After a voyage of a day and a half they arrived at Rapolino, and immediately despatched their interpreter with the Letter to the Archdeacon, in which he was informed of the arrival and powers of the missionaries. This news very much displeased the Archdeacon, who immediately assembled his assistants, and passed a resolution that the missionaries should by no means be admitted into the Churches. They obtained, however, a conference; and began to treat on matters relative to a re-union of the Syrian Church with that of Rome, which they now found as widely separated as it had been before the time of Menezes.

The Christians, during the domination of the Jesuits, had several times sent complaints to Rome: but, at length, growing weary of the delays of that Court, which had always favoured the Jesuits, they wrote to their own Patriarch, to that of the Copts in Egypt, and to that of the Jacobites in Syria, requesting a Bishop.

Soon after this, one Attalla\* arrived in India, who had probably been sent thither by the Patriarch of Babylon. On his reaching Surat, he disclosed the business of his mission to some

\* It does not appear very clearly who this Attalla was.

The Romish Missionary affirms, (La Croze, p. 358) that he was sent by the Patriarch of the Copts into India; and that he was originally Bishop of the Jacobites, in Damascus; but being deposed by the Patriarch of that Communion for bad conduct, he fled to the Patriarch of Alexandria for protection. The Letter arriving from India about this time, that Prelate proposed the Mission into India to Attalla: who, being well versed in the Syriac language, and held in great detestation by the people of Syria, gladly embraced the opportunity of once more ascending the Episcopal Chair. The Patriarch of the Copts sent him first to Mosul, according to the same writer, in order to have his claims ratified by the Patriarch of that place: which being done, he immediately set out for India.

There is much to be suspected in this statement; for it does not appear, from any authentic documents from the Christians in India, that Attalla was a Jacobite: on the contrary, in the enumeration of the Jacobite Bishops, the name of Attalla does not appear, as Asseman (Tom. III. pt. ii. p. 461) has shown. Again, there was no necessity that the Patriarch of Alexandria should have sent this Attalla to Mosul, for the recommendation of the Nestorian Patriarch; as his own, from the request he had received, would have been sufficient. It is still less probable that the Patriarch of Babylon would have recommended a Jacobite whom he considered as a heretic; not to mention the disgrace under which Attalla must have then laboured.

The more probable supposition is that adopted by La Croze (p. 462); namely, that he was sent immediately from Mosul. The supposition of Asseman, that he had assumed the title of Bishop, is unfounded; and was probably hazarded in order to give a colourable pretext to the unjust and cruel proceedings of the Jesuits toward that unfortunate person.

Catholics there, who took the earliest opportunity to forward the intelligence to Goa. Attalla was soon after taken at Maliapore; and sent to Goa; where, a short time after, he fell a victim to the cruelty of the Inquisition.

The news of the seizure of Attalla came to the ears of the Christians, notwithstanding every precaution had been taken for its concealment; and a meeting was held at Diamper, in order to deliberate on the steps which should be taken for his release. The greater part proposed submission to the Jesuit Prelate; and that an invitation should be sent, requesting him to come and receive their submission. The Jesuit was, however, too much hackneyed in the ways of men to be entrapped by so simple an expedient; and, therefore, did not make his appearance. The Christians, finding their project had failed, took arms to the number of about five thousand, and followed their Archdeacon as far as Matanger, which is about a quarter of a league from Cochin. The Portuguese seeing this, shut their gates, and mounted their artillery upon the walls; resolving to go to extremities rather than suffer the Christians to see their Prelate, notwithstanding the remonstrance of the Queen of Cochin in their favour. This inflamed the resentment of the Christians to the greatest possible degree. They determined to drive every Jesuit out of their territories; and in future to submit to no one but their own Archdeacon.

Some time after this, two other assemblies were held by the Christians; one at Rapolino, the other at Mangate. In that at Mangate, the Archdeacon was, as before noticed, consecrated Bishop by twelve Casanars, after which he exercised Episcopal Functions. The Inquisition at Goa hearing of this, wrote several Letters to the Archdeacon, reprobating the proceeding, and urging him to submit to the Catholic Church. The tyranny, however, under which they had so long laboured, added to the account of the death of Attalla, which they had lately received, and the sweets of liberty which

they began to experience, determined the Archdeacon and his people to trust the Portuguese no more.

The Jesuits, on the other hand, were determined to thwart the proceedings of the Carmelites in every possible way, rather than allow any participation of power to them in the Church of St. Thomas.

Thus the ambition of the Catholics, which had first succeeded in dividing and ruining the Syrian Churches, ceded in its turn to a division of its own strength, which probably afforded the first ray of liberty to this persecuted people.

The Archdeacon, on re-establishing the ancient customs and government of the Church, chose four Casanars for his Council; to whom he added one Diez, a Portuguese, having first ordained him Priest, and made him his Confessor, Counsellor, Secretary, and Interpreter. These, it should seem, advised the Archdeacon to submit to a second Ordination, as it is probable some doubts remained on the minds of the people, as to the lawfulness of the first. Diez was, therefore, despatched to the Carmelites, to inform them that the Archdeacon wished a second Ordination; and to inquire which of them was a Bishop, who might accede to his request. It was replied, that neither of them was a Bishop; and that the Archdeacon had no other path to pursue, than that of submitting to the Jesuit Prelate. This was, of course, objected to, and nothing further was done.

The Missionaries, finding that they could effect nothing alone, thought it advisable to solicit the assistance of the Portuguese; and, for this purpose, Father Vincent repaired to Cochin, and laid his Briefs before the heads of the Romish Church.

The declining state of the Portuguese power in India, added to the necessity of conciliating the Christians, was, perhaps, the only circumstance that gave authenticity to the Briefs of the Missionary, which, under other circumstances, would probably have been found defective. On examining them, Francisco de Mello, one of the trimvirate that had succeeded to

office of Vice-Roy, thought it advisable to consult Antonio de Sausa, one of his colleagues, on the subject; seeing, as he did, the absolute necessity of conciliating the Christians, without whose assistance he clearly foresaw that their affairs would fall into ruin.

From Cochin the Missionary proceeded to Cranganor, where his papers were approved by the Jesuit Prelate.

The Missionary having succeeded in his application to the Portuguese, returned to Rapolino, in order to join his associate, who, it appears, had left that place some time before, after finding it impossible to do any thing with the Archdeacon. The Missionaries, at length, met at Corolongate; where, as well as at Carturtè, they were well received.

The Christians of St. Thomas are said to be divided into two parties: that of the North, and that of the South; and, beside the Archdeacon, on whom they are generally dependent, they acknowledge some person as head of their respective Churches.

At this time the Rector of Mangate was considered as chief of the North; and that of Corolongate, of the South. The latter was a man of considerable wealth and influence; and, being attached to the Roman Communion, drew many people over to the side of the Missionaries. This very much irritated the Archdeacon, who, in order to arrest the evil as early as possible, wrote a Circular Letter to the Churches, in which he warned them to beware of the pretended Carmelites, who were in reality nothing more than Jesuits in disguise, charged with Letters fabricated at Goa; and were come merely to bring the Christians under the ancient yoke, from which they had so lately extricated themselves. These Letters were read on the Sunday following, in all the Churches; and gave great offence to the Casanars of Corolongate, who informed the Missionaries of the circumstance, and, moreover, wrote to the Archdeacon, objecting to the falsehood of his assertions, as very incompatible with the cause of God, which

he would appear to defend. This remonstrance lowered, in some degree, the tone of the Archdeacon; who declared himself still willing to submit to the Carmelites, provided his own dignity and the honour of his people should remain inviolate.

The Carmelites, on hearing this, imagined something was gained; and immediately proposed that the Archdeacon should abdicate his dignity, and acknowledge his fault in public; after which they would conduct him to Rome, or place him under the protection of the Portuguese at Cochin or Goa; knowing, as they did, that, as soon as the Pope should hear of his repentance, he would be restored to the legitimate exercise of his power. This proposal was not so judicious as might have been expected, especially as the death of Attalla was still fresh in the minds of the Christians; and accordingly it broke off all further hope of reconciliation, and put an end to the conference. Still the Missionaries persevered in the less hostile Church of Corolongate, and actually added many to their party.

This success of the Missionaries was very agreeable to the Portuguese; as an increase of subjects was not now desirable only, but absolutely necessary. The whole choir was, on this occasion, sent from Cochin for the celebration of Mass; an honour hitherto conferred on none but Menezes. After the service, a great number of indulgences were gratuitously distributed among the people.

After this Father Vincent repaired to Cochin, in order to consult with the Commissary of the Inquisition, on the method to be adopted for the reduction of the Christians of the North. It was determined that he should immediately proceed to Angamale and Mangate, to bring over, if possible, the Rectors of those Churches. After some reflection, however, it was deemed expedient to defer the journey to some more convenient period; as the popularity of the Archdeacon in those Churches, rendered the journey, at present, dangerous.

The Missionary having returned to Corolongate, received a visit from the

Commissary of the Inquisition, with some Portuguese gentlemen and soldiers. The Commissary having met with a Christian on his route attached to the Archdeacon, made no hesitation in murdering him, that he might avenge, in some degree, the cause of his Church.

From Corolongate, Letters were despatched to the Rector of Mangate, from whom favourable answers were soon received; accompanied by an invitation to the Missionaries, to come and visit his Church. This request was immediately complied with; and accordingly, the Casanars of Cinotta, Angamale, Paru, and Cagnur, were, in a short time, assembled in the Church of Mangate. In this assembly, the deposition of the Archdeacon was proposed; to which the people manifested no great objection, as they were inflexible in only one particular, namely, in never again being in subjection to the Jesuit Prelate; but were willing to submit to the Missionaries till a Prelate should be sent from Rome.

The circumstance soon came to the ears of the Jesuits, who had looked with no friendly eye on the successes of the Carmelites. On the return of Father Vincent to Cochin, he found an order, apparently sent from the King of Portugal, suspending their Missionary Functions, and commanding them to retire. This threw the Missionaries and their friends into consternation, but as the exigencies of the times demanded the labours of the Missionaries, the Governor, in council, determined that they should proceed; requiring only that they should sign a paper, in which they were bound not to meddle with the jurisdiction which belonged solely to the King of Portugal.

The Missionaries, in consequence, re-assumed their operations with new vigour; but were checked, in some degree, by another effort of the Jesuits.

The Prelate of the Jesuits had written to the Missionaries, recommending his own interests very strongly; and the Carmelites, perhaps thinking it prudent to pacify as much as possi-

ble this Ecclesiastic, answered, that as soon as they should procure the deposition of the Archdeacon, they would attend wholly to his commands. The Jesuit Prelate, willing to hazard every thing to ruin the reputation of the Carmelites, showed this letter to some of the Christians, who immediately communicated the secret to the rest; who, of course, armed themselves with new resolutions and precautions against the attempts of both. The Jesuit, finding this succeed, followed up the plan. For this purpose, having selected a Casanar of his suite, he despatched him with Letters to the Missionaries, offering them his service; and, by other things, plainly showed the Jesuits and Missionaries to have a perfect understanding. The Casanar, perhaps in obedience to his instructions, showed these Letters to some of the Christians, at the same time reproaching them, that they had not received the Missionaries with a respect due to persons for whom his Master had so great a regard. The Missionaries perceiving the objects of the Prelate, refused to receive the Letters, requesting him not to act in future in a way so detrimental to the reunion of the Churches. This served only to irritate the Prelate; who, in order to avenge himself on the Missionaries, published several extracts from the Briefs of the Carmelites, in which the interests of his Society appeared to be supported. Some time after this he published a Letter at Cochin, which had been written by a member of the Jesuits Society in Europe, wherein it appeared that the Carmelites had been nominated to their Mission by the General of the Jesuits; adding, that although the Missionaries were compelled to dissimulate at first, it would eventually appear that they were favourable to this Society.

These proceedings, as they weakened the cause of Rome, strengthened the hands of the Archdeacon; and of them, it should seem, he did not fail to make due use. On the other hand, the Missionaries, fatigued with the resistance of the Christians, and embarrassed by the intrigues of the Jesuits,



began to think of retiring from labours which promised so little success." In the mean time, however, they received Letters from the Tribunal of the Inquisition, urging them to proceed in their pious warfare, and thanking them for the perseverance which they had already manifested; adding, that the Government was perfectly satisfied with their proceedings.

The Missionaries, on the receipt of these Letters, applied themselves vigorously to their work. The Archdeacon, on his part, consented that a general assembly of the people should be summoned at Rapolino, which was fixed for the fourth Sunday after Easter, A. D. 1657.

In the mean time the Archdeacon applied himself zealously to secure the affections of the people, both by his own preaching, and that of his friend Iñi Thomas. "What need," said he, in one of his discourses, "have we of the interference of the Portuguese, who have governed ourselves during so many ages? The union obtained by Menezes, you all very well know, was obtained by force rather than consent: nor is there any advantage to be acquired from the union with a Church inferior to our own, both as it respects antiquity and conformity to the Canons. The liberty, moreover, which you have so lately acquired, must again be sacrificed to the tyranny of the Jesuits; together with the faith which you have received from the hands of the Apostles." This discourse, which the Italian Historian calls blasphemy, had a great effect on the minds of the people, and rekindled their latent attachment to their ancient Faith and Patriarch.

The day fixed for the assembly being arrived, the Missionaries proceeded to Rapolino, where not so much as one person came to meet them. Their adherents, nevertheless, advised them to be of good cheer; and to defer the meeting of the assembly till such time as a sufficient number of Ecclesiastics and Laymen could be brought together.

(To be continued.)

FOR THE CHRISTIAN JOURNAL.

### Explanation of the Word "Collect."

THE customary explanations of this word seem to be unsatisfactory. Those Collects which are prefixed to the Epistles and Gospels are commonly said to be called *Collects*, because the subject matter is derived or collected from the portions of Scripture with which they are used. And there is frequently, perhaps generally, a visible connexion between the Collect, and the Epistle, or Gospel, or both. But frequently, also, there appears to be no such connexion. *Vide* 3d Sunday in Lent, 5th Sunday in Lent, 1st Sunday after Trinity, 5th Sunday after Trinity, and many of the Sundays from Trinity to Advent. Perhaps there are not more than half the Sunday services in the whole year in which there appears to be any more than a general connexion between the Collect and the subjoined selection; that is, such a general connexion as may be supposed to exist between almost any pious petition of a comprehensive nature, and almost any judicious and edifying selection from the New Testament. The above reason, therefore, which is commonly given, does not seem to be satisfactory, even for the name of the annual Collects: but if it were, still, why are the daily collects, viz. "For Peace," "For Grace," and "For Aid against Perils;" why are they called Collects? what are they collected from? Perhaps it will be said, that the minister, in these prayers, *collects* or embodies the prayers of the Church, which were before uttered in broken Versicles and Responses. But if so, why are these called *Collects*, in distinction from the subsequent forms in Morning and Evening Prayer, to which, surely, this reason is equally applicable? And, besides, is it rational to deduce this peculiar term from two or various sources? Is one prayer called a *Collect* for one reason, and another called so for an entirely distinct reason, having no relation whatever to the former?

It may be so, undoubtedly; but it is probable that it is not more probable.

that the word, as used in the Rubric, has but one origin? This is my opinion, that, in ancient times, those prayers were called *Collecta*, which were *read together, una voce*, by the minister and people, as the Lord's Prayer is appointed to be used to this day. It strengthens me in this opinion, when I observe persons who have been educated in the Church of England, constantly adhere to the practice of saying with the minister, (*summissa voce*), the Collect for the day, and the other two Collects at Morning and Evening Prayer. And I think that there is something agreeable to this opinion in the very construction and matter of the Collects; for, with the single exception of the last Collect for Good Friday, there is not a word of intercession in all the *Collects* of the Liturgy: the petitions are all for *us*, or what, to a Churchman, will easily appear to be the same thing, *for the Church, the elect family of Christ*; as if it were the original intention of the Church, that the people should utter with their own lips, all the petitions which were strictly for themselves, and that the priest's voice should be *solus* in those cases only in which the people could not unite with him without intruding upon the sacerdotal office. If this opinion be well founded, although it may not be necessary to restore the ancient practice with regard to the collects, it is surely necessary to be on our guard against any further encroachment of dumb silence, in those parts of the service where the Church still enjoins the whole congregation to worship the Lord "with the words of their lips," as well as with the meditations of their hearts.

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FOR THE CHRISTIAN JOURNAL.

*Episcopal Society of New-Jersey for the Promotion of Christian Knowledge and Piety.*

—The Annual Meeting of this Society was held in the city of New-Branswick, August 20, 1818.

The Board of Directors made the following Report:

When this Society was organized, in the autumn of 1810, it could not have been calculated by any of its members, that so much would have been accomplished by it in the space of time which has elapsed. The first emotion, therefore, on reviewing the progress of the institution, is that of the sincerest gratitude to the great Head of the Church for his goodness in extending its means of usefulness.

One primary object in view, in the organization of the Society, was to supply the poor Episcopalians of New-Jersey with the Book of Common Prayer and Religious Tracts. The framers of the Constitution, however, considered that a state of things might take place which would render it desirable to vary the application of the funds. Though their means should be limited, they chose to embrace a number of objects, in order that the little good in their power to accomplish might be felt in any particular to which the exigencies of the Church should call the attention. They selected a name expressive of these views, and called themselves "a Society for the Promotion of Christian Knowledge and Piety." In this they followed a most illustrious example. The oldest, and one of the most powerful, active, and efficient societies on the records of Protestantism, is that in England "for Promoting Christian Knowledge." Though we must ever remain at an immense distance from that institution, still it will be honourable and delightful to follow, though very far behind, in the race of Christian charity and zeal, such a powerful leader. The benefactions to the Society beyond the Atlantic, have, in some instances, exceeded those of which any similar association can boast. Not to enumerate where so many splendid acts of bounty have been witnessed, it will not be improper to notice the donation of a single nobleman, amounting to more than 7000*l.* sterling. That Society has long led the way, in carrying the light of Revelation to the poor of almost every clime. The superstitions and horrors of Braminical Faith have been checked by her pious exertions.

The Directors of the Episcopal Society of New Jersey would invite the members of the Church generally, to contemplate those displays of Christian zeal as incentives to exertion here.

In the progress which has been made, there is great encouragement to activity and perseverance; and, in the objects to be accomplished, there is sufficient to call forth the efforts of the wealthy, the liberal, and the pious.

In the progress which has been made, humble as our means have been, there is great encouragement.

Though the Society was commenced in October, 1810, it was not till May in the following year, that any thing effectual was done; and then the whole sum received was but \$130. As it was an original design to create a permanent fund, which might be in a state of gradual augmentation, the first appropriation was only about \$60.

It must be gratifying to the Episcopalians of New Jersey, to learn that the permanent fund has advanced from this small beginning to the sum of \$675 94. During the accumulation of this amount, the expenditures of the Board have been \$687 23. This sum has enabled them to purchase and distribute 274 Bibles and Testaments, 1011 Prayer Books, and 780 religious Tracts. They also contributed their mite to the purchase of the first set of stereotype plates cast in this country for the Book of Common Prayer; and they have aided, though in a very small sum, the translation of parts of the Liturgy into the language of the six nations of Indians.

The Directors have been very essentially aided in their means of usefulness by the formation of several auxiliary societies. The Elizabeth-Town Female Bible and Prayer Book Society was formed auxiliary to this in June, 1816, and has paid into the treasury the sum of \$240. The Newark Female Bible and Common Prayer Book Society, which had been previously organized, became auxiliary to this in August, 1816, and has paid into the treasury \$128 38.

The Female Episcopal Society of

Shrewsbury and Middletown was organized auxiliary to this, in June, 1817, and has paid into the treasury \$53 25. The ladies of Christ Church, in New-Brunswick, have contributed to the funds of the Society \$56.

The Directors would here take the liberty of suggesting to other congregations the propriety of forming similar auxiliary societies; they would affectionately invite their brethren throughout the state, to consider the claims of the Society to their cordial support; and they would, likewise, solicit those who are not already members to add their names to the list of subscribers.

In the objects to be accomplished by this association, there is sufficient to call forth the efforts of the wealthy, the liberal, and the pious.

An important design of the Society was to provide for an extensive circulation of the Prayer Book, and religious Tracts; still, as this was to be a Society for promoting Christian knowledge, it became an obvious dictate of propriety, that the Bible should also be distributed. In this, the framers of the Constitution followed the example before alluded to. Among the means of that knowledge which the Society proposes to promote, the Holy Scriptures certainly should be recognized as the basis of all, although the portion of the funds applied to their distribution may, at present, be small, from the circumstance of the existence of many and powerful Bible Societies.

The Directors are far from wishing to enter into the discussion of a topic which has been of late years warmly argued, but they deemed these remarks proper as explanatory of their designs.

It will not be necessary here to urge, at length, the advantages to be derived from an extensive circulation of the Book of Common Prayer.

It cannot fail to be useful to distribute a work which, like this, carries the doctrine of the Gospel to the heart, in language the most pure and tender, drawn from the fountain of primitive faith and devotion. To the

decayed congregations of our communion, we furnish a most valuable assistant in religious exercises, when we send them this inimitable Liturgy.

By the occasional circulation of suitable Tracts, the Society will contribute to the spread of useful information on subjects connected with religion and the Church; and often arrest the attention of the thoughtless, instruct the ignorant, and confirm the pious in their faith.

Besides these objects, the distribution of Bibles, Prayer Books, and Tracts, it has been contemplated "to aid young men of piety and talents, who may need assistance, in the necessary preparations for the Gospel ministry." While it may not be in the power of the Society to take up an individual, and give him the whole of an education for the ministry, it may come within their means, to afford *occasional relief* to deserving characters, who may fall short, in their pecuniary provisions, of means to complete their course of theological studies. Such opportunities frequently present themselves; and when they are embraced, often contribute to furnish the Church with able ministers of the New Testament. In a Diocese like New-Jersey, where the clergy are few in number, and where there are many parishes unable to give very ample support, it becomes especially important to provide, as far as may be in our power, for the supply of ministers to those parishes which have not the means of holding out any considerable encouragement to enter the sacred office. A provision like that here contemplated by the Directors, is the only remedy which can be applied to the existing evil, the paucity of ministers in our Church. This, then, is a great object which may always afford ample field for the exertion of members of the Society, and open a door for those who delight in deeds of bounty in the best of causes.

In securing a permanent fund, the *Constitution* contemplates a time when the annual collections and sub-

scriptions may be discontinued. In this fund, also, there may be provision made for future operations of great value to the Church; and the Society, having for its object the promotion of Christian knowledge and piety, may lend her means hereafter to particulars not at present seen. In any event, by the steady, though humble, efforts of the members of the Church, there may be here provided a store which may one day be employed to great profit, in advancing the honour of God, and the everlasting interests of the souls of men.

Such are the *encouragements*, such are the *objects* which the Directors hold out to their brethren. In this age of wonders in the work of Christian charity, it is to be hoped that the Churchmen of this Diocese will not be backward. There is sufficient to animate them in the example of those numerous and immense associations formed in various parts of the world, enjoying the co-operation of the most distinguished men, and sharing in the bounty of emperors and nobles.

The holy volume, in almost innumerable languages, is making its way into those regions where its truths were lately entirely unknown. Norway, Russia, and Finland, with many other sections of the globe, not only see the light, but begin to feel the blessings of that warmth which is shed by the Sun of Revelation. The horrors of Pagan superstition, and the rites of Mahometanism, may, ere long, be expected to give way before that tide of truth and salvation which is now overflowing the earth. It cannot but be interesting to the best feelings of the human heart, to participate, however humbly, in this glorious work, this labour of love.

The share of this Society in the hallowed employment may not be great, owing to the scantiness of their means; but every member may recollect, for his encouragement, that the beneficent Being who gives his blessing for a cup of cold water, offered in his name to a disciple, will never forget the humblest gift intended

for the spiritual aid and comfort of his creatures.

Signed, by order of the Board of Directors,

**JOHN CROES,**

Bishop of the Protestant Episcopal Church, New Jersey,

*President.*

Attested,

**JOHN C. RUDD,** *Secretary.*

New Brunswick, Aug. 19, 1818.

The preceding Report having been read and accepted, the Society proceeded to the choice of Directors; when the following were chosen; viz.

Right Rev. Bishop CROES, *President.*

JOSEPH MARSH, Esq. *Vice-President.*

Rev. JAMES CHAPMAN, *Treasurer.*

Rev. J. C. RUDD, *Secretary.*

In addition to the clergy of the Diocese, who are members of the Board of Directors, the following laymen were chosen; viz.

JOSHUA M. WALLACE, Esq. ANDREW BELL, Esq. HON. WILLIAM COXE, ROBERT BOGGS, Esq. JOSEPH PHILLIPS, Esq. PETER KEAN, Esq. Mr. SAMUEL PINTARD, JAMES PARKER, Esq. Mr. GEORGE C. THOMAS.

#### FOR THE CHRISTIAN JOURNAL.

#### *Mission of the Protestant Episcopal Church in the State of New-York to the Oneyda Indians.*

THE Protestant Episcopal Church in the Diocese of New-York, have, for several years, employed Mr. ELEAZAR WILLIAMS, a young man of Indian extraction, as a Catechist and Schoolmaster among the Oneyda Indians, who reside in the western part of the state. Some months since they sent the following address to the Right Rev. Bishop HOBART. It was written by a young Indian who is a communicant of the Church. The Missionary Funds do not admit of the adequate support of Mr. WILLIAMS, and of accomplishing other important purposes connected with the religious instruction of the Indians. The contributions of the benevolent, for this pious object, are earnestly solicited, and will be gratefully received by the clergy of the Protestant Episcopal Church in this city, or by GERRIT H. VAN WAGENEN, Esq.

the Treasurer of the Missionary Funds of the Protestant Episcopal Church in this state.

We understand the Bishop, during his present visit in the western part of the state, expects to spend a Sunday at Oneyda Castle, and to administer to several of the Indians whom Mr. WILLIAMS has carefully instructed, and whose lives correspond with their religious professions, the sacraments of Baptism and the Lord's Supper, and the ordinance of Confirmation.

#### *Address of the Chiefs of the Oneyda Nation of Indians in the State of New-York, to the Right Rev. Bishop HOBART.*

RIGHT REV. FATHER,

We salute you in the name of the ever adorable, ever blessed, and ever living sovereign Lord of the universe; we acknowledge this great and almighty Being as our Creator, Preserver, and constant Benefactor.

RIGHT REV. FATHER,

We rejoice that we now, with one heart and mind, would express our gratitude and thankfulness to our great and venerable father, for the favour which he has bestowed upon this nation, viz. in sending Brother WILLIAMS among us, to instruct us in the religion of the blessed Jesus. When he first came to us, we hailed him as our friend, our brother, and our guide in spiritual things; and he shall remain in our hearts and minds as long as he shall teach us the ways of the great Spirit above.

RIGHT REV. FATHER,

We rejoice to say, that by sending Brother WILLIAMS among us, a great light has risen upon us: we see now that the Christian religion is intended for the good of the Indians as well as the white people; we see it, and do feel it, that the religion of the Gospel will make us happy in this and in the world to come. We now profess it outwardly, and we hope, by the grace of God, that some of us have embraced it inwardly. May it ever remain in our hearts, and we be enabled, by

September, 1818.]

*The Bishop's Reply.*

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the Spirit of the eternal One, to practice the great duties which it points out to us.

RIGHT REV. FATHER,

Agreeable to your request we have treated our brother with that attention and kindness which you required of us; we have assisted him all that was in our power, as to his support: but you know well that we are poor ourselves, and we cannot do a great deal. Though our brother has lived very poor since he came among us, but he is patient, and makes no complaint: we pity him, because we love him as we do ourselves. We wish to do something for his support; but this is impossible for us to do at present, as we have lately raised between three and four thousand dollars to enable us to build a little chapel.

RIGHT REV. FATHER,

We entreat and beseech you not to neglect us. We hope the Christian people in New-York will help us all that is in their power. We hope our brother will by no means be withdrawn from us. If this should take place, the cause of religion will die among us; immorality and wickedness will prevail.

RIGHT REV. FATHER,

As the head and father of the holy and apostolic Church in this State, we entreat you to take a special charge of us. We are ignorant, we are poor, and need your assistance. Come, venerable Father, and visit your children, and warm their hearts by your presence, in the things which belong to their everlasting peace.

May the Great Head of the Church, whom you serve, be with you, and his blessing ever remain with you.

We, venerable Father,

Remain your

Dutiful Children,

<sup>his</sup>  
HENDRICK X SCHUYLER,  
<sup>mark.</sup>

<sup>his</sup>  
SILAS X ANONSENTE,  
<sup>mark.</sup>

<sup>his</sup>  
WILLIAM X TEHOLATATE,  
<sup>mark.</sup>

<sup>his</sup>  
DANIEL X PETERS,  
<sup>mark.</sup>

<sup>his</sup>  
NICHOLAS X GARAGONTIE,  
<sup>mark.</sup>

<sup>his</sup>  
WILLIAM X SONAWENHESE,  
<sup>mark.</sup>

<sup>his</sup>  
MOSES X SCHUYLER,  
<sup>mark.</sup>

<sup>his</sup>  
HESTACHEL X PETERS,  
<sup>mark.</sup>

<sup>his</sup>  
WILLIAM X SCHUYLER,  
<sup>mark.</sup>

<sup>his</sup>  
ABRAHAM X SCHUYLER,  
<sup>mark.</sup>

<sup>his</sup>  
STOFFLE X SCHUYLER,  
<sup>mark.</sup>

<sup>his</sup>  
HENDRICK X SCHUYLER, JUN.  
<sup>mark.</sup>

<sup>his</sup>  
WILLIAM X TEWAGERATE,  
<sup>mark.</sup>

Oneida, Jan: 19, 1818.

*The Bishop's Answer.*

MY CHILDREN,\*

I have received your letter by your brother and teacher, ELEAZAR WILLIAMS, and return your affectionate and Christian salutation; praying that grace, mercy, and peace, from God the Father, and from our Lord Jesus Christ, may be upon you.

MY CHILDREN,

I rejoice to hear of your faith in the one living and true God, and in his Son Jesus Christ, whom he has sent, whom to know is life eternal; and I pray that, by the Holy Spirit of God, you may be kept steadfast in this faith, and may walk worthy of him who hath called you out of darkness into his marvellous light.

MY CHILDREN,

It is true, as you say, that the Gospel of our Lord and Saviour Jesus Christ is intended for Indians as well as white people. For the great Father of all hath made of one blood all the nations of the earth; and hath sent his Son Jesus Christ to teach

\* This is the appellation with which the Indians expect to be addressed by the Bishop.

them all, and to die for them all, that they may be redeemed from the power of sin, and brought to the acknowledgment of the truth, and to the service of the living God.

**MY CHILDREN,**

It is true, as you say, that the religion of the Gospel will make you happy in this world as well as in the world to come; and I join in your prayer, that you may profess it inwardly as well as outwardly; that by the power of the Holy Spirit, you may be transformed by the renewing of your minds, and acquire the holy tempers, and practise the holy duties which the Gospel enjoins. And for this purpose, I beseech you to attend to the instructions of your faithful teacher and brother, ELEAZAR WILLIAMS; to unite with him in the holy prayers of our apostolic Church, which he has translated into your own language; to listen with reverence to the divine word which he reads to you; to receive, as through grace you may be qualified, and may have an opportunity, the sacraments and ordinances of the Church; and at all times, and in all places, to lift up your hearts in supplication to the Father of your spirits, who always and every where hears and sees you, for pardon, and grace, to comfort, to teach, and to sanctify you, through your divine Mediator, Jesus Christ.

**MY CHILDREN,**

Let me exhort you diligently to labour to get your living by cultivating the earth, or by some other lawful calling: you will thus promote your worldly comfort, you will be more respected among your white brethren, and more united and strong among yourselves. And when you are thus engaged, you will be saved from many temptations; and you will prove yourselves to be good disciples of him who, by his inspired apostle, has enjoined, that while we are fervent in spirit, we be "not slothful in business."

**"MY CHILDREN,**

Continue to respect and to love your brother and teacher, ELEAZAR

WILLIAMS, and to treat him kindly; for he loves you, and is desirous to devote himself to your service, that, by God's grace, he may be instrumental in making you happy here and hereafter. It is my wish that he may remain with you, and may be your spiritual guide and instructor.

**MY CHILDREN,**

I rejoice to hear that your brethren, the Onondagas, are desirous of knowing the words of truth and salvation. I hope you will not complain if your teacher, ELEAZAR WILLIAMS, sometimes visits them, to lead them in that way to eternal life, which, from God's word, he has pointed out to you. Freely you have received, you should freely give; and being made partakers of the grace of God through Jesus Christ, you should be desirous that all your red brethren may enjoy the same precious gift.

**MY CHILDREN,**

It is my purpose, if the Lord will, to come and see you the next summer; and I hope to find you as good Christians, denying ungodliness and worldly lust, and living righteously, soberly, and godly in the world. I shall have you in my heart, and shall remember you in my prayers; for you are part of my spiritual charge, of that flock for whom the Son of God gave himself even unto the death upon the cross, and whom he commanded his ministers to seek and to gather into his fold, that through him, they might be saved for ever.

**MY CHILDREN,**

May God be with you, and bless you.

**JOHN HENRY HOBART,**

Bishop of the Prot. Epis. Church in the State of New York.

Dated at New-York, the 1st day of February, in the year of our Lord 1818, and in the seventh year of my consecration.

FOR THE CHRISTIAN JOURNAL.

*Extract of a Letter from a Gentleman of this city, at Rome, dated 20th April, 1818.*

"I reached Rome on the first day of Passion Week. An interval of two or three days in the ceremonies, gave

me time to take a hasty view of the remains of the ancient city, and of many of the works of modern grandeur. The Coliseum, the Pantheon, and St. Peter's, amaze and delight every beholder; and my admiration is so divided between the two latter, that I can scarcely say which I prefer. Besides these, there are a thousand other interesting objects in Rome, which it is in vain to attempt to describe in the compass of a single letter.

"On the Wednesday of Passion Week I went to the Sistine Chapel, to hear the *Miserere* sung. It surpassed every thing that I had ever conceived of the human voice. I never was so affected and transported. It was like the ravishing harmony of heaven, if we could suppose that the plaintive voice of supplication were heard there. I went a second time, and a third, to hear it, and continued to be delighted with it.

"On Thursday, and on Sunday again, I saw the Pope give his benediction, from the front of St. Peter's, to the multitude before it. He was carried forward in a chair; and when he gave it, most of the crowd knelt, and all were uncovered. It was an imposing spectacle, but it did not seem that any were affected by it as a religious ceremony.

"On Good Friday, at St. John's Lateran, I heard singing of a different character, from a large choir; and the extent of that vast building gave a fine effect to the voice. It was admirably sweet and enchanting. In the evening I saw the illuminated cross in St. Peter's; but the effect of it was by no means grand or sublime.

"On Saturday, at the Chapel of the Pope's Palace, I attended the celebration of the anniversary of his election. He was brought in on a chair, and placed on a throne. Bishops and Cardinals surrounded it, and seemed to think themselves honoured by adjusting the folds of his garments. Two of them (not Cardinals) kissed his foot. The clergy were disposed according to their rank. Twenty-three or four Cardinals sat on elevated seats; those of inferior dignity, below; and

if I remember rightly, some were seated on the floor. Before the Pope's entrance, the Masters of Ceremonies entered, and changed the robes and white hood of the Cardinals for red. After the appearance of his Holiness, they arose one after another in order, (the persons attendant on them adjusting their long train, to prevent embarrassment and stumbling) and approached the Papal throne. They bowed profoundly to him. Their salutations being returned, they mounted the steps, kissed the Pope's hand, and returned to their respective places. Mass was afterwards celebrated, in which the Pope took a part. The choir sung admirably; but the knowledge of one revolting circumstance, and the sight of the unfortunate beings who in part composed it, lessened my pleasure. In the course of the service, one of the Cardinals took the censer, and threw up incense to the Pope; and I should have been almost disposed to believe it a kind of reverence bordering on adoration, had not the same thing been done to the Cardinals. The Mass being ended, the Pope was carried out in the same manner.

So much worldly pomp, blended with the solemn service of God, might appear imposing to others, but to me it was disgusting. Indeed, some of the Cardinals, during the mass, were talking and smiling, and two or three even while kneeling. The Cardinal Doria, the youngest in appearance, was the most devout. Indeed, he appeared to be entirely wrapped in devotion, and had an air of the deepest enthusiasm. He and Cardinal Fesch were the only persons to whom my attention was particularly directed. When I descended, I saw the court of the palace filled with the gaudy carriages and liveries of the ecclesiastics, and a greater appearance of splendour and state than would be becoming in the courts of kings. Besides a driver, three footmen are always mounted (with a dashing livery, corresponding with the dress of the master) behind every Cardinal's carriage, and the harness of the horses is trimmed with red. Indeed, I saw, in Naples, the Archbishop of the city,



with six domestics attending his carriage, four or five of whom were stationed around it on foot, and the horses, according to an invariable custom, walking along with a slow pace.—I thank God that I am an American, and a Protestant.

FOR THE CHRISTIAN JOURNAL.

### JUSTIFICATION.

EVERY one in the least acquainted with the subject, must know how much has been said and written to reconcile the doctrines (apparently contradictory) of St. Paul and St. James upon Justification, Righteousness, &c. A more masterly and satisfactory solution is no where to be found, than the following, by the great Hooker, in his Sermon upon Justification, "Let it be counted folly, or frenzy, or fury, whatsoever, it is our comfort and our wisdom; we care for no knowledge in the world but this; that man hath sinned, and God hath suffered: That God hath made himself the Son of Man, and that men are made the righteousness of God. You see, therefore, that the Church of Rome, in teaching Justification by inherent grace, doth pervert the truth of Christ, and that by the hands of the Apostles we have received otherwise than she teacheth. Now, concerning the righteousness of Sanctification, we deny it not to be inherent; we grant that unless we work, we have it not; only we distinguish it as a thing different in nature from the righteousness of Justification.—We are righteous the one way, by the *faith of Abraham*; the other way, except we do the *works of Abraham*, we are not righteous. Of the one, St. Paul speaks, Rom. iv. 6.—"To him that worketh not but believeth, faith is counted for righteousness." Of the other, St. John, *qui facit justitiam justus est*—he is righteous which worketh righteousness. Of the one, St. Paul doth prove, by *Abraham's* example, that we have it of faith without works. Of the other, St. James, by *Abraham's* example, that by works we have it, and not only by faith. St. Paul doth plainly sever these two parts

of Christian righteousness one from the other; for in 6th Romans, thus he writeth—"Being freed from sin, and made servants to God, ye have your fruits in holiness, and the end everlasting life: ye are made free from sin, and made servants unto God—this is the righteousness of Justification. Ye have your fruits in holiness—this is the righteousness of Sanctification. By the one we are interested in the right of inheriting; by the other we are brought to the actual possession of eternal bliss; and so the end of both is everlasting life."

### EXTRACTS.

CICERO, being once asked which oration of Demosthenes was the best, answered, the *longest*. This sentiment of Cicero is applied by Dr. South (sermon, *The Scribe Instructed*) to the speeches of our blessed Lord.

The generality of men employ the first part of life in making the remainder of it miserable.

*Lyttleton, Let. 16.*

There is nothing so miserable, and, I may add, so unfortunate, as to have nothing to do. The peripatetic principle, that *nature abhors a vacuum*, may be applied with great propriety to the human intellect, which will embrace any thing, however criminal, rather than be without an object.

*Lyttleton, Let. 9.*

T. & J. SWORDS are now preparing their ALMANACK and CHRISTIAN CALENDAR for the year 1819. They respectfully request the Secretaries of the different Conventions, and Episcopal religious Societies, and others who may possess information connected with the plan of that work, to forward their communications for the same as soon as possible:

Printed and published by T. & J. SWORDS, No. 160 Pearl-street, New-York, where Subscriptions for this Work will be received, at one dollar per annum, or 24 numbers.—All Letters relative to this Journal must come free of Postage.

THE  
**CHRISTIAN JOURNAL,**  
 AND  
**LITERARY REGISTER.**

No. 18.]

No. II. FOR SEPTEMBER, 1818.

[Vol. II.]

*A Brief History of the Syrian Churches  
 in the South of India.*

(Continued from page 264, and concluded.)

A short time after Ascension Day, the Missionaries again visited Rapolino, and endeavoured to obtain an interview with the Archdeacon; who refused to see them, referring them to the people, to whom, he said, the whole business of their visit had been committed. On application to the people, it was objected that the Missionaries had sent the Syrian youth to the Jesuit Prelate for Ordination; and that, although they had at first promised to assist the Archdeacon, it now appeared that they had been sent into Malabar by the general of the Jesuits. The Missionaries excused themselves as well as they could from the two former parts of their accusation: the latter they absolutely denied. But the Priests of Mangate and Cinotta arriving, and being attached to the Pope, the aspect of the assembly was a little altered; the Missionaries and their friends insisting on the deposition of the Archdeacon, and his being sent to Goa or Rome; while the friends of the Archdeacon as strenuously maintained the contrary.

The recent example of the fate of Attalla by the hands of the Inquisition, added to the favourite maxim of the Catholics, that no faith is to be kept with heretics, which had ere now, no doubt, come to the knowledge of the Archdeacon, was sufficient to deter him from trusting his person in the hands of the Portuguese, especially as he had refused to accede to any of their proposals. It had, indeed; once been proposed, that he should, in conjunction with one of

the Missionaries, remain in Malabar, and superintend the affairs of the Churches; but as this was accompanied with a positive declaration, that he must first be deposed, and make a public abjuration of his errors, this proposal was not acceded to.

A short time after this, another general assembly was held, for the purpose of making arrangements for the reunion. The Archdeacon here presented himself in his Pontificals, and consented to the election of four Casanars by lot, who should be intrusted to make arrangements for the reunion. Happy, however, for the Archdeacon, the lot fell on three of his own party; among whom was Diez, his friend and confidant. This circumstance is sufficient to show the inferiority of the politics of the Carmelites, when compared with those of their predecessor Menezes. That Prelate had, indeed, too much sagacity to give up the interests of his Church or party to the results of a lot. The secular arm of a Heathen Prince was with him a far surer source of success; and to this the Carmelites afterward found it necessary to have recourse.

In this assembly every thing, as might be expected, was in the Archdeacon's favour, and the proposals of the Missionaries were rejected with disdain.

On the day following, which was Whitsunday, Diez officiated, and the Casanar, Ithi Thomas, preached against the Pope's supremacy. The service concluded with an Elegy, which had been composed on the sufferings of Attalla, by the superintendent of the Church of Mangate. This rehearsal drew tears from the whole congregation, and procured some valuable presents to the author.

The same night the three Casanars who were in the Archdeacon's interest, came, at the head of the people, to consult with the Missionaries, and to say, that they had nothing more to do among them; as it was the wish of the assembly still to maintain the Archdeacon in his Episcopal dignity, whatever might be said against the validity of his ordination. This, one of the Missionaries said, was absolutely impossible. "Then," said the Syrian Ecclesiastics, "if you are not vested with powers to confer a new Ordination, what business have you among us, unable as you are to meet our necessities? You may, moreover, rest assured, that you have nothing to expect toward a reunion, without the Ordination of the Archdeacon."

After the Archdeacon's tacit avowal of the invalidity of his Ordination, some scruples found their way into the minds of a few of the people, as to the propriety of acknowledging him as their Prelate. This alarm, fostered, no doubt, by the intrigues of the Missionaries, spread itself with great rapidity; and was followed by the submission of the Churches of Diamper and Mutane to the authority of Rome. On the 22d of July, 1657, the Casanars of those places assembled in their Churches, and, prostrating themselves before the Missionaries, requested and received absolution from the sins committed in the late schism. After this the Churches of Mutiere and Carturtè requested an extension of the same favour; which was, of course, granted.

The Church of Mangate, one of the most considerable in the country, was by no means averse to the reunion, provided the Archdeacon should still retain his dignity. This the Missionaries said was impossible; and proposed, as the only means of gaining him to the Church, that he be wholly abandoned. This proposition was rejected by the people; "for," said they, "the Archdeacon is our natural head: we cannot therefore consent to such a proceeding. Our religion, moreover, without him, would soon dwindle into nothing; which would be a most agreeable spectacle to our Heathen

neighbours, who have hitherto borne us more fear than love. The Churches, indeed, which have abandoned him, have no other views than we have; excepting only, that they would have him submit through fear: we would gain him by love, and the attachment which we have for his person and dignity." This reasoning completely disconcerted the objects of the Missionaries, who still ventured another proposition—that the Archdeacon be deposed, and another person elected in his place. This, as it was of the same nature with the other, met the same fate. Nothing, therefore, could be done at the Church of Mangate.

The Missionaries, finding no success in this course, betook themselves to another expedient. They made large and extravagant promises to the Archdeacon: but, as this shifting of extremes was clearly seen through by that Ecclesiastic, the attempt proved abortive.

The Portuguese of Cochin, seeing that the efforts of the Missionaries were likely to prove unavailing, had recourse to an expedient which promised better success. They gained over to their party the Pagan Prince of Mangate; which panic-struck the Archdeacon to such a degree, that he wrote to the Missionaries, giving them the title of Apostolic Commissaries, which he had hitherto refused to do; and promising to submit, and to abandon the counsels which he had been so unfortunate as to follow. This was the source of much joy to the Missionaries: though it was, as we shall hereafter see, nothing more than a feint to divert the attention of the Missionaries, and to patch up a peace which the necessity of the time seemed to demand.

On the 8th of September following, the Missionaries met an assembly of the Deputies of twenty-four Churches at Mutane. In the first session, the question of the Archdeacon's Ordination was discussed, which, as well as the Episcopal functions which he had since exercised, was declared null and void. In the second, the Missionaries addressed the assembly on the duty of submission and fidelity to the Pope,

his, hoping soon to terminate  
bours, they applied themselves  
sly to the work of subjugating

a time after, however, the Arch-  
received an anonymous let-  
which had the effect of consi-  
checking the progress of the  
aries. "What will become of  
aid the writer, "upon submit-  
he deposed? what, but to be  
n and contempt of both Chris-  
d Pagans? Consider the dan-  
which you will expose your-  
being treated like your prede-  
Attalla. "They will send you  
where you will perish by the  
f the Inquisitors." This letter  
desired effect. The Archdea-  
sembled his friends; and, with  
epresented the misery of his  
n, and the outrages to which  
himself exposed. This reani-  
his adherents, and added many  
arty. He refused, in conse-  
to receive the letters of the  
y at Mutane; or to attend, as  
n hoped, in order to ratify the  
f reunion. This occurrence  
bably the means of saving the  
he Archdeacon; as it is most  
at he would have been seized  
me, and conveyed to the In-  
n, where a dungeon and a stake  
him.

he 23d of September following,  
sionaries held another assem-  
ie Church of St. Thomas, near  
lls of Cochin, which was at-  
with some embarrassment in  
outset; for on proceeding to  
eir Briefs, in which the Chris-  
St. Thomas were commanded  
it to the Jesuit Prelate, Don  
co Garzia, they were stopped  
a declaration, that it was in  
talk any further of a union of  
ure, in which the Christians  
pected to submit to a bondage  
st odious that could be con-

The appearance, moreover,  
Jesuits, who had been sent to  
n the reading of the Briefs,  
arly occasioned the dispersion  
ssembly, which would actually  
*ken place, had not the Car-*  
*adopted the immediate step of*

excluding them. The Briefs were  
then passed over, the Missionaries in-  
sisting only on the right of proceeding  
as Apostolic Commissaries. In this  
assembly the Carmelites had the ad-  
dress to procure the election of Joseph  
de Santa Maria, as Prelate of the  
Diocese, which, as we shall see, was  
afterward confirmed by the Pope.

The proceedings at Cochin, as might  
be expected, were not very acceptable,  
either to the Archdeacon or to the Je-  
suit Prelate. The Governors of the  
Inquisition, however, appeased the  
Prelate: the Archdeacon remained  
for the further exercise of the Apos-  
tolic powers of the Missionaries. They  
accordingly proceeded to Mangate, in  
order to see what could be done to-  
ward the accomplishment of their ob-  
ject. The Archdeacon, hearing of  
the movements of the Missionaries,  
proceeded also to Mangate to main-  
tain his cause in person. After his  
arrival at Mangate, he received the  
Missionaries in his Episcopal habits;  
and, without so much as offering them  
seats, told them that he referred the  
decision of his cause to the Churches  
of Mangate and Cinotta. The Car-  
melites then proceeded to Cinotta to  
muster their forces there. On their  
return to Mangate, they found the  
Christians assembled in the Church;  
but, as the Archdeacon's party was,  
notwithstanding the interference of  
the native Princes, in favour of the  
Missionaries, much the strongest, no-  
thing very satisfactory was effected.

In December, 1657, another as-  
sembly was held in the Church of St.  
Thomas, at Matanger, near Cochin,  
in which forty-four Cassanars met to-  
gether. There the Missionaries ap-  
prized them of their wish to return  
to Rome, and recommended Father  
Hyacinth de St. Vincent for their Pas-  
tor, till such time as the Pope should  
provide for their necessities. The  
Ecclesiastics promised obedience to  
the Missionary: and, immediately  
after Christmas, the Carmelites em-  
barked for Italy, where they arrived  
in due time.

On Dec. 15, 1659, Joseph de Santa  
Maria was consecrated, by the Pope  
Bishop of Hierapolis, now called V

rapoli; and was, soon after, sent into India to exercise his Episcopal functions. He arrived there, by the route of Aleppo and Bassora, toward the end of April, 1661.

The Bishop of Hierapolis was, by virtue of his Briefs, well received by the Inquisition of Goa; which had at that time the whole ecclesiastical power in its own hands, on account of the death of Father Hyacinth de St. Vincent, which had happened a short time before. Father Hyacinth had not been able, it seems, to effect much during the absence of his colleague: he had, however, succeeded in bringing over some to the faith, by the instrumentality of the native Princes, added to the no less effective measures of prisons and sequestrations.

The new Prelate met with a kind reception at Cochin; as well from the Christians of his party, as the ecclesiastics and laymen of the Portuguese, the Jesuits only excepted, who were still very unwilling to give up the power which they had so long abused. The Jesuit Prelate, Don Francisco Garzia, having died during the absence of the Carmelite Missionary, had nominated a Vicar General as his successor, who now refused to submit to the new Bishop. Joseph de Santa Maria was, however, of too **haughty a disposition to submit to any diminution of his prerogatives, and determined accordingly to reduce the Jesuits by force. This he effected by means of the censures of the Ecclesiastics and Governors of the Inquisition, and then proceeded to the reduction of the Archdeacon.**

The Archdeacon was not without his apprehensions, that he should soon be implicated in an affair with the Carmelite. He thought, therefore, that no time was to be lost in reducing, as much as possible, the power of his adversary; and accordingly wrote letters to the Churches, warning them of the intrigues of the Carmelite; **who, as he said, had not, in reality, been at Rome, but had only lain concealed at Goa: affirming, moreover, that he was nothing more than a Jesuit in disguise. This, as it exceeded the truth, failed of producing the de-**

sired effect; but rather the contrary, and of this the Bishop had the opportunity to avail himself.

Soon after the Bishop sent Circular Letters to the Churches of the Diocese, fifty-two of which reached them with respect. Such as could be refractory, were, at the instance of the Portuguese General, punished by the native Princes, in such a manner as he thought proper.

In the mean time, the Churches, the revenues of which had been reduced by the native Princes, in consequence of their refusing to receive the new Bishop, sent deputies to tender their obedience to him. Not offended these deputies so much by the oath which was demanded of them by the Bishop. This oath they considered as dishonourable and unnecessary; especially as such a thing was unknown among them; the Casanars being now dead who had taken it in the days of Menezes. Some time after this, the Bishop departed from Cochin, to visit the Churches of the Diocese.

This visitation was conducted with the greatest pomp and splendour, in imitation of the visitations of Menezes, and of the Indian Bishops. The Bishop had always observed the same custom. "This," says the Bishop, in the history of his expedition, "is the method calculated to give a better notion an adequate notion of God."

The first place of the Bishop's visitation was Mutane, where he was received. Thence he passed to Ilurcate, which is situated in the territories of the King of Porca. A forced obedience was obtained from the presence of the King's minister, who had been sent thither for that purpose.

These successes of the Italian Prelate, which had nevertheless been obtained rather by force than otherwise, very much alarmed the Archdeacon and his friends. The Church of Candanate, and of some others in the Kingdom of Cochin, who suffered in consequence of the obedience to the Bishop, resolved to come to some agreement, and to extricate themselves, if possible

under which they laboured, sent oututation to Diamper, proposing interview between the Archdeacon the Italian Bishop. This proposal was accepted by the Bishop, who ordered immediately to Diamper, stating to meet the Archdeacon according to the agreement. But the Archdeacon, well knowing the design of the Catholics to secure his person, refused to trust himself in so questionable a place. At the solicitation of his friends, however, he ventured as far as Molandurtè, which was not far from Cochin, and situated on the frontier of the Kingdom of Barcate; and, on the least movement of the Portuguese, he would be able to make his escape.

The two Prelates having taken their departure, it became necessary that the matter should be discussed by deputies assembled in a third place; which was determined to be the Court of the Queen of Cochin, in the presence of the Brahmins and Ministers of her Majesty. The activity, however, and influence of the Bishop at Court, procured him even the victory in the debate; and the Churches were once more reduced to the authority of Rome.

The Archdeacon, perceiving that his cause was losing ground, began to think of escaping into the interior for his own security; but the Italian Prelate, whose object it was to seize the person of the Archdeacon, prevailed upon the Court to make the inhabitants of Candanate and Molandurtè responsible for his person, under an enormous fine.

At the beginning of October, 1661, the Archdeacon Thomas is said to have communicated all the Ecclesiastics and joined the Bishop's party.

About the same period, a young man having deserted the Archdeacon, informed the Bishop that his master had given a large sum of money to the Princes of the coast, requesting the same time, that they would

decide their decision on his case, hoping that the Dutch would, in the mean time, take Cochin. It is probable, however, that this was nothing more than a fiction, introduced merely to

justify the subsequent proceedings of the Italian Prelate; who said, on receiving this intelligence, "Since the Archdeacon has had recourse to stratagem to obtain that for which he could produce no reason, I will now have recourse to force in order to support reason."

At that time each of two young men, who had been successively adopted by the Queen of Cochin, looked forward to become King of that territory. One of them, who was entirely devoted to the interest of the Portuguese, had been prevailed on by the Italian Missionary to pillage the towns of Candanate and Molandurtè; and, for this purpose, he had blocked up the Church in which the Archdeacon resided, in order to secure him a prisoner for the Bishop. This was bringing matters to an issue: and, that the plan might succeed to the utmost, the Prelate immediately sent for the Portuguese General, and a great number of soldiers, from Diamper. The General, as might be supposed, soon put his men in motion; who, with a great number of the Clergy of Cochin, hastened toward the spot that was to conclude their labours, and add a decisive victory to the cause of Rome. It pleased Divine Providence, however, to frustrate this scheme. The Archdeacon, during the night, escaped with his confidant, Itri Thomas; and never more came within reach of the Portuguese.

The flight of the Archdeacon laid the Churches of Candanate, Molandurtè, and Paru open to the power of the Bishop. The Ecclesiastics of these Churches were, of course, compelled to proceed to Diamper; and there to make a solemn abjuration of their pretended errors. This was done in the presence of the Portuguese General, and of the infidel Prince of Cochin! who, on being instructed by the Bishop, received the abjurations of the Christians.

After this the Prince of Cochin accompanied the Bishop's Secretary to Molandurtè, in order to make himself master of the ornaments and effects of the Archdeacon, which the precipitancy of his flight had compelled him

to leave in the Church. The people, finding resistance was in vain, at length consented to admit the Bishop, provided he would come in person; which he did, at the head of three companies of Portuguese soldiers, and a great retinue of nobility, with six principal officers of the Prince of Cochin. The Bishop gave the Archdeacon's ornaments to the Prince, whose name was Codorno; reserving to himself only a few, with the books and holy oils. The day following Mass was celebrated at Diamper, after which the Host was carried in procession. When this pageantry had ended, the Bishop burnt the books and oils that had been consecrated by the Archdeacon, together with his *Almanquin*, &c. This was done with great pomp, amid the discharge of cannon; in order to ease, in some degree, the Bishop's mind, who had hoped for a far more gratifying repast in reducing the body of the Archdeacon to ashes.

It should not at all be surprising, if the cause of these Missionaries, after such conduct, verged more and more toward its destruction. Providence had, indeed, so ordered it, that events should take place, which should ruin their interests, and close the ravages of their tyranny for ever. The blood of Mar Joseph, Simeon, and Attalla, seemed to call down the vengeance of Heaven upon them.

The Dutch, as before noticed, had been in possession of an extensive tract of coast; and had taken Cranganor by assault, in the year 1661. This was followed by the siege of Cochin; which was, however, raised, a short time after its commencement. This afforded the Italian Prelate an opportunity of renewing his efforts once more for the reduction of the Archdeacon. On the other hand, the Archdeacon seeing matters likely to press hard on the Portuguese, hoped that he should still be able to maintain his dignity, especially as many Churches in the north, and that of Angamale in particular, were very much attached to his party. The Italian Prelate, armed with the authority of the Prince of Cochin, visited and reduced the Churches within his

district: such among them as fested any resistance to his authority were wrought upon by money. Mangate, indeed, he took possession of the Church by force; and the Rector, who had favoured party of the Archdeacon.

The Bishop proceeded next gainale, the most noble Church Diocese, and of which it had lost the capital. The native Prince promised him an escort; but, for reasons which do not appear, afforded him no more than soldiers. The Bishop had, the recourse to other means. Success was of so unpromising nature, that he said, all hell should be let loose at this place, for in the union, and for the destruction of souls. At length, however, prevailed; and a thousand succeeded in obtaining possession of the Church.

The remainder of this visit according to La Croze, not without description. We therefore hasten to matters of greater importance.

In January, 1663, Cochin fell into the hands of the Dutch, which entire termination to the visit of the Prelate; and placed the Christians of St. Thomas in possession of their ancient liberty. This circumstance was no less gratifying to Christians, than to the native Prince who had long groaned under the oppression of the Jesuits.

The Archdeacon was as rejoiced at this event, as the Italian Prelate, and the Christians who attached themselves to his party dejected. After the capture of Cochin, the Prelate remained in place; and found himself greatly perplexed on hearing that the Government had determined to exclude all European Ecclesiastics from the coast, as such a proceeding put an end to all his views. Some efforts to succeed with the Governor, he had the mortification to find that he had only ten days for his departure. Seeing this situation, he determined to do the best of the little time left him. He accordingly con-

one Alexander de Campo, as his Vicar Apostolic, and Bishop in partibus infidelium. He then excommunicated the Archdeacon and his adherents, and proceeded to Cochin, where the Dutch had summoned him to attend.

On the arrival of the Prelate at Cochin, he earnestly solicited for permission to remain on the coast: but, as the Dutch were inflexible, his next effort was to obtain the countenance of the new Government for his Bishop, and his aversion to the Archdeacon and his party. In this he succeeded: so that the Archdeacon could not obtain an audience at Cochin in consequence, though he brought with him letters of recommendation from the King of Tecancur; while the new Prelate was received with the greatest favour. The Archdeacon retired, therefore, with some confusion.

The Italian Bishop, before his departure, again recommended his new Bishop to the Government of Cochin: and, lest the Dutch should interest themselves at all in the affairs of the Christians, he added, "It is in vain to suppose that these people would receive the Reformed Religion, as there are three things in which they are diametrically opposite to the doctrines of Luther and Calvin: in the adoration of images and the cross, in fasts, and in their prayers and masses for the souls in Purgatory; which they would rather be torn in pieces than give up." The falsehood of these assertions needs no refutation; and the object for which they were made needs no comment.

After this Vincent de Santa Maria sailed for Goa; where he was honourably received by the Vice-Roy, Antonio de Mello de Castro. A letter from his new Prelate, the Bishop of Megara, informed him that he wanted nothing but money to abolish the very memory of the Archdeacon, who had fallen into great contempt among the people.

This success, if such it may be called, was followed by the news of peace concluded between the Crown of Portugal and the United States of Holland. The Prelate hoped that this would procure his return to Ma-

labar; but the Dutch remained inflexible; and Joseph de Santa Maria sailed for Rome, where he arrived in the month of May, 1665, and had his proceedings approved by the Pope and his Cardinals.

After the expedition of Joseph de Santa Maria, scarcely any thing occurs respecting the Christians of Malabar. The Dutch, it is probable, defended them, in a great degree, from the attacks of the Jesuits; who, on that account, had no marvellous conversions to record, and remained therefore silent.

In 1714, two Bishops presided over the Churches in Malabar. The one, Mar Thomas, was of the Monophysite persuasion, and presided over the Churches in the south: the other, Mar Gabriel, who was a Nestorian, exercised his jurisdiction in the north. These two Prelates, it should seem, were then in open schism with each other.

What progress this schism has made since that day, or what successes may have been obtained by the Catholics, we are not informed: we know, however, that the little, remaining power of the Catholics in those parts, is still exerted toward the same object, and, indeed, with the same spirit that actuated their forefathers. But as these efforts are probably inconsiderable, it is now to be hoped, that the late provisions and encouragements held out to that ancient and venerable Church, may have the effect of purging her from that rust and contamination which she appears to have contracted from the persecution of her enemies, or the want of vital religion within her own bosom. It cannot, however, but be matter of admiration, that, at the very time when our own confessors and martyrs were struggling for a purer faith and more spiritual ritual, the Prelates of this ancient Church were sealing with their blood, in the Inquisitions of Portugal or Goa, a faith which, in essentials, agreed with our own.

These considerations, it might have been hoped, would have ere now had some force with the Reformed Churches, in favour of this persecuted



people. They seem long to have been crying, *Come over, and help us.* And blessed be God, we are now listening to their call, and labouring to rekindle the flame that has for ages been diminishing on their altars.

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*Journal of a Visit to South Africa, in 1815 and 1816; with some Account of the Missionary Settlements of the United Brethren near the Cape of Good Hope. By the Rev. C. J. Latrobe.*

(From the British Critic, for July, 1818.)

WE are not quite sure, that the Missionaries themselves act fairly in magnifying, lauding, and, above all, in publishing every event of their lives. Most unfairly, for a truth, if they wish the public to believe that what they do, and having done, proclaim, is alone worthy of commendation or notice. Chaplains of the Establishment, sent out to foreign stations, labour for years in the arduous, and often discouraging, duties of their calling, while the benefits they achieve are confined to the spot of their destiny. No pen is employed to give notoriety and acclaim to their toils or their sufferings. They sacrifice the comforts of their native land, equally with the Missionary; they risk their health equally with him, upon whom every eye is taught to dwell, and every tongue to praise. Silent and unknown they prosecute their work. Not so the Missionary: if he sails for India, or elsewhere, we must expect to be told, at the very first opportunity, all that has happened. What occurs daily to every other man, is translated in Missionary language, to dire event or peculiar visitation. Whatever such men see or fancy, is all interesting. They appear so to act as to give occasion to write; so to study effect, as though they were always sitting for their picture. Every thing is registered in their dear common-place book. With this we do not quarrel. Every man has a right to scribble what private nonsense he pleases, but no man has a right to publish, in extensive quarto volumes, what none be-

sides would think worthy of a sixpenny pamphlet. The error, however, may not be so much theirs who write, as theirs who read. If purchasers are to be found hungry enough to devour whatever trash they meet with, scribblers, both at sea and on shore, are ever at hand to satisfy their appetite.

We confess freely, therefore, that in taking up a volume of *Missionary Travels*, we expect little. Some information can scarcely be withheld, and what is related must be interesting in exact proportion as it is unknown. But this is not now the case with many of our colonies; and perhaps of all our colonies, the Cape of Good Hope has been most frequently and minutely described. Spearmann, Vaillant, Barrow, Lichtenstein, Percival, Fisher, and others, have long ago told us all that is worthy of being told. These, it may be replied, were general in their description, and, however, satisfactory either singly or collectively, have not afforded a full and just account of the Missionary settlements in that remote quarter of the world. So thought the London Missionary Society. Accordingly Mr. Campbell, as their representative, was sent out to inspect their missions at the Cape. To the Cape Mr. Campbell went, and having travelled through a well known colony, and extended his course somewhat beyond its frontiers, comes home and publishes a volume, which, we believe, has few equals, either for dearth of information, or vanity of self-complacency. This is both very childish and ill-judged. The missions of the London Missionary Society, at the Cape, are sufficiently in disgrace, without the undeserved eulogiums and silly vanity of Mr. Campbell. Dr. Vanderkemp, the founder of Bethelsdorp, was a very crazy kind of a personage. He seemed to set at defiance the wishes, and even the authority, of the local government, and to hold quite cheap any possible advancement amongst his people in civilization and useful industry. Bethelsdorp, therefore, became a nest of filth, and sloth, and vice. Instead of endeavouring to raise

the views and habits of his indolent and wretched followers, to those of cultivated life, he seemed determined to sink them still lower in the scale of human beings. As they would not rise, he fell; and the poor doating old man, despising all European refinements, assumed their dress, emulated their nastiness, and, to complete the matter, married a young Hottentot wife. It is not till very lately, that we in this country have learnt the real state of a settlement, founded upon such principles, and by such a man. For a length of years we have read accounts in Missionary Reports, and Evangelical Diaries, which, in our untravelled innocence, we believed as true as they were fascinating. The veil, however, has lately been withdrawn, by the sterner honesty of indubitable evidence, and instead of the earthly Eden which we had feigned, we can now only regard Bethelsdorp as the receptacle of fanatical indolence, and of voluntary misery, which deserves no compassion. Had the agents of the London Missionary Society at the Cape confined their accounts to downright, though, perhaps, painful facts,—had they candidly represented their chief settlement, Bethelsdorp, as labouring under local difficulties, the want of wood and water the desolation of the soil, and its great distance from Cape Town; had they said that the whole institution was miserably wretched, from the bad selection of a spot by its founder, and by his subsequent and avowed contempt of all civil and rational advancement, we should not now have to learn and expose the artifices that have been too long and too successfully practised. Honesty is ever found the best policy. There must be reason in our praise, and justice in our partiality, or we injure that cause we pretend to forward. When prejudice covers defects, and when eager and crafty zeal flatters where it should correct, and misleads where it should reform, it always defeats its own ends. The age of “pious frauds,” let us hope has passed away, and the great cause of religion and of truth must “go on and prosper,” if not im-

peded and disgraced by their professed, though treacherous friends. A plain and fair statement would sufficiently have raised the sympathy and drawn forth the aid of the good people in England, without so gross an abuse of their credulity. However, we are bound in justice to add, that, from the many loud and just complaints made against the settlement by the colonial government, from the knowledge now spreading in this country of the real state of the case, as also from the emulation excited by the superior plans of the Moravians, things assume a more promising appearance. Industry and cleanliness are at last admitted on the list of virtues, and it has at length been found, that ranting and rhapsody about faith and conversion, without an endeavour to be useful in our generation, is the dictate neither of religion nor of reason.

The collecting of so many of the natives into a body, is a most serious injury to the interests of a colony so thinly populated as the Cape, unless it can be proved that the comfort and improvement of the individuals are promoted. The Missionaries tell the Hottentots that they are the original possessors of the soil, and are free to act as they please. The Hottentot readily admits the soundness of this reasoning, and, therefore, without any kind of ceremony leaves the service of the farmer, where he is severely worked, and often not very kindly treated. Now from the scantiness of European population in the colony, and since the importation of slaves has been forbidden, the chief dependence in agriculture is upon the labour of the Hottentot. And as we all love rest more than toil, and prefer kind words and soft treatment to threats and ill-usage, it is not to be wondered at, that Bethelsdorp, however wretched, is crowded by inmates. So much labour is, however, completely lost to the settlement. How imperiously, therefore, are the directors of these Missionary clans called upon to turn the employment of these people to good account, and to repay the sanction of the local government, by the

industry and usefulness, and moral and social improvement of their fraternities. The plan, however, of working for the farmer, and yet living at the Missionary villages, seems the one best calculated to answer; and has been adopted more or less at different times.

What the Hottentot, under proper guidance, may become, is evident, from the discipline and orderly behaviour of the Cape regiment, wholly composed of natives. The men make active soldiers, and their wives have been taught to throw away their sheep-skins for the gowns and caps of Europeans. Instead of the filthy and comfortless cabins, instead of the squalid and disgusting appearance of the Hottentots at Bethelsdorp, they have endeavoured to imitate the decencies of civilized beings, while their activity in the field, and their neatness in the camp, make them appear almost a distinct species from their countrymen.

One word on the general subject of churches in Southern Africa, and we shall proceed to the merits of Mr. Latrobe's journal. In a colony now decidedly English, it does seem somewhat extraordinary, that no efforts have been made to further and perpetuate that form of Christian worship established in the mother country. At this moment, the established church at the Cape is Calvinistic: and a church after this persuasion is built in every district of the colony, with the exception of Simon's Town, where there is an English Church and Chaplain. Even at Cape Town, there is no church for the English congregation, and the service is performed in the Calvinistic church, between their morning and afternoon duty. When a new district is formed, and many have been formed since the possession of the English, it never seems to have entered the mind of government, either in England or the Cape, to introduce the worship of the Established Church. In those districts where a Calvinist church has been already founded, it would be both unwise and unjust to interfere; but as the colony is daily increasing in extent and po-

pulation, it surely seems advisable to introduce both the English Church and the English language. However inactive the friends of our Church may be, those of other communions are upon the alert. All the Missionary settlements are within the boundaries of the colony. Guadenthal, the chief Moravian settlement, is within seventy miles of Cape Town, and Groene Kloof, the other Moravian settlement, within twenty miles. A third is in contemplation. In addition to which many Missionaries, from the London Missionary Society, who have left this country with the professed intention of converting the natives, have taken up their residence, not among the Caffres and Bosjemans, but among the snug comforts of Cape Town. Here they seem inclined rather to settle, build chapels, and foster schism among the English settlers and soldiers, than to put their Bibles in their pockets, and trudge off bodily beyond the frontiers. We sincerely trust, that the ancient and venerable Society for propagating the Gospel in Foreign Parts, will ere long turn its attention to South Africa. The plan on which that Society proceeds in America, is admirably calculated to bestow great and permanent benefits on the Cape. A local Bishop or ecclesiastical Commissary, affords the advantage of parochial superintendence and pastoral co-operation, and establishes at once, as in India, on a solid footing, every endeavour to convert the natives to Christianity, and as subsidiary thereto, in that form of worship which we think the purest and the best. Were a Bishop or Commissary sent to the Cape, the evil complained of may at least be checked, if not repaired. Till that be done, Missionaries of every country and description, will pour into that inviting and distracted colony, and increase hourly and perilously the difficulties to be overcome.

But while we thus advocate the cause of our own Church, we cannot withhold our admiration and our praise of others, who appear to have laboured so zealously and so successfully as the Moravians. Mr. Latrobe, in the volume before us, has not avoid-

ed the dull and personal details of which we complain. The route from Cape Town to the Great Fish River is quite a thrice told tale. The great good humour of Mr. Latrobe in surmounting the usual difficulties of the journey, has been the means of varying a very trite narrative with some interest. Still the book is far too long, and we have been most heartily tired in reading it through. Very little new matter is brought before the public, except what relates to the main objects of his mission. He has afforded a full and satisfactory account of the Moravian missions at the Cape.

Of the superiority of their method in converting savages, there can be but one opinion. They give no encouragement to idleness, nor do they trust to any other credential of conversion among their people, than moral and improved conduct. Every man in their settlement must either earn his own livelihood or starve. This is not merely a matter of precept, as each Missionary sets an example of useful industry in the prosecution of some trade or handicraft. The Moravians have at present two settlements at the Cape, and it being the wish of the local Government to erect a third more in the interior, Mr. Latrobe undertook the journey to select a fit spot. The Colonial Authorities seem to have afforded him every facility for accomplishing his object. Of Mr. Latrobe's approach to Guadenthal, the chief settlement, we have the following interesting account.

"The entrance into the village is through lanes enclosed by hedge-rows, and the dwellings of the Missionaries appear under a grove, planted by the first three Brethren, Marsveld, Schwinn, and Kuehnel, some time after their arrival in 1792. Little do I now wonder at the rapture with which this place is spoken of by travellers, who, after traversing a dreary uncultivated country, find themselves transported into a situation, by nature the most barren and wild, but now rendered fruitful and inviting by the persevering diligence and energy of a few plain, pious, sensible, and judicious men, who came hither, not seeking their own profit, but that of the most despised of nations; and while they directed their own and their hearer's hearts to the dwellings of bliss

and glory above, taught them those things which have made even their earthly dwelling comparatively a kind of paradise, and changed filth and misery into comfort and peace."

Parrow, Litchtenstein, and all who have seen this place, join most cordially in allowing the highest praise and credit to the pious lives and useful labours of these Missionaries. If they have made the wilderness of Africa a fruitful field, they have yet performed a higher conquest, by converting savages into rational beings.

"The village consists, at present, of 256 cottages and huts, containing 1276 inhabitants. The dwellings are differently constructed. Each house has a garden belonging to it; and the state of the garden generally betrays the disposition of the inhabitant. Most of the gardens look well; and being separated from each other by low hedges or bushes, the whole valley appears well clothed with verdure."

Great care seems to be taken, that the candidates for baptism be properly examined, and thoroughly approved. Nor are the Hottentots ever permitted to preach, as among other Missionaries, at the Cape. "Assistants are appointed to visit the sick; others are employed as chapel servants." The Missionaries themselves reside in houses distinct from those of the Hottentots; "each Missionary having a room for himself and his family." They take their meals together, in a common hall, appropriated for the purpose. The following is the division of the day.

"We rose at the first sound of the bell, which rings at half past five. At that time the family meet in the dining-room, read the texts of Scripture appointed for the day, sing some verses generally out of hymns connected with their contents, or any other morning hymn, and then take a dish of coffee; but what they call breakfast, is not ready till eight o'clock, and more like a luncheon. Very little time is spent at their meals. Between twelve and one they dine, drink tea or coffee at two, sup between six and seven, and go to church at eight, when the whole congregation meet for evening worship.

"The schools, conducted as far as possible upon Dr. Bell's plan, are held in the forenoon for the boys, and in the afternoon for the girls."

Each Missionary follows some trade, and has a certain number of Hottentots to instruct. They make waggons.

cutlery of all sorts; and the women are very expert at their needle. We cannot resist giving Mr. Latrobe's description of his departure from Guadenthal.

"After I had paid an early visit to the two venerable fathers, Marsveld and Schwinn, in their rooms, the family breakfasted together in the dining-room, and once more commended me and my fellow travellers to the grace and protection of God. Meanwhile about two hundred Hottentots had assembled in the grove. All would press forward; and their eagerness once more to shake hands and bid me farewell was so great, that a general scramble was avoided only by my calling to them, that I would not pass by any one, but admit them all in due order. At length we reached and entered the waggon, when they began, with one voice, to sing their farewell hymn. At this moment I felt all resistance to my feelings give way. Never have I experienced a keener pang on leaving any place, or any friends, to whom I was attached. Guadenthal was a spot where I found myself at home, and where almost every object conspired to fill my mind with grateful remembrances and contemplations. My spirit will often dwell in those hallowed groves, accompany the congregation into the house of prayer, attend them during their truly solemn assemblies, behold, with affection and delight, the pious care of their teachers, participate in their joys, their sorrows, and their cares."

The second settlement of the Brethren is at Groenekloof. At the end of the year 1815, the number of the inhabitants in this settlement amounted to three hundred.

"Whoever," says Mr. Latrobe, "charges the Hottentots with being inferior to other people of the same class, as to education and means of improvement, knows nothing about them. They are possessed of good sense, and even of considerable gifts, in speaking on various subjects within the reach of their apprehension. Some accompany their speech with jesticulations which are natural, and very unlike the grimaces of certain Europeans. The manner of the Missionaries in conversing with and instructing them, struck me as peculiarly calculated to call forth their confidence, as well as to impress their minds with great seriousness."

"In this part of the country," speaking of the interior, "more than about Guadenthal and Groenekloof, one may behold the state of degradation into which the Hottentot nation has sunk, the blame and shame of which lie heavy with some of the former possessors of this land, who first having robbed the Aborigines of their

paternal inheritance, took advantage of their tame and defenceless state, to thrust them down into the most abject servitude. In this they are by some far worse treated than purchased slaves, who are spared, because if lamed or destroyed by excessive labour or cruel treatment, they cannot be replaced but at an enormous expence."

It is a well known fact, that the children of such servants, Hottentots, are seldom reared.

Mr. Latrobe visited Bethelsdorp, which, as we have already mentioned, is the head settlement of the London Missionary Society.

"We had been willing to believe that the very unfavourable accounts given by travellers of Bethelsdorp were greatly exaggerated, if not altogether false; and that it was not to be credited, that a Society possessed of such ample means would suffer any of their settlements to remain in so disgraceful a state as to be always brought forward against them, as a proof of the unprofitableness of their Missionary exertions in this country. But I am sorry to say, that as to its external situation, nothing can be more miserable and discouraging. Not a tree is to be seen, except two or three ragged speckbooms standing before Mr. Read's house, and scarcely a blade of grass. The hills about are completely barren. The small brook, if it deserves that name, coming out of the Kloof, near the village, is quite insufficient for the purpose of irrigation, or to supply water for a mill; nor could we comprehend how so large a fraternity, as are said to dwell here, obtain water enough for common use."

"The mill was quite out of repair, and useless. We entered a smith's and carpenter's shop, but found they had not been used for some time."

Nor is the religious teaching of these people much better than their civil industry.

"Having a desire to see the Missionary Institution, under the superintendence of Mr. Pacalt, sent out by the London Missionary Society," Mr. Latrobe paid him a visit. "At nine in the evening the people were summoned to chapel by the sound of a cow's horn in place of a bell. About a hundred men and women attended."

The natural voice of the Hottentot is soft, and the women seem to have an excellent ear for music. Barrow, in his travels, has given an interesting account of the singing of the Hottentots. In Mr. Pacalt's congregation, however,

"The voices of the people were excessively loud, and the tunes sung, some of the most lively now in use in some chapels in England, but both in their character and manner of singing them, bidding defiance to all solemnity and good taste. After Mr. Pacalt had spoken about two minutes, a woman began to make a strange tremulous noise. Supposing her to be suddenly seized with illness, I was surprized to find no one ready to help and lead her out, till her neighbours catching the infection, the noise spreading throughout the whole assembly, the men uttering deep groans; on expressing our astonishment at the disturbance thus occasioned to the service, Mr. Pacalt informed us, that it had been considered as a sign of conviction, by the power of the word. But, supposing even," adds Mr. Latrobe, "that true conversion of sin might in some produce this effect, who does not see, that insincerity may easily adopt such external marks, to gain the good opinion of men, whose piety and truth being unsuspected, are willing to believe others incapable of so great a fraud."

This, alas! is the conversion, with accounts of which Missionary Reports are filled and disgraced. What cares such a visionary as Pacalt, for the solid and rational usefulness of his deluded followers? What cares he for ploughing wastes and building houses, for all the arts and sciences that adorn and dignify our nature? Not a jot. These require skill, and time, and patience, and after all will make but a sorry display in Evangelical Magazines; but to say that hundreds, and perhaps thousands, are converted, is always easy, and never fails both to interest and delude. If the London Missionary Society will continue to arrogate the merit of converting the Heathen, let them educate their Missionaries strictly upon the Moravian plan. Let them trust no longer to the flourishing and false accounts of their self-interested agents in Africa. Their cause is no longer in the hands of, what they would call, scoffers and unbelievers. Mr. Latrobe, equally zealous with themselves, in the great object of converting the Hottentots, tells us plainly and honestly, that their principal settlement is most miserable, and their mode of instruction most delusive. Can the world need other or stronger proof? And yet these are the men, lately associated with those,

who now come forward under the name and sanction of the Church of England, to send forth their raw yet bigoted disciples to Pagan lands. Surely we shall be excused, after such a disclosure of the mischief, which such Missionaries entail on the countries they visit; we shall surely be excused in withholding our praise. Facts like these speak more strongly and appositely than tens of thousands of pamphlets, which seize upon an abstract principle, and embellish it with tropes and epithets, confounding argument, disregarding evidence, and irritating and misleading the public. That Heathens should be brought out of darkness into the light of the Gospel, or rather that it is our duty to make every endeavour, under the blessing of God, to convert them, there cannot surely be a doubt. The fitness and urgency of the object is admitted on all hands; the only question is, as to the means. As to Africa, much as we respect the spotless lives, and exemplary and useful labours of the Moravian Missionaries, we repeat our trust, that some effort may be made to introduce, permanently, the rites and worship of the Church of England. This is too much to hope for. Why should other communities be so active and devoted in spreading their influence? Why should shiploads of other Missionaries be sent off without delay, wherever there is even a chance of making proselytes? Why should barbarous and uncivilized nations become acquainted with the faith of Englishmen, exclusively through ignorant and self-sent enthusiasts? We sincerely and anxiously trust, that these questions will be answered by the increased and lively interest and co-operation of the Members of the Establishment, with the Societies for Promoting Christian Knowledge, and for Propagating the Gospel in Foreign Parts, in extending their efficient, yet unambitious exertions to the Heathen world. They have long laboured in these pious projects; and if they have not, like some later Societies, proclaimed their success to the world, their memorial yet lives in the

mory of the good, and in the earthly and eternal happiness of those who have enjoyed their parental and sacred care.

There are many parts of Mr. Latrobe's book which we could most willingly have transcribed, but we fear that we have already transgressed our limits. Though, as a whole, it is indubitably tiresome, yet there are little detached portions, which place the author in a most amiable light. The book is, moreover, written with great fairness. He never

Would murder St. Peter  
For sake of the metre.

Truth is told in charity, but yet with honesty; and if, in a second edition, he will curtail all that does not immediately relate or add information to the great object of his "Visit to South Africa," we shall have no hesitation in thinking, and in saying, that he has presented the public with an interesting and faithful account of the pious labours and distinguished success of the Moravian Brethren, among the most abject and friendless of the human race.

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*Extracts from Jebb's Sermons.*

But granting, for a moment, the extreme and untenable position, that exemption from gross sin, may be pleaded as a title to eternal life, this concession could by no means secure the salvation of a lukewarm Christian. Such a person is exempt from disreputable vices, more by habit than from principle; more from constitution, education, or external circumstances, than from any parenial fountain of goodness in his own bosom. How then shall he stand in the hour of temptation? Habit, without choice, is but a poor preservative. Constitution may alter; education may be forgotten; external circumstances may undergo a total revolution. Where then, shall he find a power of resistance? The negative virtue, of the negative Christian, cannot be relied upon beyond the present moment, because it is impossible to foretell

what incitements may be furnished, by the moment that succeeds. And, when once the bounds of habitual mediocrity are transgressed, that very coldness, which before was a preservative from vice, will become a bar against recovery. For other energy is indispensable in the process of repentance. An energy of character, which no sleeper ever yet possessed. An energy of the Holy Spirit, which no lukewarm Christian ever can implore. For prayer to be effectual, prayer to be real, prayer to be prayer at all, must be fervent, energetic, and flowing from the fulness of the heart.

Search then, your own hearts. What is your Christianity? Is it a living, affectionate, active principle? Or is it a lifeless, uninteresting, inoperative theory? What are its fruits? A knowledge of God's law, a performance of God's will, a delight in God's presence, and a desire of God's everlasting kingdom? Or must you confess yourselves, like the great mass of mankind, ignorant of the Scriptures, negligent of the commandments, lovers of trifling pleasures, devoted to this present world? Remember, if you sleep now, you sleep in the day, in the midst of pure sunshine, in the blaze of unspeakable light. In vain hath the day-spring from on high visited those who choose to sit in the darkness and the shadow of death. Yet not in vain. For it will increase their misery and condemnation, 'For this is the condemnation,' saith our blessed Lord, 'that light is come into the world, and men love darkness rather than the light.' In the night of Heathenism; indeed, there was a shadow of excuse, for slumbering and sleeping. But we profess and call ourselves Christians. We claim to be children of the light, and of the day. And if we sleep; that is, if we are lifeless, careless, inactive in the midst of motives, examples, and influences, which might animate the dead, then truly our criminality will be emblazoned, by the sunshine that every where surrounds us; and to us, above the men of Sodom and Gomorrah, the terrors of the last day will be heightened, in

proportion to the multitude of convictions stifled, and opportunities abused.

But, God forbid that this be our choice, and this our portion! To sleep in the day, were unmanly in the literal sense; it were to close our eyes on the best natural gifts of our Maker. But in the spiritual sense, it would be a relinquishment of all spiritual feeling, a hatred of that light which shineth into every heart that will receive it. Therefore, as we would be men, as we would be Christians, as we would rise, and not sink, in the scale of our immortal being, let us walk as children of the light, and children of the day. Let us not sleep, as do others, but let us watch, and be sober. Let us not quench that aspiration after moral improvement, which God, at the first, implanted in our nature; and which his good Spirit delighteth to rekindle, and to cherish, till it become a bright and unextinguishable flame.

What is the world? It is that system of nature and providence which God himself hath formed, and hath appointed as our present sphere of operation? Is it that fair and wondrous fabric which started into being at the creative word, when the morning stars sang together, and the sons of God shouted for joy, and the Maker of all, with tranquil majesty pronounced, that all was very good? Is it that combination of cheerful, animated, co-operative action, by which mind is elicited, intelligence expanded, social intercourse improved, benevolence excited and employed, and capacities matured, for every thing true and honest, just and pure, lovely and of good report, virtuous and praise worthy? Is this the world which we must renounce? Is this the post from which we must retire? Are we to forego our place and occupation in this mighty sphere; to cease to be men, that we may become Christians: to cease to be Christians, that we may pursue an ideal phantom of unattainable abstraction? God forbid, my brethren! This is God's world; and to malign it, to desert it, to despise it, were to fly in the face of its Maker and Preserver; were to foreseke the

very purpose of our being; and to relinquish the instrumental means of our own religious perfection. But there is, indeed, a world, which the Scripture every where denounces; conformity to which is everlasting ruin. That world, so lamentably degraded and debased by wicked men and wicked spirits, that agitated and distracted scene of feverish activity, impassioned conflict, visionary hopes, and real misery, which exists every where around us; but, through which the faithful Christian is privileged to move, like the three children, through the burning fiery furnace, loose and without hurt. For upon him the flame hath no power, neither is the hair of his head singed, neither hath the smell of fire passed on him. And how, indeed, should he be injured? For another walketh with him; even the Son of God.

But the pious Christian, while he lives above the world, lives within it. He has duties to fulfil, which may not be neglected; trials to surmount, which may not be evaded; benefits to confer, which will be repaid him ten thousand fold; and sorrows, perhaps, to undergo, which, if rightly improved, will but enhance that peace of God which passeth all understanding. Nor is he cold and insensible to those worldly blessings which a kind Providence may shed around his path. In this allotted sphere, he sees much that is good, and fair, and useful. And it is, at once, his effort and his privilege to avoid the evil, and extract the good. He beholds the world in its best aspect. And in scenes which, to eyes less purified, and tastes less refined, might appear barren and unprofitable, he discovers and appropriates matter of delight and admiration. He uses the world, therefore, but as not abusing it. He accounts all earthly blessings a deposit, to be managed with a view to the great day of reckoning. And he feels, that in secular matters, no man may safely enjoy what he is not ready, at all seasons, to abridge, and at any moment to resign. Such moderation is the secret of all human comfort. For, while the children of this world defeat



their own object, by eager pursuit, and by intemperate fruition, the children of light, by keeping a reserve in their own hands, have a continual overplus of irreproachable enjoyment.

One other circumstance remains. A circumstance unspeakably important. He who has renounced all undue conformity to the world, he who is transformed by the renewing of his mind, can attend, without distraction, to the movements of his own spirit. It is neither the business nor the charities of life, which keep a man from self-acquaintance. The most busy and the most benevolent of men may direct his best powers, with the best aid, and the most cheerful hope, to the correction of all that is amiss, the improvement of all that is corrected, and the perfection of all that is improved, in the affections and dispositions of his nature. He can, at all times, and in all places, hold sweet communion with his Maker. He can, at proper intervals, withdraw from the vicissitudes of earth, to the calm and tranquil regions of eternity. And, by employing this world, and the things of this world, as trials of strength, and instruments of righteousness, he can transmute earth into heaven; the pilgrimage of man, into the paradise of God.

From Buck's Expositor.

1 Tim. iv. 7, 13, 15. *Exercise thyself unto godliness; give attendance to reading. Meditate upon these things; give thyself wholly to them.*

PLINY the elder perished A. D. 79. Diligence in the pursuit of objects which are valuable is highly commendable. Time is passing on with rapidity; and every opportunity of obtaining or communicating good, should be earnestly embraced. And whether we are public characters or private Christians, our whole minds should be devoted to divine things. Nay, they should not be the object of our remembrance and reflection merely, but of constant study. Their importance and necessity demand the closest application. It is said of

Pliny the elder, that every moment of time was precious to him. At his meals, one of his servants read to him books, valuable for their information, and from them he immediately made copious extracts. Even while he dressed himself after bathing, his attention was called away from surrounding objects, and he was either employed in listening to another, or in dictating himself. Nothing appeared to him too laborious, no undertaking too troublesome. He deemed every moment lost which was not devoted to study. Thus the minister, the student, the Christian, should be diligent, working while it is day; knowing that the night will soon come when no man can work.

Pliny's death was as follows: he was very desirous of observing the effects of the volcanic eruption of Vesuvius; but staying too long, he fell down suffocated by the thick vapours that surrounded him, and the insufferable stench of sulphurous matter.

#### FOR THE CHRISTIAN JOURNAL.

##### Version of the 23d Psalm.

##### DAVID'S CONFIDENCE IN GOD.

The Lord is my Shepherd; no want will I fear,  
Of pastures to nourish, or waters to cheer;  
My soul he converts, and will fully reclaim;  
To paths that are right, for the sake of his Name.

Though I pass through the vale of the shadow of death,  
(Where spirits survive which depart with the breath,\*  
Since Thou wilt be with me, no harm will I fear;  
Thy rod and thy staff, they will comfort me there.

And here, though the angel of darkness engage  
With sinners to trouble me,—vain is their rage;  
My table he spreads in the sight of my foes,  
My head he anoints, and my cup overflows.

And surely this goodness and mercy will last  
While days shall be number'd, till life shall be past:  
And then he will give me,—exceeding reward!  
For ever to dwell in the house of the Lord.

\* See Job x. 21, 22. for the grounds of this interpretation of the place of the shadow of death.

**Ordination.**—At an ordination held in Christ Church, in Duaneburgh, on Thursday, 10th Sept. 1818, by the Right Rev. Bishop Hobart, the Rev. Nathaniel F. Bruce, Deacon, was admitted to the Holy Order of Priests; and Messrs. Charles McCabe and Intripid Morse, to the Holy order of Deacons.

THE  
**CHRISTIAN JOURNAL,**  
 AND  
 LITERARY REGISTER.

[9.]

No. I. FOR OCTOBER, 1818.

[VOL. II.]

*Memoirs of the late Mrs. Elizabeth Hamilton, &c.*

(From the British Critic.)

Mrs. HAMILTON was an excellent woman, and in many respects, an useful writer; we recollect nothing of its kind which has afforded us more amusement than her modern philosophy; and we believe that it was eminently successful in exposing the absurdity and pseudo-philosophy of the French Revolutionary system; it may still be read with interest, though its immediate day is past and gone by; but in that day we are persuaded it did much good. Her Memoirs of Glenburnie, and we confess with some diffidence, has not the attractions for us; but we will venture to oppose our own individual tastes to the general judgment of the country, for which it was more immediately written. We are assured that in Scotland it is considered a grand national work, and that quite as standard a picture of the north of the Tweed, as Miss Burnes's *Spirited Tales* are portraits of those on the banks of the Clyde and the Shannon.

With these feelings of the highest respect for Mrs. Hamilton's memory, we cannot but regret that the two volumes now before us should have been submitted to the public eye; they afford another striking instance of that injudicious friendship which so often dragged into light domestic letters, and fragmental papers, raw materials of projected works, or skeletons of those which have been abandoned on reflection; documents interesting in privacy only, and, perhaps, not to be understood by any but those who are enabled, from the re-

collection of personal acquaintance, to fill up the imperfect outlines which they present.

Mrs. Hamilton, as we learn from a biographical fragment written by herself, was descended from the ancient family of Hamiltons of Woodhall; that estate having been granted to one of her ancestors by Pope Honorius, for "good deeds done in the Holy Land," in the first crusade. This spirit of "combating the enemies of the faith," was not soon extinguished in the family, though it seems afterwards to have taken a somewhat different direction; for we find that in Charles's time, its spirit blazed out in "zeal for the covenant, and hatred of episcopacy," and that Mrs. Hamilton's great grandfather very discontentedly expatriated himself to Ireland, rather than submit to the abomination of the Liturgy. In that country he bought a "track" (tract) of land in the county of Monaghan, no part of which however descended to Mrs. Hamilton's grandfather. This gentleman, early in life, entered the army, which having soon quitted for a civil employment, he married a lady of distinguished beauty and considerable fortune, but unfortunately of extravagant habits; the remainder of his story is told with some mystery, but enough is revealed to show that the catastrophe was most melancholy.

On her grandfather's death, Mrs. Hamilton's father quitted the university, and entered into business at Belfast; her mother's maiden name was Mackay. And here Miss Benzer takes the pen. Mrs. Hamilton was left a widow one year (1759) after the birth of the subject of these memoirs, and, at six years of age, Miss Hamilton was consigned to the care of her

uncle and aunt, Mr. and Mrs. Marshall, who resided in a solitary house near Stirling. There, as Miss Benger significantly informs us, "it will be easily imagined that Elizabeth was indifferent to her doll." At eight years of age she was sent to school, where she was taught the same kind of things as other children are taught, in the same manner and routine; we do not, therefore, think it necessary to follow Miss Benger's enumeration, which is very like a Boarding-school card, with "French, dancing, music, and drawing, one guinea per quarter each." Her Saturdays and Sundays were spent at home, where religion, it seems, "assumed a most engaging aspect." Mr. Marshall attended an Episcopalian Chapel, and his wife conformed to the Kirk, and, we are informed, that "no sooner was the morning meal despatched than the whole family prepared to attend public worship. After morning service they procured some slight refreshment, and, thus recruited, returned to the kirk or chapel for a second sermon."

We are really at a loss in what manner to continue our remarks upon these volumes. Nothing can be more repugnant to our feelings and intentions, than to express or imply any thing that should seem disrespectful to a person of Mrs. Hamilton's worth; and yet the pomp with which her most trifling every-day nothings are recorded, cannot fail, now and then, to force us into a smile. Thus by reading aloud to her uncle's family circle, we are told that she was led to make the profound remark, "that the best prose style was always that which could be longest read without exhausting the breath;" and then to avoid detection in a study, which prejudice and ignorance might pronounce unfeminine, she "once hid a volume of Lord Kaimes's Elements of Criticism under the cushion of a chair." And throughout the work we are overwhelmed with dashes and initials of persons, in whose unsubstantial being it is impossible to take any interest—who "come like shadows" and "so depart," and pass over the

scene, doing nothing, and leaving no record of their existence.

The death of her brother, a distinguished officer, and a very learned Orientalist, between whom and herself a most unbroken attachment had subsisted from their infancy, was a severe calamity. The extracts from their correspondence are pleasing, from the spirit of affection which breathes through them; but the intimate confidence of domestic letters has something in them too holy to be desecrated by publication. Her first avowed literary effort was the *Hindoo Rajah*; it appeared in 1796, and was deservedly successful: it is pleasing and elegant. In 1800 appeared the *Memoirs of Modern Philosophers*, the work upon which, as we have before observed, we think her claim to public regard must principally be founded. Her *Letter on Education* followed shortly after; then the *Memoirs of Agrippina*, of which we think Miss Benger's judgment perfectly correct, that it is "*one of the best school classics in a young lady's library.*" In the spring of 1806, after she had resigned the charge of educating Lord ——'s children, she published her *Letters to the Daughter of a Nobleman*; and on her return to Edinburgh, *The Cottagers of Glenburnie*. 1812 gave birth to the *Popular Essays on the Elementary Principles of the Human Mind*, which in reality was a supplement to the *Letters on Education*; and her last work was produced in 1815, under the title of *Hints to the Patrons and Directors of Public Schools*, recommending a partial adoption of Pestalozzi's well known plan. After a tedious and painful illness, she died on the 23d of July, 1816, in the 60th year of her age.

The posthumous works now collected are selections from her *private journal*, in which we find a great deal very good, but for the most part very obvious: a spirited Essay (No. 46) of *The Lounger*, and half a dozen by means equal to it, under the title of the *Breakfast Table*: extracts from her correspondence, and, if we had known Mrs. Hamilton, we should

have rejoiced much in such a correspondent: her epistolary style is easy, good humoured; and playful, and as unfit for the press as all letters worth any thing to private friends ever are and ought to be; to which we must add, a "Commentary on the Book of Revelations," which may be very safely consigned to the repose of many of its predecessors in the same line.

The following lines are a short but pleasing specimen of Mrs. Hamilton's poetical powers, and our readers, we think, will find no small attraction in a longer piece beginning

"Is that Auld Age that's tirling at the pin?"

"Still where rosy pleasure leads,  
See a kindred grief pursue!  
Behind the steps that misery treads,  
Approaching comfort view!"

"The hues of bliss now brightly glow,  
Chastised by sable tints of woe,  
And blended form, in artful strife,  
The strength and harmony of life."

We willingly conclude with the following character of Mrs. Hamilton, sketched by the pen of a contemporary female writer, whose approbation in itself is a sufficient pledge of merit. It appeared in an Irish paper soon after her death, and we have every reason to think it appropriate and correct.

"Mrs Elizabeth Hamilton is well known to be not only a moral but a pious writer; and in all her writings, as in all her conversation, religion appears in the most engaging point of view. Her religion was sincere, cheerful, and tolerant, joining in the happiest manner, Faith, Hope, and Charity. All who had the happiness to know this amiable woman will, with one accord, bear testimony to the truth of that feeling of affection which her benevolence, kindness, and cheerfulness of temper inspired. She thought so little of herself, so much of others, that it was impossible she could, superior as she was, excite envy: she put every body at ease, in her company, in good humour and good spirit with themselves. So far from being a restraint on the young and lively, she encouraged, by her sympathy, their openness and gaiety. She never flattered; but she always formed the most favourable opinion that truth and good sense would permit, of every individual who came near her. Instead, therefore, of fearing and shunning her penetration, all loved and courted her society."

# *British National Education Society.*

The following exhibits an interesting view of the very extended operations of this valuable institution. The instruction in the schools under its patronage is conducted according to the Madras system, as improved by Dr. Bell, which differs in many respects from the Lancastrian system. In all these schools there is religious instruction according to the principles of the Church of England.

## CITY NATIONAL SCHOOL EXAMINATION.

ON Wednesday, April 29th, the children of the city of London National Schools underwent a public examination, in the Egyptian Hall, at the Mansion House, in the presence of the Queen, who was attended by various members of the Royal Family, and the principal officers of the household. The Archbishop of Canterbury, the Bishops of London and Gloucester, and several other Prelates, were present, with the Lord Mayor, and many persons of distinction.

A square space being left in the middle of the hall for the children, upward of 700 boys, and between 200 and 300 girls, were placed in order. After singing a hymn, and repeating part of the Church service, the greater part of them retired; each class being afterward successively introduced for examination. They went through their usual exercises of spelling, reading, and arithmetic. Questions were asked them on the meaning of different words and passages, as they read the Scriptures; which were answered, in general, very satisfactorily. The girls carried round the room specimens of their needlework, which her Majesty and the Princesses examined with much attention. The children performed their exercises, in the manner of the system, by signal from the Monitors; the lifting of the hand, the opening of the Bible, the use of the slate, the dropping on the knee for prayer, were all executed with military precision.

## GENERAL MEETING.

On Friday, the 1st of May, a meet-

ing was convened at Free-masons' Hall, in support of the National Society; his Royal Highness the Duke of York in the chair.

The Archbishops of Canterbury and York, with many other peers, spiritual and temporal, were present.

After some introductory remarks by the Duke of York, the Archbishop of Canterbury entered into a view of the progress and present state of the society.

Resolutions were moved and seconded, respectively, by the Earl of Harrowby, and Mr. Wilberforce; by Lord Brownlow, and George Gipps, M. P. by Sir T. D. Ackland, Bart. M. P. and William Manning, Esq. M. P. by Sir Robert Peel, Bart. M. P. and Beeston Long, Esq. and by Sir Charles Flower, Bart. and Mr. Alderman Atkins, M. P.

We subjoin these resolutions; as they will show, in few words, on being compared with the statement of the sixth report, the progress of the society since the anniversary of 1817.

1. That it appears to this meeting, that since the institution of the National Society, in 1811, various benefactions and subscriptions have been contributed, amounting, in the whole, to 38,208*l.* 1*s.* 7*d.*

2. That, by the judicious employment of these means, the following important results have been obtained, in less than seven years, viz.—That, besides maintaining the Central School in London, establishing the system in every diocese of England and Wales, and extending its influence abroad, 276 places have been directly assisted by money grants, in the erection and enlargement of permanent buildings, for the education of the poor, in various parts of the kingdom; 1144 schools have been united, in which not less than 165,000 children are at this time receiving education on the national system; 507 schools have been supplied with permanent and temporary masters and mistresses from the Society's Central School alone, and 705 masters and mistresses have been trained up in the practice

of the national system in the Central School of the society.

3. That the National Society, as appears from the preceding statements, has most successfully contributed to the diffusion of the blessings of education on the national system.

4. That the maintenance of the National Society is of the highest importance to the support of national education in the principles of the established Church: and that local exertions for individual schools do not supersede the necessity of upholding the parent society.

5. That, therefore, a subscription be immediately opened to renovate the exhausted funds of the society, and to enable it to prosecute the important objects for which it was instituted.

Nearly 9000*l.* has been subscribed. Her Majesty gave 500*l.* which was a second benefaction: the Prince Regent, 500*l.* his Royal Highness's third benefaction: the Duke of York, the Archbishops of Canterbury and York, the University of Cambridge, the Bishop of Durham, and others, 166*l.* each, being third benefactions: Lord Kenyon, 200*l.* a fifth benefaction: and the Bishop of London, 105*l.* a fourth benefaction.

The following notice is subjoined to the resolutions by the committee:

The committee think it necessary only to add, that it is on these grounds, and in the firm and growing conviction that the cause in which they are engaged is the cause of God and of their country, that the society with confidence look forward to such a renewal of public bounty, as may enable their committee to pursue its beneficial labours with unremitting activity; and they are willing to indulge the pleasing expectation, that, with the continuance of support from the public, the blessings of this institution may be universally offered to the children of the poor throughout England and Wales.

#### *Sixth Report of the Society.*

The following is an abstract of the Sixth Report.

It is introduced by a summary view of the success of the Institution:—"The general committee of the National Society, in making the Sixth Annual Report of their proceedings, have to congratulate the members of the Society on the continued and uninterrupted success which has attended their exertions. They have the satisfaction of announcing, that the National System of Education has been gradually spreading itself through the United Kingdom, and taking deeper root in every part; that, in proportion as it has been more widely extended, a more general and full conviction of the important benefits which are derived from it has obtained; and that the result of this conviction has been increased activity and zeal on the part of the public, in their endeavours to promote it."

#### INCORPORATION OF THE SOCIETY.

After stating the steps which had been taken in obtaining a Charter of Incorporation from the Prince Regent, it is remarked—

Thus has the National Society obtained, under royal favour, a place among the great incorporated charitable institutions of the country. The fixed and permanent character which it has now assumed, will, it is confidently anticipated, prove to it the source of essential strength, and materially enlarge its means of carrying into effect its important objects; while the pleasing hope is indulged, that its continuance is now ensured, to confirm and to perpetuate to future generations those invaluable blessings, with the successful diffusion of which, to the present generation, it has so auspiciously begun.

#### CENTRAL SCHOOL.

The committee announce, with great satisfaction, "that this school continues to afford, in the same perfection as they have noticed in former years, a practical exhibition of the principles of the National System." The Rev. W. Johnson, as Chaplain and Assistant Superintendent of the *Masters*, has manifested his accustom-

ed zeal and ability. The Rev. Dr. Bell has given his personal superintendence, whenever practicable. The children have, according to custom, been twice publicly examined, before the Archbishop of Canterbury, and numerous visitors of the first rank and respectability. Of these examinations, it is said—

The high state of discipline to which the children are brought, the decorum which marks their whole demeanour, the clear articulate manner in which they read, the readiness and correctness with which they answer questions connected with what they read, and the actual degree of improvement which they have made in useful elementary knowledge, especially in the knowledge of the truths and doctrines of religion, have on these, as on former occasions, excited general admiration.

The demand for the admission of children is greater than can be complied with: the committee have, however, by a new arrangement, been enabled to receive a larger number than before.

The average number of boys for the whole of this last year has been 579; the number actually on the list at the present period, 634; being an increase of 71 on the number reported last year. The average number of girls for this last year has been 273; the number actually attending the school at the present time, 340; being an increase of 98 on the number reported last year.

The visitors to the school during the year, whose signatures appear in the Register Book, amount to 4224; being 302 more than in the year preceding.

#### *Training of Masters and Mistresses.*

The number of masters admitted during the year, and either retained in the service of the Society, or instructed in the system on special application of clergymen and others, has been 113; of mistresses, 56. Boys and girls from the Central School have organized 39 schools in different parts of the country.

On the whole, not less than 209

schools have, during the last year, received the National System by direct communication from the Central School; and among the places which have thus been benefitted, are to be numbered many large populous towns; as Leeds, Leicester, Gloucester, Lancaster, Carlisle, Bath, and Colchester.

#### PROGRESS OF THE SYSTEM AT HOME.

The progress of the system is accelerated, the rate of it increasing from year to year. At the last anniversary, the union of 192 new schools was reported: during the present year, 253 have been added; carrying the total number to 1009, in which about 155,000 scholars are receiving education. If to these be added the children in schools conducted on the principles of the Society, though not united to it, it will be found "that nearly 200,000 poor children in this kingdom are at this time imbibing the elements of useful instruction on the National System."

#### PROGRESS OF THE SYSTEM ABROAD.

##### *Bahamas, Nova-Scotia, and the Cape.*

The system is extending itself to the British dependencies in the most distant parts of the world. Mr. William Cooper, formerly one of the Society's training masters, is successfully exerting himself in the Bahamas, in the organization of schools for the children of both white and black parents. Mr. William West, a training master, has been sent to Halifax, in Nova-Scotia, and is vigorously introducing the system, under the patronage of the local authorities, into that province. The school at the Cape of Good Hope, formed by Mr. Van Wageningen, from the Central School, proceeds with great success, under the superintendence of the Senior Chaplain, Dr. Jones, notwithstanding the lamentable death of Mr. Van Wageningen.

##### *India.*

To the East-Indies, where Dr. Bell first proved and cultivated this system, the fairest prospect is now opening, that it will be transported back from this country, to become the instrument of the most valuable bless-

ings. The Bishop of Calcutta, in a letter received in May last, made a request to the committee, that two persons, properly instructed in the National System, might be sent out to Calcutta. The committee, accordingly, have lost no time in providing two competent persons, who have gone through a regular course of instruction at the Central School, and have now embarked for Calcutta. At Bombay, a similar prospect is opening. By a letter received from the Rev. Archdeacon Barnes, at that Presidency, it appears that a school has there been opened on the National System, and most liberally supported by voluntary subscriptions. He expresses the hope, that a master, trained in the Central School, may, ere long, be obtained to give full effect to the plan.

But it is not to Europeans only in India that there is a prospect of imparting the blessings of this system of education. At Chinsurah, in the province of Bengal, and in the surrounding villages, schools have recently been established on a plan which corresponds, in its leading features, with that pursued by Dr. Bell, for conveying elementary instruction to the children of the poor natives. The government of India have approved the measure, and sanctioned it with their support, with the view of extending the plan to other parts of those vast territories, on the success of the experiment being further confirmed. Thus, by opening the minds, and improving the general character of the natives of India, the period may be approaching, when, in the words of Mr. Forbes, the commissioner of that province, "they shall derive, from their intercourse with us, benefits, which the vicissitudes of the world, and the revolution of empires, shall not be able to efface."

##### *Russia.*

Nor is the diffusion of this system from the National Society confined even to the British dependencies; it is about to be introduced into the vast empire of Russia, under the express authority of the Emperor. In April last, his Excellency Count Lieven

the Russian Ambassador, applied, by command of the Emperor, to his Grace the Archbishop of Canterbury, for permission that four young Russians should be admitted into the Central School, to be instructed in the national system, for the purpose of carrying it into Russia. They were accordingly admitted on the 14th of April. Their attention to the business of the school, and the whole of their behaviour, have been most exemplary; and they have, at the same time, nearly acquired perfect instruction in the system. When they first arrived in England, they were wholly unacquainted with the English language; but, in the clear articulation enforced in the National Schools, and in other circumstances connected with their mode of instruction, they have found great facilities in acquiring the language, and have rapidly improved, both in reading and understanding it, in a surprising manner.

In addition to this great design of the Imperial Government of Russia, Count Romanoff, the Chancellor of the Empire, proposes to introduce the system upon the large estates in Siberia. He has engaged an Englishman for this purpose, who is now receiving instruction in the Central School, and will shortly proceed on his destination.

On the general progress of the institution, the committee remark—

The interesting details which have now been given, are indeed calculated to awaken the most lively feelings of satisfaction in all who have been instrumental in furthering the great designs of the National Society. They not only prove that this society has succeeded, beyond hope, in promoting the instruction of the poor at home in the principles of genuine christianity; but that its beneficent influence is circumscribed within no limits; that its blessings are diffusing themselves over every part of the habitable globe; and that it seems destined, under the favour of Divine Providence, to become the powerful instrument of exalting the social character of man, and promoting his lasting happiness.

#### PECUNIARY GRANTS.

The principal grants of the year for the erection of school rooms are particularized. These grants have been in number, 61: of these, three have been of 200*l.* one of 150*l.* and twelve of 100*l.* each; and the whole amount paid under this head, as appears from the cash account, has been 3685*l.* 10*s.*

#### FUNDS.

A benefaction of 100*l.* from the late Princess Charlotte, with other liberal donations, and a legacy of 1000*l.* 3 per cents. by the late Rev. Dr. Bell, Prebendary of Westminster, are reported. The unappropriated sum, however, now remaining with the society does not exceed 3000*l.* The annual subscriptions are insufficient to meet the annual expenses of the Central Institution, and those connected with the general business of the society. These amounted last year to more than 2500*l.* of which the expenses of the training master and the other charges of the Central School were 1830*l.* and the incidentals 720*l.* while the annual subscriptions amount to but between 1400*l.* and 1500*l.* thus leaving an annual deficiency of upwards of 1200*l.* which, together with grants in aid of schools in union, has hitherto been supplied out of the capital stock of the society.

The committee appeal forcibly on this subject to the members of the society and the public, and remind them—

That the sum originally contributed amounted to about 24,000*l.* and that, on this sum being exhausted, and a second appeal made to the liberality of the public, a further sum of above 9000*l.* was subscribed, of which less than 3000*l.* remain at this time in hand—that, by means of the sum thus expended, the National Society has directly, by grants of money, contributed to the erection and enlargement of above 230 schools in different parts of the kingdom; and has trained, in its Central School, no less than 530 masters, and above 210 mistresses, all of whom have been employed in managing national schools in various places.



After stating the number of scholars, as above reported, the committee observe—

With this most satisfactory statement of all that has been done, they trust that they may justly glory in the expenditure of their funds, and consider their present poverty as the means and the pledge of future wealth. They hope that the solid proof, which is hereby afforded of the extensive good that has been effected, will furnish the most powerful of all inducements with the public, to maintain and replenish those sources from which it has been derived.

With these impressions, the committee will continue, in the exercise of their best discretion, to execute the trust reposed in them; and to dispense the remaining funds of the society in that manner which shall appear most conducive to the great purposes for which those funds have been provided.

#### APPENDIX.

Among the various matters contained in the appendix, we shall notice the two principal.

The usual detailed account of the state of the schools in union with the society, occupies 95 pages. The statements are given in the tabular form, and show—the places, the kind of schools, whether daily, Sunday, evening, &c. the number of boys; the number of girls; the total number; donations; and annual subscriptions. By a little management, these tabular statements might be compressed, with advantage, into much less than half the space which they now occupy.

Extracts are also given in the Appendix, as usual, from the reports of the societies and schools in union. These occupy, in the present appendix, 78 pages; and contain satisfactory details of the progress and efficiency of the system, with many useful suggestions. Under the head of Gloucester, a forcible statement is given of the benefits of education, in an "Extract from Mr. Baron Garrow's Charge to the Grand Jury, at the Gloucester Assizes, on Monday, August 18, 1817."

*Address of the Right Rev. Bishop Cross, to the Convention of the Protestant Episcopal Church in the State of New-Jersey.*

In complying with the requisitions of the forty-fifth canon of our Church, it becomes my duty to state to you, my brethern of the Convention, the Churches which I have visited since our last annual meeting.

The first Church to which I directed my attention, after the rise of the Convention, was Trinity Church, at Woodbridge. This Church, long vacant, I visited on Sunday, the 31st of August, and preached to a respectable and attentive audience, assembled in a building, neat, and in excellent repair.

On Sunday, the 7th of the succeeding month, I visited, and officiated at St. James's, Piscataway, which has also been long vacant.

On the 10th of the same month, I visited St. Peter's Church, at Freehold, and administered confirmation to twenty-three persons; and, on the next day, I preached at Christ Church, Middletown.

In the month of October, I visited St. Michael's Church, Trenton, and admitted to the Holy Order of Priests the Rev. James Montgomery. On the succeeding day, I instituted Mr. Montgomery into the Rectorship of that Church; and, on the same day, administered the rite of confirmation to ten persons.

On Sunday, the 19th of the same month, I visited the recently instituted Church at Paterson, as yet vacant, and officiated twice on the occasion; and on Sunday, the 16th day of November, St. Matthew's Church, city of Jersey, likewise vacant; at which Church I also officiated twice.

In the month of January, 1818, I visited St. Michael's Church, Trenton, and preached twice on Sunday the 18th, and once on the succeeding day.

In the month of April, I visited St. John's Church, at Elizabeth-Town, and admitted to the Holy Order of Deacons Francis H. Cuming, of this Diocese.

During the month of June, I visit-

ed the Churches in the southern part of the Diocese, in the following order: on Wednesday, the 3d, the vacant Church, at Mullica's Hill; on Thursday, the 4th, the vacant Church at Glassborough, and, on Friday the 5th, Trinity-Church, Swedesborough; at which Churches I officiated. On Sunday, the 7th, I visited the now vacant Churches, at Penn's Neck, and Salem, and preached to numerous and respectable congregations. On Wednesday, the 10th, I officiated at Trinity-Church, Swedesborough; on Thursday, the 11th, at the vacant Church at Berkeley; on Monday, the 15th, at St. Mary's Church, Burlington; on Thursday, the 18th, at St. Andrew's Church, Mount-Holly; and on Friday, the 19th, I intended to officiate at St. Mary's Church, Colestown, but the notice forwarded did not arrive in time. On Sunday, the 21st, I officiated twice at St. Michael's Church, Trenton.

On Sunday, the 5th of July, I visited Trinity-Church, at Newark, and preached twice on the occasion.

I visited also, and officiated at Trinity-Church, Woodbridge, on Sunday, the 2d of the present month; and intended to visit St. Peter's Church, Spotswood; but was prevented, in two attempts, by violent storms.

On Sunday, the 16th of this month, I again visited, and officiated at St. James's Church, in Piscataway.

The state of these Churches, generally, is very much the same as when they were last visited. Some variations, however, have taken place. The congregation of St. Peter's Church, Spotswood, have finished, repaired, and beautified their Church. Measures are in a train to effect the same object, by the congregations of St. Michael's, Trenton, and St. James's, Piscataway. The condition of the Church at Trenton, through the divine goodness, has also very much improved, during the past year, both in increase of numbers, and attention to divine service, and to the doctrines and duties of our holy religion. The Church at Swedesborough has likewise put on a much more promising appearance, especially as to

the attention of its members upon public worship, than had been the case for some time past.

St. Peter's Church, Freehold, has, however, again become vacant, by the resignation of its minister. The same unfavourable event has occurred to the Churches at Salem and Penn's Neck.

The vacant Churches generally, in consequence of the missionary services of the Rev. Mr. Stratton, enjoyed more frequent opportunities of divine service, during the year past, than had been the case for the two preceding years. At present, however, they are deprived of this benefit, as a successor to Mr. Stratton has not yet been procured.

The state of the Diocese, on the whole, therefore, though not as favourable, as could be wished, has not, it is believed, suffered any declension. It has, on the contrary, considering all the discouraging circumstances attending it, progressed as much perhaps as could reasonably be expected. At the same time we ought not to remit our endeavours; on the contrary, we should use double diligence, and while we are exerting our own powers, in dependence on Divine aid, for which we should frequently and earnestly pray, let us trust, that the great Head of the Church will smile upon our labours, and ultimately cause that flourishing state of our Zion to prevail, which we so ardently desire; but which, without the exertion of those powers, and his blessing—only to be obtained by prayer, and purity of life—we may hope for in vain.

While I am on this subject, let me again remind my Reverend Brethren, of the importance of the Missionary Fund, and, therefore, of the necessity of faithfulness and punctuality in having the prescribed collections made in the churches. It is on this fund, under the Divine blessing, that we are to look for the preservation and final establishment of our vacant churches, and the nurture and growth of the new ones, that may be instituted. Fidelity and perseverance in the means already provided for its increase, will finally produce effects, which can now

scarcely be imagined. It is deeply to be lamented, that circumstances should have occasioned, even a temporary diversion of any part of this fund, from its original purpose. It is hoped, that effectual means will shortly be devised, to render unnecessary such deductions in future.

The attention to the establishment and instruction of Sunday Schools, in the Churches of our communion, as noticed in my last address, has certainly increased since that period. May the promoters and instructors, of institutions so laudable, and which promise such extensive usefulness to society, and to the welfare, both temporal and eternal, of individuals, persevere in their exertions, and be blessed with the rewards which they respectively merit.

The progress of "the Episcopal Society, for the Promotion of Christian Knowledge and Piety," has suffered no diminution since we last assembled. It continues to distribute gratuitously Bibles, Prayer Books, and Religious Tracts, and the amount of its permanent fund already exceeds the anticipation of its most sanguine friends.

Of candidates for orders George H. Woodruff is, at present, the only one. Mr. Woodruff was admitted in the Diocese of New-York; but, at his request, by a letter dimissory from the Right Rev. Bishop Hobart, was transferred to this Diocese. Daniel Somers, admitted a candidate by the Standing Committee, in August, 1815, has, at his request, been transferred to the Diocese of Connecticut. Other persons are, however, preparing for admission.

The Rev. James Montgomery, Rector of St. Michael's Church, Trenton, has resigned his sacred charge, and removed to the Diocese of New-York. The loss of such a clergyman as Mr. Montgomery could not but be regretted. The loss has, however, been repaired, by the removal to this Diocese, of the Rev. Abiel Carter, late Rector of the Church at Pittsburg, Pennsylvania, and his officiating as a Minister of that Church.

The Rev. Samuel C. Stratton, a

Deacon in this Diocese, has, at his request, by a letter dimissory to the Right Rev. Bishop Kemp, been transferred to the Diocese of Maryland. This event is also to be regretted, as it had not only been the wish, but the expectation of his friends, that, born and educated as he was among us, he would have devoted his services to the necessities of the Church in his native State. We hope, however, that he will, at least be equally useful and acceptable in the Diocese to which he has removed.

The Rev. Francis H. Cuming, having fulfilled a temporary appointment to officiate at St. Michael's, Trenton, on the removal of Mr. Montgomery, has obtained permission to engage as a missionary to the States west of the Alleghany Mountains, and has already entered on his mission.

Licenses have been granted, during the year, to Samuel Sitgreaves, jun. a candidate for orders, in Pennsylvania, to officiate as a Lay Reader, at St. James's Church, Knowlton, and St. John's, Greenwich: to George H. Woodruff, to officiate at St. Michael's Church, Trenton, during the late vacancy in that Church: and to John Grigg and William Richmond, candidates for orders in New York, to officiate in St. Matthew's Church, city of Jersey.

It will not, I trust, be considered as overstepping the line of my duty, should I conclude my address, with calling to your notice the prosperous state of our Church in other Dioceses, and inviting you to participate with me in the pleasure, which such a state is so well calculated to excite. The accounts which have reached me from every quarter, relative to her affairs, justify the belief, that such is the fact. Peace, harmony, and zeal, among her ministers, and a deep and increasing interest in her welfare and success, among her members, seem almost equally to prevail, whether we hear from the north or the south, from the east or the west.

May her Divine Head, continue and increase these blessings to his Church; may she be adorned with

genuine piety, and the beauty of holiness; and may he endue us, my brethren, with such a portion of his Spirit, that we may be among the happy instruments which he uses in furthering his gracious purposes towards her. To this end, let us be instant in prayer. Let us look to him, with confidence, for success, who hath said, that the gates of hell shall not prevail against his Church.

JOHN CROES.

*New-Brunswick, August 19, 1818.*

*Extract from the Journal of the Proceedings of the Annual Convention of the Protestant Episcopal Church in the State of New-Jersey, held on the 19th and 20th days of August, 1818.*

On motion, the Clergy were called on for the parochial reports, required by the forty-fifth Canon of the General Convention: the following were presented.

*Trinity Church, Newark.*

Rev. LEWIS P. BAYARD, Rector.

|               |                |    |
|---------------|----------------|----|
| Baptisms,     | { Infants 27 } | 34 |
|               | { Adults 7 }   |    |
| Communicants, | { added 17 }   | 93 |
|               | { removed 3 }  |    |
|               | { deceased 5 } |    |
| Marriages,    |                | 7  |
| Funerals,     |                | 9  |

The beneficial effects of the Sunday School attached to this Church are sensibly felt, not only by the subjects of instruction, but by the instructors themselves, whose patient and assiduous zeal, while faithfully bestowed on this truly Christian work, seems kindled to an ardour, which counts no labour too great, and no sacrifices too painful, to be endured, for the good of the Church.

*St. John's Church, Elizabeth-Town.*

Rev. J. C. RUDD, Rector.

|                                  |     |
|----------------------------------|-----|
| Families and Contributors, about | 100 |
| Communicants,                    | 100 |
| Baptisms,                        | 12  |
| Marriages,                       | 2   |
| Funerals,                        | 7   |

The members of this Congregation have, since the last report, completed a very handsome and commodious Par-

sonage House, on the site of the old one, at an expense of upwards of three thousand dollars. They have also made considerable alterations in their Church, by changing the position of the pulpit and reading-desk, and increasing the number of pews; an arrangement very necessary to the prosperity of the congregation, there not being seats sufficient to answer the demands of increasing attendants on public worship.

It is but just to remark, that the members of this parish, notwithstanding the depressed state of it a few years ago, have, since the year 1807, raised and expended, in the enlargement and repairs of their Church, in building a new Parsonage House, and in aiding other religious objects, not less than the average sum of one thousand dollars per annum, exclusive of the Rector's salary, and the charges incidental to his support and comfort.

Previously to May last, the Sunday Schools in Elizabeth-Town were conducted by a union of all denominations. This was found to be attended with many disadvantages, and it was advisable that our Church should have a school, under the immediate controul of her own Minister. A separation was soon effected, with perfect harmony, and the school of St. John's Church is now in a flattering state, consisting of between seventy and eighty children and adults.

*St. Peter's Church, Perth-Amboy.*

Rev. J. CHAPMAN, Rector.

|                         |                           |
|-------------------------|---------------------------|
| Families,               | about 35                  |
| Communicants, (added 7) | 39                        |
| Baptisms,               | { Adults 7 }              |
|                         | { Children 45 }           |
| Funerals,               | { of the congregation 1 } |
|                         | { of strangers 2 }        |

A Sunday School has been established in this Church, which consists of twenty-four boys and thirty girls, who are superintended and instructed by five teachers, whose faithful and assiduous attention to the good work in which they are engaged, merits the highest praise of all well-wishers to the interests of religion, virtue, and good order.

*Christ Church, New-Brunswick.*  
The Right Rev. J. CROES, D.D. Rector.

|               |                                           |    |
|---------------|-------------------------------------------|----|
| Families,     | about 58                                  |    |
| Communicants, | { 5 added,<br>7 removed,<br>1 deceased, } | 45 |
| Baptisms,     | { Adults 2<br>Children 9 }                | 11 |
| Marriages,    |                                           | 7  |
| Fanerals,     | { of the congregation 3<br>of others 2 }  | 5  |

The Sunday School, which was established in this Church previously to the last Convention, continues to flourish. It consists of seventy-six scholars; and is under the superintendence and tuition of the young ladies of the congregation, who manifest the most exemplary attention, faithfulness, and perseverance, in the laudable and beneficial work.

*Christ Church, Shrewsbury, and Christ Church Middletown.*

Rev. J. CROES, jun. Rector.

|               |                                          |    |
|---------------|------------------------------------------|----|
| Families,     | about 60                                 |    |
| Baptisms,     | { Adults 6<br>Infants 5 }                | 11 |
| Communicants, |                                          | 47 |
| Marriages,    |                                          | 3  |
| Fanerals,     | { of the congregation 6<br>of others 1 } | 7  |

It is proper to state that, although these congregations heretofore have been reported as separate, yet they are in reality united, being both incorporated in one charter. It is intended, hereafter, to report concerning them, in their united capacity.

*St. Mary's Church, Burlington.*

Rev. C. H. WHARTON, D. D. Rector.

|               |                            |    |
|---------------|----------------------------|----|
| Baptisms,     | { Children 5<br>Adults 5 } | 10 |
| Burials,      |                            | 4  |
| Marriages,    |                            | 1  |
| Communicants, | about 38                   |    |

Attendance at Church, tolerably regular, and becoming more so. No immorality prevailing in the congregation, nor any dissensions to interrupt Christian love and harmony. It is contemplated to institute a Tract Society, with a view to a general circulation of pamphlets, containing the

doctrines and devotional exercises of the Church.

*Trinity Church, Swedesborough.*

Rev. SIMON WILMER, Rector.

|                 |                                 |     |
|-----------------|---------------------------------|-----|
| Families,       | about 150                       |     |
| Communicants,   | { 8 added<br>1 suspended }      | 146 |
| Baptisms,       | { 3 Adults<br>29 Children }     | 32  |
| Marriages,      |                                 | 5   |
| Sunday Schools, | { 1 for boys,<br>1 for girls, } | 2   |

### EXTRACTS.

SECRET prayer, as expressly as it is commanded by our Saviour, and as evidently as it is implied in the notion of piety, will yet, I fear, be grievously forgotten by the generality, till they can be brought to fix for themselves certain times of the day for it. Secret prayer comprehends not only devotions before men begin, and after they have ended, the business of the day, but such also as may be performed while they are employed in it, or even in company. And, truly, if besides our more set devotions morning and evening, all of us would fix upon certain times of the day, so that the return of the hour should remind us, to say short prayers, or exercise our thoughts in a way equivalent to this: perhaps there are few persons in so high and habitual a state of piety, as not to find the benefit of it. If it took up no more than a minute or two, or even less time than that, it would serve the end I am proposing: it would be a recollection that we are in the Divine presence, and would contribute to our "being in the fear of the Lord all the day long," a duty of the like kind, and serving to the same purpose, to the particular acknowledgment of God, whenever we are partaking of his bounty at our meals. The neglect of this is said to have been scandalous to a proverb in the heathen world, (vide Casaubon, in Atheneum, lib. i. chap. 2. p. 22.) But it is frequently, and without shame, laid aside at the tables of the highest and lowest ranks among us.

"It is indeed impossible that riches should increase, and that care, with many malign accidents besides, should not increase with them. This is the dark shadow, which ever follows those shining bodies."

Every letter of the Lamentations of Jeremiah appear to be written with a tear, and every word to be the sound of a broken heart; and the writer a "man of sorrows," who scarcely ever breathed but in sighs, spoke but in groans."

If we sometimes suffer the humiliation of seeing great talents and extensive erudition prostituted to infidelity, and employed in propagating misery, by endeavouring to subvert the basis of our temporal and eternal welfare, we cannot but feel a more than common gratification at the salutary union of true genius and piety. Learning that wantons in irreligion, may, like the Sirius of Homer, flash its strong light upon us: but the more brilliant it is, the more baneful; and, while it dazzles, makes us tremble for our safety. Science, therefore, without piety, whatever admiration it may excite, will never be entitled to an equal degree of respect and esteem with the humble knowledge which makes us wise unto salvation.

*Extract from the Sermon of the Rev. Mr. BUTLER, preached in Trinity Church, before the Society for the Relief of Widows and Orphans of Clergymen of the Protestant Episcopal Church in the State of New-York, on Thursday, the 22d of October, 1818.*

Mr Rev. Brother who lately stood here, called upon you to act for God on an extensive scale; to assist in diffusing the light and comfort of the gospel of Christ over the world; to lend your aid in erecting barriers against the progress of the prince of darkness; to furnish means in sending forth Christian heroes and leaders into the camp of the enemy; to enable them to enter the strong holds of Satan, and rescue his captives out of his hands. He asked relief for those of your suffering brethren, who, unaided by supplies you possess, and unfurnished with the weapons you are drawing from the armory of God, and fighting under the banner of the cross, against the world, the

flesh, and the devil.\* Mine is a more humble task, but in equal consistency with the benevolent nature of our religion. I come now to ask you to assist, by your bounty, the widows and orphans of those who have laboured, and still labour, in communicating the benefits of that religion which dispels darkness, ignorance, and misery from our world; to extend relief to the bereaved families of those who have been stewards of the mysteries of the gospel of Christ. Had I the talent justly to describe their painful labours, and to picture to you the sufferings and sorrows to which their destitute families are exposed, it would melt you into pity; and influence you to give, at this time, with a liberal hand. But I cannot describe—I can only feel—and no tongue can tell what I feel when I cast my eye upon a numerous progeny, who, the moment this heart ceases to beat, will be left—left in a cruel world, without a single shilling, except what they may draw from the funds which my feeble powers are now endeavouring to replenish. Pardon me, gracious God! I distrust not thy providence; but thou hast made it the duty of parents to labour to lay up for their children. I have laboured—almost thirty years have I laboured in thy vineyard; and with the utmost confidence I now throw myself and mine upon thy protection,—and the kind indulgent care of thy people. Thou, O God, wilt forgive my ten thousand errors, failings, and sins—thou wilt infuse that tenderness, that compassion, into the hearts of all those who now hear me, which will influence them to cast liberally into thy treasury; and thus dry up the tears of the orphan, and make the widow's heart sing for joy.

From Buck's Expositor.

Proverbs xiii. 22. *A good man leaveth an inheritance to his children's children.*

BISHOP Hall died 1656. In illustrating this passage, and alluding to this great and good bishop, one observes "What so interesting as children? Children are pledges of mutual and hallowed affection. Children recall the early scenes of our own lives; they renew our image, they embalm our memory, they multiply and perpetuate ourselves. Other attachments lose their influence over us with age: but love to children warms the heart even in death." But a good man does not possess mere natural affection for his chil-

\* Rev. Dr. Onderdonk's Missionary Sermon.

dren; he values their souls, and is deeply concerned for their best interests. He leaves an inheritance to them of a spiritual nature. His instructions, prayers, admonitions, and pious examples, are treasures which prove of inestimable benefit. O how many children will have reason to be thankful for ever for the prayers and attention of parents. "I bless God," says Mr. Flavel, "for a religious, tender father, who often poured out his soul to God for me; and this stock of prayer: I esteem above the fairest inheritance on earth." Bishop Hall thus speaks of his mother, "How often have I blessed the memory of those divine passages of experimental divinity which I have heard from her mouth. What day did she pass without being much engaged in private devotion? Never have any lips read to me such feeling lectures of piety. In a word, her life and death were saint-like." But how many names might be enumerated here, Austin, Hooker, Newton, Cecil, and others, experienced the benefit of parental instruction. Let this encourage parents to bring up their children in the nurture and admonition of the Lord. Let the means be used, and the most untoward may in God's time be brought to a knowledge of the truth.

IN conformity with the 38th Canon of the General Convention of the Protestant Episcopal Church in the United States of America, empowering the Bishop of each diocese to "compose forms of Prayer or Thanksgiving for extraordinary occasions, and to transmit them to each Clergyman within his diocese or district, whose duty it shall be to use such forms in his Church on such occasion;" I do hereby set forth the following Form of Prayer and Thanksgiving, to be used in the Congregations of the Protestant Episcopal Church in the State of New-York, on the first Thursday in November next, being the day appointed by the Governor of the State of New-York as a day of public Thanksgiving and Praise to Almighty God.

JOHN HENRY HOBART,  
Bishop of the Protestant Episcopal Church in the State  
of New-York.

New-York, Oct. 1818.

#### A FORM OF

#### Prayer and Thanksgiving.

<sup>1</sup> The service shall be the same as that prescribed by the Church, in the "Form of Prayer and Thanksgiving to Almighty God, for the fruits of the Earth, and all the other blessings of his merciful Providence, to be used yearly, on the first Thursday in November, or on such other day as shall be appointed by the civil authority;" and in addition to the Thanksgiving appointed in said service, to be used after the General Thanksgiving, shall be said, at Morning and Evening Prayer, the following:

**O** God, who art the blessed and only Potentate, the King of Kings, and Lord of Lords, the Almighty Ruler of nations, we adore and magnify thy glorious name for all the great things which thou hast done for us. We render thee thanks for the goodly heritage which thou hast given us; for the civil and religious privileges which we enjoy; and for the multiplied manifestations of thy favour towards us. Grant that we may show forth our thankfulness for these thy mercies, by living in reverence of thy almighty power and dominion, in humble reliance on thy goodness and mercy, and in holy obedience to thy righteous laws. Preserve, we beseech thee, to our country, and to all the nations of the earth, the blessings of peace. May the Kingdom of the Prince of Peace come; and reigning in the hearts and lives of men, unite them in holy fellowship; that so their only strife may be, who shall show forth with most humble and holy fervour, the praises of him who hath loved them, and made them Kings and Priests unto God. We implore thy blessing on all in authority over us; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. O Lord, continue to prosper our literary institutions; and shed, we beseech thee, the quickening influences of thy Holy Spirit on all the people of this land. Save us from the guilt of abusing the blessings of prosperity to luxury and licentiousness, to irreligion and vice; lest we provoke thee, in just judgment, to visit our offences with a rod, and our sins with scourges. And while thy unmerited

goodness to us, O God of our salvation, leads us to repentance, may we offer ourselves, our souls, and bodies, a living sacrifice to thee, who hast preserved and redeemed us, through Jesus Christ our Lord; on whose merits and mediation alone we humbly rely for the forgiveness of our sins and the acceptance of our services; and who liveth and reigneth with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

¶ After the Collect for the Day, in the Communion Service, the following:

**O** Almighty God, who hast never failed those who put their trust in thee, and dost honour the people who honour thee; imprint on our hearts, we beseech thee, a deep and habitual sense of this great truth, that the only security for the continuance of the blessings which we enjoy, consists in our acknowledgment of thy sovereign and gracious providence, and in humble and holy submission to the gospel of thy Son Jesus Christ: to whom all power is given in heaven and in earth, and who is one with the Father and the Holy Ghost, in the eternal Godhead, our Mediator and Redeemer. *Amen.*

¶ At Evening Prayer, the same order shall apply with regard to the introductory sentences as is set forth for Morning Prayer in the form of "Prayer of Thanksgiving" aforesaid, the tenth Selection of Psalms shall be used, and the first Lesson shall be Deut. x. 12, and the second Lesson, Romans xii. and the Collect for the Day, as in the Morning.

On Sunday, the 16th of August, a handsome new Church, erected in the town of Turin, on the Black River, was consecrated, by the name of St. Paul's Church, by the Right Rev. Bishop HOBART. On the Sunday following the Bishop officiated at Lowville, and on Wednesday and Thursday at Ogdensburgh, where confirmation was administered.

On Saturday, the 22d of August, a new Church, erected in the village of Waddington, on the River St. Lawrence, was consecrated, by the name of St. Paul's Church, by the Right Rev. Bishop HOBART; on which occasion morning prayer was read by the Rev. Mr. Amos G. Baldwin, and a sermon preached by the Bishop.

*This Church, situated in a flourish-*

ing village, which a few years since was a wilderness, is a substantial stone edifice, 74 feet by 42, finished in all respects in a style of neatness and convenience which reflects much credit on the taste and liberality of those concerned in the erection of it.

*Oneida Indians.*—On Sunday, the 13th Sept. the Right Rev. Bishop Hobart visited the Oneida Indians, for the purpose of administering the sacraments and ordinances of the Church. On this occasion, the Morning Prayer was read in their own language by Mr. Eleazar Williams, a young man of Indian extraction, who has been regularly educated, and who is licensed by the Bishop as the religious instructor of the Indians. The Indians present joined in the service with great solemnity and devotion, and many of them repeated the responses. They were addressed at considerable length by the Bishop, Mr. Williams acting as interpreter; who also interpreted to them the various offices of baptism, confirmation, and the Lord's supper, which the Bishop administered. Twenty-four children were baptized, 89 Indians, young persons and adults, confirmed, and 24 received the holy communion. None were confirmed but those who had been previously prepared by Mr. Williams; and among the number were several of those called the second Christian party, who about two years since solemnly professed the Christian faith. This renunciation of Paganism was the result of repeated and long continued conferences with Mr. Williams, on the evidences of Scripture, and on the nature of the doctrines and duties of Christianity.

The place of worship being nearly filled by the Indians, the white people were necessarily excluded. But the few who were admitted were much impressed with the solemnity. The reverence and devotion with which the Indians joined in the confessions, the supplications, and praises of the Liturgy; the solemn attention with which they listened to the instructions and exhortations of the Bishop; the humility and thankfulness, etc.



denced by their prostration on their knees, and by the tears which flowed down the cheeks of several of them, with which they devoted themselves, in the apostolic "laying on of hands," to the God who made them, and the Saviour who shed his blood for them, powerfully interested the feelings of all present.

The Oneidas amount to above a thousand souls, and it must afford high pleasure to every benevolent mind, to hear that the labours of Mr. Williams, under the authority of the Protestant Episcopal Church in this state, for the spiritual improvement of his unfortunate countrymen, are thus attended with the Divine blessing. We understand that the Bishop is fully satisfied with the piety, the prudence, and the laborious zeal of Mr. Williams, and with his other qualifications for the instruction of his countrymen.

In the afternoon of the same day, the Bishop officiated in the unfinished Church which is erecting for the Indians, to a large congregation of white people, who were necessarily excluded from the services of the morning, and administered confirmation. The same ordinance was administered the next day at Manlius, and on the succeeding day at Onondaga Hill, where a new Church was consecrated by the name of Zion Church.

In the course of the same week, service was performed by the Bishop at Auburn, Waterloo, Geneva, Vienna, and Pulteneyville.

*Canandaigua, Sept. 29, 1818.*

On Sunday, the 20th inst. the Rev. Henry U. Underdonk was instituted as Rector of St. John's Church, in this village, by the Right Rev. Bishop HOBART. The service was solemn and affecting. In the afternoon the Bishop administered the rite of confirmation to a large number.

On Monday the Bishop preached at Victor, Pittsford, and Rochester, to large congregations; in each of which places we understand there are Episcopal Societies.

On Tuesday he performed Divine service at Penfield.

On Wednesday, St. Paul's Church,

in Richmond, was consecrated by Bishop Hobart, and the rite of confirmation administered.

On Thursday, the Bishop held service at Avon, and confirmed 15 persons; and in the evening he preached at Le Roy, and confirmed 24 persons.

On Friday he officiated at Batavia; and on Sunday, the 27th, at Buffalo.

The Episcopal Church is certainly in a very flourishing condition in this part of the state. Although the exertions of the Bishop have effected much, they want to be sustained. Missionaries, to open a wide field for the influence of the Church, and for the introduction of religious worship.

On Thursday, the 8th of Oct. 1818, at Christ Church, Philadelphia, the Rev. NATHANAEL BOWEN, D. D. was consecrated to the Holy Office of Bishop for the Diocese of South-Carolina, by the Right Rev. Bishop WHITE, of Pennsylvania, as presiding Bishop, assisted by the Right Rev. Bishops HOBART, of New York, KEMP, of Maryland, and CROES, of New-Jersey.

On Sunday, the 18th inst. the Right Rev. Bishop HOBART held an ordination in the French Church du St. Esprit, New-York, and admitted Mr. ALEXIS P. PROAL to the Holy Order of Deacons.

On Tuesday, the 20th inst. in Trinity Church, New-York, at the opening of the Convention of the Diocese of New-York, the Bishop admitted to the Holy Order of Deacons, GEORGE B. ANDREWS, JAMES W. EASTBURN, JOHN GRIGG, jun. and GEORGE UPFOLD, M. D. of the said Diocese; and PETER G. CLARK, ORIGEN P. HOLCOMB, and JAMES KEELER, of Connecticut. An appropriate discourse was delivered by the Rev. THOMAS LVELL, Rector of Christ Church, in the city of New-York.

On Friday, 23d inst. in the same Church, the Rev. CHARLES W. HAMILTON, Missionary, and the Rev. DAVID BROWN, Minister of St. James's Church, Hyde-Park, Dutchess county, New-York, Deacons, were admitted, by the Right Rev. Bishop HOBART, to the Holy Order of Priests.

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[Vol. II.]

*Apostolical Preaching considered, in an Examination of St. Paul's Epistles; by the Rev. J. B. Sumner, M.A.*

A work with this title has lately appeared in England, and excited considerable attention. A review of it, from an English publication, was inserted in a former number of the Journal. The author discusses, with so much perspicuity and candour, the various important topics which are the subjects of St. Paul's Epistles, that we think we shall advance the cause of Christian truth by inserting the several treatises of which the work consists.

#### ON PREDESTINATION.

IN making predestination the first subject of my inquiry, I am not influenced by the authority of the powerful reasoner who built up, from this foundation, the system of theology known by his name. The example of our own Church has a higher claim to imitation; who, in her Articles, considers this doctrine separately, as a speculation distinct from the essential points of the Christian faith. In this, too, she has only followed the superior authority of St. Paul: who, in the most systematic and doctrinal of all his Epistles, does not enter upon predestination as a fundamental article, nor introduce it till he has discussed the subjects of natural corruption, grace, and justification. From this example the conduct of Calvin and the divines at Dort makes a remarkable variation. But in the present case, it seems proper to set out from this point, because, if predestination is preached by St. Paul, and ought to be preached by those who profess to follow him, this will at  
*Vol. II.*

once decide most of the other disputable questions. If the Almighty had no other purpose in creating mankind than the display of his own glory; if the eternal condition of every individual was decreed immutably before the foundation of the world; or even if the sacrifice of Christ extended to the elect alone, and the rest of mankind remain under the imputation of Adam's sin; there need be no farther dispute concerning the degree of human corruption, or the power and efficacy of grace; and the only interest which the Scriptures retain, will be to furnish matter of inquiry into the mode which God has employed in accomplishing the purpose of his sovereign will.

It is necessary to premise, that I shall not attempt to fathom the depths of a subject, which seems likely always to exercise, and always to elude, the efforts of human reason. Every reflecting mind must acknowledge, that "known unto God are all his works from the beginning:" that he not only foresaw the future actions of mankind through all the series of ages, but foresaw them so infallibly, as to render them the instruments of his plans in the government of the world. The sacred writers make very familiar use of this prescience, in order, as it would seem, to keep up an habitual conviction that nothing is done, or can be done, without the divine permission: and they sometimes express this sentiment in terms which, taken singly, convey the idea of *appointment*. The Old Testament abounds with phrases to this effect; and many such are found in the New: as where it is declared, that it was not "*given*" to all the Jews to understand the words of eternal life: that "the Lord added

daily to the church such as should be saved :” that “as many as were ordained to eternal life, believed :” that “certain men had crept into the church unawares, who were before of old ordained unto this condemnation.” Since the existence and activity of evil spirits is revealed in the Scriptures, it became the more necessary to give frequent assurance that God not only inspires the virtue, but restrains the wickedness of mankind, and renders their evil passions subservient to his eternal counsels.\*

With these facts before our eyes, there must always be a tendency in some minds, to associate the notion of absolute decrees with such infallible foreknowledge : and every candid reasoner will confess a difficulty which is not likely to be cleared up on this side the grave, in reconciling the divine prescience with the free agency of man. But what is impossible with men, is possible with God. And those who deny this possibility, by limiting the power of the Creator to the bounds of their own understanding, are the real adversaries of his glory.

With this impression of the nature and difficulty of the subject, I turn towards the consideration of St. Paul’s doctrine upon it. And although the passages which must be brought under discussion, will necessarily lead to a declaration of my own idea of the right interpretation of them, still I would wish it to be remembered, that I do not profess to argue against predestination as believed in the closet, but as taught from the pulpit ; in short, that the only inquiry I have in view, is, whether a Christian minister is countenanced by St. Paul in inculcating the doctrine of irrespective decrees.

That doctrine has been always thought to derive its main support from the Epistle to the Romans. The

Apostle *Paul* declares, that those whom God “foreknew he also did predestinate to be conformed to the image of his Son ; moreover, whom he did predestinate, them he also called ; and whom he called, them he also justified ; and whom he justified, them he also glorified.” viii. 29, 30.

Those who deem it reasonable to deduce a doctrine which involves in its consequences the dealings of the Almighty towards the whole human race from a single passage, find it an easy process to acquiesce in the tremendous simplicity of the Calvinistic scheme on the support of these expressions. It is not surprising, however, that others should think it more respectful, more conformable to the magnitude of the subject, to pause and inquire, whether some part of that idea which the Apostle’s words excite, has not adhered to them in the course of their passage through schools of theology ; and whether his appeal to predestination, and the divine foreknowledge in this passage, cannot be fairly accounted for by a consideration of the circumstances, character, and actual situation of the persons to whom the Epistle was addressed.

Of these persons, an unusually large proportion consisted of Jewish converts. The Jews were very numerous at Rome : and from the circumstance of the majority of the earliest converts belonging to that nation by birth, it probably arose that the Christians were chiefly known and spoken of there as a denomination of Jews ; and that the rival sects became companions in the same misfortune, and were involved in the same persecution under Nero.

Now, it is notorious, that nothing in the new dispensation was a greater stumbling-block to the Jews, than its grand and leading feature, the termination of their own exclusive privilege by the adoption of Gentiles. A people who had for ages alone enjoyed a knowledge of the Creator ; who in order to preserve the revelation which gave them that knowledge, had been separated from all the rest of the world by the peculiarity of their civil and religious institutions ; but

\* In some cases this object is kept out of sight ; in others, it is evident : as Acts, ii. 22. “Jesus of Nazareth, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.” Also 1 Peter ii. 8. “whereunto also they were appointed.”

ly imbibed with the very nour-  
t of their infancy an associa-  
prejudice against the children  
try, which the first generation  
verts could never wholly un-

accounts for the extraordinary  
mce which is attached to the  
ality of the Gospel dispensa-  
roughout the historical books

New Testament. This ac-  
for the Baptist's prophetic  
"Think not to say within  
ves, *We have Abraham to our*  
for I say unto you, that God is  
*these stones to raise up children*  
*Abraham.*"<sup>†</sup> To this the hymn

arias alludes: "The dayspring  
a high has visited us, to give  
them that sit in darkness and in  
low of death:"<sup>‡</sup> and that of Si-

till more emphatically: "Mine  
ave seen thy salvation, which  
at prepared before the face of  
ple; to be a light to lighten the  
s, and the glory of thy people

<sup>†</sup> This again affords the moral  
e striking parables of our Sa-

in which he assumes his unbe-  
hearers, that "the lord of the  
d will come and destroy the  
husbandmen, and will give

eyard unto others:" that the  
rs who had been latest hired

have an equal recompense with  
t; and that since "they which

idden to the wedding were not  
," guests should be supplied

"the highways and hedges."  
notwithstanding these and

ress other intimations, it re-  
the solemnity of a very remark-

ision to draw from Peter the  
redgment which reason and

religion spontaneously avow:  
truth I perceive that God is no

er of persons; but, in every na-  
that feareth him, and worketh

business, is accepted with him.<sup>§</sup>  
is a natural consequence from

considerations, that, "in an-  
to the Roman believers, the

o be endeavoured after by St.  
was to reconcile the Jewish

converts to the opinion that the Gen-  
tiles were admitted by God to a pa-  
rity of religious situation with them-  
selves."<sup>‡</sup> In order to effect this, it  
was necessary for him to enter upon  
the grounds of *national election*: that  
is, of its being allowed by the consti-  
tution of the world, that certain na-  
tions should have great advantages  
over others, both in their natural and  
moral circumstances; some of which  
had been hitherto very exclusively  
dispensed in favour of the Jews. Ac-  
cordingly he refers this privilege en-  
tirely to the will of God, independent  
of any claim or merit on the part of  
the nations themselves.

Secondly, this church was destined  
to underge, and indeed was under-  
going at the date of St. Paul's Epis-  
tle, severe persecution. Now it is  
certain that both the Jewish and the  
Gentile convert would be inclined,  
from their habitual opinions, to con-  
sider this as a strong proof that they  
did not really enjoy the protection of  
God, and were not elected to his fa-  
vour. The Jews had been accus-  
tomed throughout their whole history  
to expect the divine interference in  
behalf of his chosen people; and  
though this visible interposition had  
been long withheld, the idea it left  
still subsisted, as appears from many  
passages of the New Testament, and  
as a case in point, from the reproach  
cast upon our Saviour himself: "He  
trusted in God: let him deliver him,  
if he will have him." Among the  
heathens, too, success was very fami-  
liarly considered indicative of the  
protection of superior powers: and  
this belief was cherished by the va-  
rious legendary stories of supernat-  
ural aid and miraculous appearances  
which were incorporated with the  
Roman annals, and in all probability  
received implicit credit among the  
vulgar.

The Gentiles, no doubt, would very  
readily believe that they were admit-  
ted to privileges hitherto bestowed  
upon the Jew alone. But the Jews,  
we know, could with great difficulty  
be persuaded, even after conversion,

tt. iii. 9.  
v. ii. 32:

† Luke i. 78.  
§ Acts x. 34.

to assign their title to the hereditary favour of God: and the attempts they made in many of the churches to bring over the Gentiles to the obligations of the Mosaic law, were likely to be urged more vigorously and more successfully at Rome, in proportion to the weight their numbers gave them. Then would come in the auxiliary inference, drawn from impending danger and persecution: a season which was calculated to add unusual plausibility to the argument of the Jews, in the minds of their Gentile brethren, by furnishing a sort of practical evidence, that the divine protection was not extended towards them. An argument which was, in fact, repeatedly employed, throughout the subsequent persecutions of the Christians; who were taunted with senseless stupidity for suffering so much as the servants of God; who evidently, it was thought, showed that he beheld them with no favourable regard, since he refused to exert his power in their behalf.\*

With these circumstances in his view, the Apostle, after a full explanation of the main points of the Christian doctrine, provides against the effect which persecution was likely to have on the minds of the Gentile converts, by appealing to the divine determination, or predestination, in their favour. He first consoles them by the assurance, that although the gloomy prospect around them might justly appear discouraging, yet persecution had been the fate of Christ, and must be expected as the fate of those who professed to follow him; that it was looked for as a proof of their faithfulness, and must not be deemed any argument of the absence of divine regard; since it had been part of God's eternal purpose and counsel to make them partakers of his gracious dispensation, and call them to the covenant of the Gospel.

"The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs of God, and joint heirs with

Christ: if so be that we suffer with him, that we may also be glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." 16. Then, after a digressing taining farther encouragement, he proceeds, "We know that all things work together for them that love God, to them also he will call according to his promise. For whom he hath foreknown did predestinate to be conformed to the image of his Son, that he might be the firstborn among many. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?" 28 & c. conclusion. "Who shall separate us from the love of Christ? tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? I am persuaded, neither death, nor life, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of Christ, which is in Christ Jesus our Lord." 35, 38, 39.

Now, if the 28th, 29th, and these verses are read separately, no doubt, prove that one is called, whom God had predestinated finally to justify and glorify; but taken with the context, the Apostle worte them, they be the general argument, and what it was his object to convince the disciples of, as an encouragement to the endurance of persecution, that God had predetermined the Roman converts to the love of Christ, and unite them to the church, which had hitherto been composed of the Jews alone.

This declaration was to

\* See the account of the martyrs at Lyons. Eus. Hist. l. v. c. 1.

\* The idiom of the original does not justify the insertion of the article which makes considerable difference in the import of the English text.

Gentile disciple: the next object to satisfy the Jew that he is not to arrogate to himself the peculiar favour of God. Here it is im-possible not to remark the patriotic feelings of the man, intermixing themselves with the truth, which, as an at-tle, he was bound to deliver; and "natural tears" which he drops at the rejection of his countrymen, sufficient evidence, if there were other, of the ideas which were up-posed in his mind. For, if St.

had the case of individuals in mind, to what purpose the passionate ex-pression of his own sympathy with re-jected Jews, with which he pre-sents the fact of the calling of the Gen-tiles? "I say, the truth in Christ, is not, my conscience also bearing witness in the Holy Ghost, that I have a great heaviness and continual sorrow in my heart. For I could wish myself were accursed from Christ for my brethren, my kinsmen according to the flesh." ix. 1, 2, to 5.

Having thus tenderly soothed his countrymen, he proceeds to the pur-pose of his argument, in justifying the future rejection as the peculiar will of God. It is true, he says,

Gentiles are now called to the blessing which you enjoyed: but the blessing of Ishmael and of Esau, which descended from Abraham, is that neither your fathers ori-ginally, nor yourselves now, have claim upon the favour of God, but his voluntary promise founded his good pleasure alone. "For children being not yet born, nei-ther having done any good or evil, the purpose of God according to his might stand, not of works, but of him that calleth; it was said of Rebecca, The elder shall serve the younger. As it is written, Jacob I loved, but Esau have I hated. It shall we say then? is there un-righteousness with God? God forbid. He saith to Moses, I will have mercy on whom I will have mercy, I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth (Isaac, nor Esau,) but of him that sheweth mercy." Ver. 6 to 10.

Then, with a quickness of transition peculiar to this Apostle, he brings a familiar instance to convince the Jews that there are cases with respect to nations where God, as governor of the world, only consults his supreme will. As he showed this to the Jews themselves, in bestowing his favour upon them in preference to any other people; so did he take counsel of his own sovereign pleasure alone in delaying for a time to punish the wickedness of Egypt, that his justice might appear at last more exemplary: "For, (i. e. be-sides,) the Scripture saith unto Pha-raoh, Even for this purpose have I raised thee up,\* that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will, he hardeneth." Ver. 18.

In the same way the Jews must likewise attribute to the good pleasure of God, his long endurance of them, ripe as they had been for destruction, from their obduracy and rebellion. "Thou wilt say then unto me, Why doth he yet find fault; for who hath resisted his will? Nay, but, O man; who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay; of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted for destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us whom he hath called, not of the Jews only, but of the Gen-tiles? As he saith also in Hosea, I will call them my people which were not my people; and her beloved, which

\* The Greek reader will not need to be reminded, that there is nothing in the original word *ἐξέταρα*, which can convey the idea of Pharaoh's having been brought into the world for the purpose of showing God's power; nothing to controvert the idea of his being addressed as a king, in whose fate that of his people was involved.

was not beloved." In the opening of the argument St. Paul had declared the reason why God had raised up Pharaoh, and had renewed his offers of grace to an unusual extent of patience and mercy, to be no other than this, "that he might show his power in him, and that his name might be declared throughout all the earth:" so now, in reply to the objection of the Jew, it is declared that his nation had been thus long endured, notwithstanding the rebellious spirit which had "fitted them for destruction," that God might make the Jews his instruments in introducing the Gospel dispensation; in showing "the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, not of the Jews only, but of the Gentiles."

If it is a right interpretation of this passage, taken as it ought in all fairness to be taken, entire, and as a continued argument, to consider it as an explanation of God's conduct towards the Jews, then it is impossible to justify the general doctrine of decrees by St. Paul's language on this occasion. The case is altogether peculiar, the reasoning applicable to the situation of nations only, being primarily intended to vindicate the dealings of God with the Jews, in his original election, in his long endurance, and in his final rejection of them as the objects of his protection and sole depositaries of his revelation. In the whole history of the human race, there has been no case analogous to that of the Jews. But constituted as the world is, there must, in the nature of things, exist great disparity between the situation of nations at large, both in their temporal and moral advantages: nay, it may be added, great disparity between the individuals of the same nation. This can only be referred to the will of the Supreme Governor of the world; he determined, who alone could determine, which of the sons of Noah should remain in Asia, which should proceed to Egypt, and which should people Europe; and no doubt foresaw the different degrees of advantage which would be possessed by their various

descendants in all ages. He appointed what countries shall have the benefit of his revelation, and in what order. And in this dispensation there is nothing inconsistent with his justice; since he has declared that he will judge all men according to their opportunities, and will require much of them, to whom much is given. In every situation, mankind have more or less power of improvement; there is no climate so unkindly, in which the human character cannot expand and exhibit itself, though with very different degrees of vigour and of fruitfulness: and in the consideration of that difference we are consoled by reflecting, that the "Lord of the harvest" determined also the soil, and dispensed the season: that the moral Governor, and the supreme Disposer of events, are the same.

But the hypothesis of absolute decrees, as ordaining the destiny, present and final, of individuals, cannot rest upon this analogy of national predestination. If mankind are appointed to sin and punishment, to holiness and salvation irrespectively, then they will be judged in exact opposition to our Saviour's declaration, and much will be required of him to whom little is given. This consideration makes it of no small importance whether we interpret St. Paul's argument to relate to national or individual election: and if I mistake not, the Apostle himself has taken especial care, that his meaning on this important subject should not be misunderstood.

First, it is a notorious fact, though often overlooked in argument, that the very passage, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion," which is almost the only support claimed from St. Paul to the system of absolute decrees, is quoted from Exodus, and forms the assurance revealed by God himself to Moses, that he had separated the Hebrew nation "from all the people on the face of the earth." "Moses said unto the Lord, If thy presence go not with me, carry us not up hence. For whom shall I be

known here, that *I and thy people* have found grace in thy sight? is it not, in that thou goest with us? So shall we be separated; I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious, and will show mercy to whom I will show mercy." Exod. xxxiii. 14 & seqq. To the declaration contained in this passage from Exodus, the Apostle naturally refers the Jews, to whom he is arguing; and to whom he is expressly denying all other title to the favour of God, than what was originally derived from the exercise of his sovereign will in separating them from other nations as his peculiar people. The benefits they had exclusively enjoyed, were to be ascribed, on the authority of Moses, to the "mercy and compassion" of God only; how could it be disputed but the same Supreme will which had elected them, might now elect others even to their rejection? And if Pharaoh, after having long obstinately opposed himself to the offers made and the mercy showed towards him, was ultimately hardened; how could they, who had been for ages a rebellious and stiff-necked people, expect to have such bountiful grace bestowed upon them, as should incline and enable them, as a nation, to receive the Gospel? Nay, rather, why should not God, in the same way as he had "shown his power and declared his name throughout all the earth" by the punishment of Pharaoh, now make the same use of the Jews, and render the destruction of their nation at once a striking evidence of the truth of the Gospel, and the punishment of their guilt in adding the rejection of this last offer, to the blindness they had shown towards the former instances of his mercy? Ver. 22—24.

(To be continued.)

#### FOR THE CHRISTIAN JOURNAL.

The following Sermon exhibits the religious state of the settlers in our new countries, and the motives to Missionary contributions, with so much justice and force, that we are induced to publish it entire in the present number of the Journal, and to recommend it to the serious perusal of our readers.

*A Sermon preached in Trinity Church, New-York, on Tuesday evening, Oct. 20, 1818, during the sitting of the Convention of the Church in that State, on occasion of a collection for the support of Missionaries; by the Rev. Henry U. Onderdonk, M. D. Rector of St. John's Church, Canandaigua, and recently Missionary in that place and parts adjacent.*

Psalm cxxxvii. 4. How shall we sing the Lord's song in a strange land?

WHEN the tenants of the holy city were seized by the powerful hand of adverse fortune, and were constrained to wander from their homes, and become occupants of another soil, they carried with them all the remembrances and predilections of their childhood. They had seen the tribes go up to Zion in solemn rejoicing,—they had witnessed the large attendance of Priests and Levites at the temple, the sacrifice of unnumbered victims, the smoke of richest and most abundant incense, and all the glories of that house which the wisest and richest of kings had built for the dwelling-place of Jehovah. There they had stood at the time of morning and evening sacrifice, and heard the vast chorus of singers and of instruments, and while their ears were ravished with the abundant harmony, their hearts went upward with the sound, and they experienced the overflowing delight of singing the Lord's song in their own land, in the land of their forefathers, in the land of their God. From youth upwards, this had been their privilege and their joy. From youth upwards, Jerusalem was the city of their pride, and the temple, the rallying point of their affections.

But now their lot was changed. Carried, by a destiny beyond their control, to a strange land, their hearts



sunk, and their heart strings were broken, as they quitted their ancient abodes. They came, perhaps, to regions more fruitful, and to waters more inviting; but they wanted the name of "home." Their captivity may have assumed a form of humbler citizenship; nay, their great men (as in the case of Daniel) obtained credit with the court, and a share of the government: but civil privileges were no compensation for the loss of all that early association had rendered dear. And although time, with a new generation, might effect new ties, and erect, in a land once strange, the banner on which the sacred name of "home" was inscribed, yet they saw no *Jerusalem* there. None of their rising cities were consecrated to Jehovah. Among the goodly fabrics which they began to rear, they saw none in which the ark and the oracles were deposited. No priests poured the blood of atonement at the feet of the altar. No anointed choristers raised the harmonies of the temple, or chanted the heavenly songs of the sweet psalmist of Israel. The sounds of industry were heard, but not the voice of worshippers. The smile of prosperity sometimes indicated their improving condition, but they were not gladdened by the serener smile of religion.

Far from their former home, far from the dwelling of their God, for them the sabbath returned in vain. Instead of the cheering duties of the sanctuary, they could but weep while they sat by the rivers of Babylon. They remembered Zion indeed, they thought of the holy and happy services of the mountain of the Lord: but Zion was far away, and on no mountain in their new land did they find recorded the name of the Most High. In places thus unconsecrated it was but fitting that they should weep out their devotion; they left untuned their instruments of cheerful worship; they "hanged their harps upon the willows." The spectators of their sadness hid them suspend their lamentations, and exhibit the animating services of their religion,—  
"come, sing us one of the songs of

Zion." But the invitation little accorded with the feelings of them whose memory were fixed the scenes of their former worship in the chosen city,—  
"if I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth; how shall we sing the Lord's song in a strange land?"

Behold, my brethren, in the case of the Israelites, the type of that of thousands who first enter our new countries, more especially of that class which reduce the forest, and prepare it for the settled population. Our brethren go not indeed into captivity; but except their personal freedom, they who brave the wholly unsubdued forest, surrender, as entirely as the captive, almost every thing that is dear. They have to quit their homes. The strong hand of adversity repels annually a multitude of labouring citizens from their native shores, and from the scenes of their childhood, and they go to encounter new fortunes in regions more inviting. Home is not all their loss. They must quit their temples,—they must abandon the holy services which they love, and the ordinances in which they commune with heaven. All—all must be left; and their portion must be in the wilderness. Long must the hand of pioneer-industry labour before the desert will blossom. Sabbaths, and sabbaths of years, must pass away before they can raise new dwelling-places for their God. And until then, on their hallowed days; they can but sit weeping by their streams (while the savage is skulking by) and say one to another, "how shall we sing the Lord's song in a strange land?"

Did I say that these go not into captivity? O, that it were so! They go not indeed under the yoke of human masters. The air of the forest is as free as that of the capital. They extinguish, in their emigration, none of the rights of citizenship. But too many of them go into moral slavery. The life-guard of public decorum and of reputation does not enter the unsubdued wilderness without invitation; and it retreats as soon as there

is a disposition to dismiss it. Social rules too often have little application in the secluded cabin of those who first penetrate the depths of the solitary thicket. And where social defences are wanting, the evil tyrant rushes upon most men with but feeble opposition. To this tyrant do thousands of pioneer-settlers become slaves. To services of this tyrant, as morally base as the worship of Babylon, are thousands held in bondage. And although the manly understanding of the meanest son of protestantism never bows to an idol, yet even the Protestant is not secure from the *morbid* idolatries of a fallen nature and depraved affections. Behold in this licentiousness, the slavery of numbers who go away from home, and who live in solitary rudeness in a strange land.

Amid those numbers, however, there are some who refuse the temptations of irreligion, some who never forget Jerusalem. Some there are; whose endeavours and whose prayers never cease to consecrate a mountain to the Lord in the wilderness, and to build a new temple, in which they may sing the Lord's song.

If the case of the irreligious emigrant be the most deeply pitiable, the condition of these pious brethren claims our warmest sympathy. For these latter I would first make my plea. Their every labour is required for subsistence. Little have they,—alas, they commonly have nothing to give to *their* maintenance who bring them tidings from Jerusalem, and who convert their cabins, for a season, into tabernacles of the Most High. The Missionary is welcomed with their best cheer; he is dismissed with tears and blessings. But these are all they have to bestow. And unless their more favoured brethren will again send this messenger, they cannot hope to take down their harps from the willows.

If these be neglected, we cannot expect that their evil neighbours will be recovered. The good are, in general, a means of reclaiming the bad. It is true, the Spirit of grace may operate without means; but ordinarily he does not. He demands the

co-operation of all who can act in aid of his purposes. He would have the pious emigrant promote the salvation of his thoughtless brethren. He would have others contribute to the same work, as means, more distant indeed, but *essential*.

Yes, my brethren, your aid is *essential*. The class of pioneer-emigrants can have no missionary services, unless their more favoured brethren will provide them. They are as infant members of the national family, unable to maintain themselves. The government provides them *civil* security. But as religion is unconnected with the state, we must appeal to individual benevolence for the supply of their *spiritual* wants. Do you love with tenderest affection the babe that most entirely depends on you, for nourishment; for protection; for support? Behold in these children of Zion, objects as *wholly dependant* upon you. If you withhold your bounty, they will be without a dispenser of spiritual nourishment, without a spiritual protector, nor will their early attempts to provide a habitation for their God be brought to a successful issue. They cannot sing the Lord's song unless their brethren at Jerusalem will send them help.

Citizens of this class are daily becoming more distant. A vast proportion of them who first reduce the woody desert resign their place to others. Their minds seem often to become attached to wildness and solitude, and they fly from the improvements wrought by their own hands. They are succeeded by new emigrants, of better condition, who make up the great body of the inhabitants of our settled western counties.

This class also are as brethren in a strange land. They also have forsaken home, and have broken its endearing associations. They have torn themselves from the circles which they loved,—from the houses in which their ancestors dwelt,—from the temples in which they have been accustomed to worship; and they are seeking, in new regions, improved circumstances for themselves and their families. They also, on their holy

days, must sit weeping by the rivers of their new territories, with their harps hung on the willows, and desiring the Lord's song in their strange land.

It is true that they are of better pecuniary condition than their predecessors. They are not mere labourers (which the pioneer-settlers generally become) but the yeomanry of the country, the most important class in the commonwealth. They have, of course, a higher station to fill, and higher responsibilities. And besides that their little capitals are wholly required in their business, they have to meet perpetual arrears which are contingent on their new situation. Long, very long is it before they have any superfluous income.

Yet among *these*, if any where, must religious services be systematically maintained, and congregations established. These are the proper materials for such societies. In general, of respectable deportment, and frequently comprising in their families pious individuals, they give a ready welcome to the messenger of revealed truth, and only regret that he cannot oftener be with them. They desire, even at great sacrifices, to erect new temples, that their land may no more seem strange. And often, often is it declared to the Missionary, that no earthly means are wanting, but his more frequent services, to concentrate a congregation, to inspire them with zeal, and thus lead them to devote largely of their substance to the erection of a house of prayer, and to the maintenance of a settled pastor. In their present condition they can do neither; for the neighbourhood have come from various quarters, and differ in their religious views; they are attached to other persuasions, or they remember that their parents were so attached, and they cannot readily surrender their tenets. But could a Missionary be with them long enough to answer their doubts and remove their scruples,—long enough to accustom them to his method of worship, and explain to them his views of doctrine,—long enough to attach them to himself, as

a pattern in good works, a friend in their social affairs, and a trusty counsellor in their spiritual concerns,—then he would be a Missionary no longer, but the settled pastor of his newly collected flock; then, from the contributions of their zeal, he would see the spires of a land no more strange, pointing to heaven. Then would he and they join in the Lord's song; their harps would be strung again; and the willows of the desert would vibrate to the sounds that would fill the new temple of Jehovah.

To effect this happy result, the disunited neighbourhood, jealous of its various tenets, and unwilling to maintain any *one* minister, must be provided for from elsewhere, until they become less discordant. To this end is your liberality solicited. Imagine it your own case, (and the western emigration is recruited even from our cities,) how deep would be your gratitude to them who should devote of their substance to your religious peace and your spiritual necessities, and convert your strange land into an attractive home!

Our foregoing remarks may, with little variation, be applied to any denomination of Christians. Some yet remain applicable, more especially to Episcopalians.

We profess to have a pure church, an apostolic ministry, and a public worship, both elegant and affecting. We, like the ancient Jews, have many edifying ceremonies and observances, which, though they penetrate our feelings less *deeply* than the grand truths of faith, have a *wider superficial* hold. We are accustomed to these privileges from infancy, we love them, and boast of them with pious enthusiasm. Our devout associations all acknowledge this church, and its ordinances, as their bond. Our feelings and our principles burn brightest on this altar. And our adoration finds its happiest exercise in our own holy and beautiful house.

Such once were many of your brethren who enjoy their privileges no longer. Severed from their holy observances and edifying ceremonies, their hearts faint for want of their ac-

customed devotional supports. They are far from the holy mountain which they used to ascend with sacrifices. They have gone whither the sound of the Lord's song reaches them no longer. Or if they unite with brethren of a different name in singing to their common Lord,—yet they feel as but *strangers* among them. Any mountain except their own is as a “strange land.” Do they survey the temples of other brethren to which they must come; they find parts of their foundation defective, many stones there which bear not the marks of apostolic workmanship; perhaps they perceive in the superstructures either defects or redundancies in faith; and the ornaments are cast in moulds entirely different from those which gave form and pressure to the beauties of their own temple. Yes, he who has learnt to love *our* worship and ordinances; he who is even moderately acquainted with our claims to apostolic character, cannot but perceive a vast contrast, when he is compelled to worship elsewhere. He will respect his fellow Christians; he will pray for their peace and spiritual good; he will rejoice that, under the Divine law of conscience, they worship as they sincerely believe they ought. But while he allows so much for others, for himself he claims all that preference of his former temple which makes every other seem to him as a strange land.

And many are they who cannot sing as they desire the Lord's song. Episcopalians are more numerous in our western regions than is commonly imagined. Their numbers are often concealed in the vast majority of Christians of a different name. And too often, in despair of seeing a temple of *their own* raised to the honour of Jehovah, they become gradually amalgamated with other denominations. They enter into the spiritual land of strangers, and tune their harps to a harmony before unknown to them. Long indeed must it be before the concord will be perfect,—long before instruments, unused to each other, will vibrate in unison. But rather than *send up no hymns to their Redeemer,*

they will join with *any* stranger who bears his name.

Why should not these be retained as materials for the house of our own Zion?—Say you, that, even when most numerous, they are too few for an effective society? Perhaps, taken alone, they often may be. But there are thousands who need only to *hear* of the Episcopal Church, to be united with it. It is a most erroneous idea that the majority of the people are *satisfied* in views opposite to our own. The majority of the people are undecided. And of that majority a large portion are pleased with our doctrine, ministry, and worship. The prejudice against Episcopacy and the Prayer Book, is rapidly passing away; and a manly acknowledgment of their advantages is taking its place. In regard to doctrine also, the universal religious world is retreating from extravagances, in every direction, upon our standards. More especially in new countries, where religious opinions have not yet become established, multitudes are willing to unite with us. They may have heard that Jesus is not Divine,—that there is no atonement,—and that man, if saved, will be accepted through his own merits. Or they may have heard the gospel in other fetters;—they have, perhaps, been taught that there are decrees, absolute and irrespective, which virtually annul the invitations of the Bible to more than half who hear them. From doctrines of a Saviour, thus chained by the human imagination, they cannot but recoil. Gladly do they learn *our* better and more scriptural principles. Within the personal knowledge of your preacher, an Episcopal congregation has been largely and solidly established, in a village, where, about a twelvemonth since, there was not *one* family of Episcopalians. Surely then we ought not to be discouraged from appropriating *all the materials God will provide to the erection of our own Zion.*

The above is but one example of a vast movement of the religious public in our favour. Mistaken doctrines, insufficient discipline, and often in-

regular or enthusiastic worship, are bringing daily proselytes to our gates. But, alas, we have no Levites to keep them open,—no priests to attend to the offerings. Here, indeed, in Jerusalem, they often seem to be numerous; but what are they among the many thousands of Israel!—for much of the union derives its priesthood from these altars. And to divide the oblations among even these, there is not enough for each one to have a little. My brethren, these things ought not to be so. To what purpose is it that we plant cedars in the courts of the temple, if there be none to water them? To what purpose do we invite strangers to our mountain of the Lord, if they are to have no guides when they inquire for the good old paths?—what better is it to them than a strange land?

And, will you suffer these wayfaring men to err?—Will you not send them guides who have explored all the paths of Zion, and who can open to them the gates, and lead them to that summit of the holy hill where *our* altar stands?

But I will not indulge in exclamations derogatory to your Christian feelings. In *this* place, I will not doubt of a successful appeal to Christian bounty. In this place, into which the souls of the apostles might look down, and see their own ministry, their own doctrine, almost their very form of worship,—in *this* place, I will not doubt that there is the pervading spirit of those apostles who suffered the loss of all things for Christ.

Amplly will you be repaid for your pious liberality, by the view of its unspeakable benefits. The savage, in whose behalf a missionary work is already begun, will be taught to quit his murders and his vices, and will drink in meekness and piety from the fountains of salvation. Your brethren, in moral captivity almost as degrading, will shake off their chains, and invoke on you the blessing of them who were ready to perish. Lands, hitherto in spiritual desolation, will be decorated with temples, and gladdened with the Lord's song. Thousands, and tens of thousands, who feel the

strangeness of unchristian worship, or the greater strangeness of unchristian doctrine, will transplant their piety into our better soil.

O, may that God, who brought from captivity his people, and who enabled them to sing again their holy songs in their own city, raise up in this place abundant means for the restoration of others of his flock. May he send into the hearts of you who live in Jerusalem, and of them who are in a strange land, the spirit of devoted zeal,—that you in liberality, and they in personal endeavours, may spend and be spent for the abundant prosperity of Zion.

### *Extracts from the Service of the Church of Rome.*

(From the Edinburgh Christian Instructor.)

I do not by any means intend to enter extensively at present, into the subject of the corruptions of the Church of Rome; hoping, that some of your correspondents, who are better qualified, shall take it up; but merely to lay before your readers a few specimens, taken from their authorised books of devotion, by which they may be enabled to judge of the general character of that religion. The copy from which I have transcribed, is “the Service of the Church,” printed at Paris, 1722, by Royal authority, and subscribed by the Archbishop of Paris, and others of the Clergy. The first extract is from the Litany of the Virgin:

“Holy Mary, pray for us.  
Holy Mother of God, pray for us.  
Holy Virgin of Virgins, pray for us.  
Mother of Christ, pray for us.  
Mother of Divine Grace, pray for us.  
Most pure Mother, pray for us.  
Most chaste Mother, pray for us.  
Inviolated Mother, pray for us.  
Undeiled Mother, pray for us.  
Lovely Mother, pray for us.  
Admirable Mother, pray for us.  
Mother of the Creator, pray for us.  
Mother of the Saviour, pray for us.  
Most prudent Virgin, pray for us.  
Venerable Virgin, pray for us.  
Celebrated Virgin, pray for us.  
Powerful Virgin, pray for us.  
Merciful Virgin, pray for us.  
Faithful Virgin, pray for us.

Mirror of Righteousness, pray for us.  
Seat of Wisdom, pray for us.  
Source of our Joy, pray for us.  
Spiritual Vessel, pray for us.  
Honourable Vessel, pray for us.  
Renowned Vessel of Devotion, pray for us.

Mystic Rose, pray for us.  
Tower of David, pray for us.  
Ivory Tower, pray for us.  
Golden House, pray for us.  
Ark of the Covenant, pray for us.  
Gate of Heaven, pray for us.  
Morning Star, pray for us.  
Safety of the Weak, pray for us.  
Refuge of Sinners, pray for us.  
Comforter of the Afflicted, pray for us.  
Aid of Christians, pray for us.  
Queen of Angels, pray for us.  
Queen of the Patriarchs, pray for us.  
Queen of the Prophets, pray for us.  
Queen of the Apostles, pray for us.  
Queen of the Martyrs, pray for us.  
Queen of the Confessors, pray for us.  
Queen of Virgins, pray for us.  
Queen of all the Saints, pray for us."

The next extract which furnishes a suitable parallel to the above, is the Litany of the Saints.

"Holy Mary, pray for us.  
Holy Mother of God, pray for us.  
Holy Virgin of Virgins, pray for us.  
St. Michael, pray for us.  
St. Gabriel, pray for us.  
St. Raphael, pray for us.  
All the Holy Angels and Archangels, pray for us.  
All the Orders of blessed Spirits, pray for us.

St. John the Baptist, pray for us,  
All the Holy Patriarchs and Prophets, pray for us.

St. Peter, pray for us.  
St. Paul, pray for us.  
St. Andrew, pray for us.  
St. James, pray for us.  
St. Thomas, pray for us.  
St. John, pray for us.  
St. James, pray for us.  
St. Philip, pray for us.  
St. Bartholomew, pray for us.  
St. Matthew, pray for us.  
St. Simon, pray for us.  
St. Thaddeus, pray for us.  
St. Matthias, pray for us.  
St. Barnabas, pray for us.  
St. Luke, pray for us.

St. Mark, pray for us.  
All the Holy Apostles and Evangelists, pray for us.  
All the Holy Disciples of the Lord, pray for us.  
All the Holy Innocents, pray for us.  
St. Stephen, pray for us.  
St. Laurence, pray for us.  
St. Vincent, pray for us.  
St. Fabian, and St. Sebastian, pray for us.

St. John, and St. Paul, pray for us.  
St. Cosmas, and Damianus, pray for us.

St. Gervas, and Protasis, pray for us.  
All the Holy Martyrs, pray for us.

St. Silvester, pray for us.  
St. Gregory, pray for us.  
St. Ambrose, pray for us.  
St. Augustine, pray for us.  
St. Jerome, pray for us.  
St. Martin, pray for us.  
St. Nicholas, pray for us.

All the Holy Bishops and Confessors, pray for us.

All the Holy Doctors, pray for us.  
St. Anthony, pray for us.  
St. Benedict, pray for us.  
St. Bernard, pray for us.  
St. Dominick, pray for us.  
St. Francis, pray for us.

All the Holy Priests and Levites, pray for us.

All the Holy Monks and Hermits, pray for us.

St. Mary Magdalene, pray for us.  
St. Agatha, pray for us.  
St. Lucia, pray for us.  
St. Agnes, pray for us.  
St. Cecilia, pray for us.  
St. Catharine, pray for us.  
St. Anastasia, pray for us.

All the Holy Virgins and Widows, pray for us."

In these prayers, it is true, that the Romanists go no farther than asking the prayers and intercession of the Saints; but, in doing so, have they either Scripture example or warrant? Are they not putting the Saints into that place which ought to be occupied by the Saviour alone; and are they not guilty of ascribing to them the attribute of Omniscience, without which it is impossible for them to hear all these prayers offered up, often at the same time, in every part of the R

mish Church? Can any man, who understands the religion of the New Testament, abstain from expressions of regret, when he sees buildings erected, in which such services are to be daily offered up; services so totally in opposition to the spiritual worship which the Gospel requires? *Ought* we not to regret, when we see buildings erected, in which even the best parts of the services, become a mere unmeaning jargon to the great body of the worshippers, by being delivered in an unknown tongue? Would the Apostles of our Lord not have regretted to see the glory of the Gospel thus debased? Would he who came to teach mankind to worship the Father in spirit and in truth, not have regretted to see such services offered up? And shall any man come forward and tell us, that we do wrong in regretting the prevalence of such a form of religion? That man who does not regret it, must be either ignorant of the nature of genuine religion, or utterly regardless of its interests.

I intend only to remark farther, that though in these parts of the Romish offices, the prayers and intercessions of the Saints are all that is asked, yet there are other parts of the service in which blessings are asked of them in a direct manner. In the office of the Virgin, there is the following prayer literally translated.

"Mary, mother of grace, mother of mercy, do thou protect us from our enemies, and receive us at the hour of death."

In another part of the service, the priest says,

"O sacred Virgin, grant me the honour to praise thee."

The people answer,

"Grant me strength against thy enemies."

In another part, there is the following address to the Virgin,

"Loose the bands of the guilty; bring light to the blind; avert all evil from us; demand all good for us; *PROVE\** thyself to be his mother," &c.

In the abridgement, the merits of the Virgin and the Saints are mentioned, without the least notice of the merits of the Saviour. The following is an entire prayer.

"May the Lord bring us to his kingdom and glory, through the merits of the blessed Virgin and all the saints.—Praise the Lord.—Amen.—May the Virgin Mary bless us, and all her pious offspring. Amen."

The following prayer is addressed to the cross.

"Hail! O cross, our only hope: at this season of the passion, increase the righteousness of the good, and grant pardon to the guilty."

The French translation, which accompanies the original Latin in this edition, and is also by authority, renders the above, "We adore thee, in this holy season."

These extracts contain a specimen of the Popish service, and from them your readers may form some idea of the character of that religion. But it is impossible for them to form a full and fair estimate, unless they had the whole before them, and had it in their power to see the incessant recurrence of these superstitious and idolatrous forms. The fact is, that the addresses to God and the Saviour, in their authorised formularies, bear the most trifling proportion to those which are addressed to the Virgin and to the Saints, and the impression which must be made on the great body of those who join in these forms must be, that the Virgin Mary is the great object of worship, and that her favour is that which Christians are to be most solicitous to obtain.

I do not mean to say that it is impossible for a Roman Catholic to be a genuine Christian. The great essentials of Christianity are retained by that Church, and it is possible that the influences of the Divine Spirit may lead individuals to understand and lay hold of these essentials even amidst the mass of rubbish among which they are buried. This, as far as I know, has been the prevailing opinion among Protestants in all ages, and we certainly need no new strains of eloquence to lead us to this ex-

\* This word is printed in capitals in the original.

cise of charitable judging in their behalf. But while we allow this, we say, that taking a view of their religion at large, it obscures and debases the glory of the Gospel; it has the most direct tendency to hide saving truth from the perception of its votaries, and to lead them to rest their whole hopes in superstitious and idolatrous forms. Believing this to be its nature and tendency, the charity which Protestants are called upon to exercise towards Roman Catholics is, not to flatter them into the opinion that all is well and safe with them, but in the spirit of benevolence, so to point out their errors that they may be led to renounce them, and to embrace the uncorrupted Gospel. That man is their greatest enemy who endeavours to lead them to rest with satisfaction in their present state. "*Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.*" Let that man who is set as a watchman remember, that if he does not give warning of danger where it really exists, but cries, Peace, peace, when there is no peace, the blood of those who perish will be required at his hands.

A PROTESTANT.

*The Christian following after Holiness.—An extract.*

THIS full-grown righteousness is, however, no rapid attainment. It is the prize of no ordinary exertion. Diligent self-inspection, resolute self-denial, wise tenderness of conscience; the most unaffected diffidence in our own strength, united with alertness and alacrity; the most absolute reliance on divine grace, confirmed and invigorated by continual prayer; a growing love of God and goodness, proceeding from unfeigned faith; from a deep conviction of divine and eternal things;—these are a few, and but a few, of the preliminaries to that advanced holiness which the Scriptures hold up to our view; and which, through God's assistance, numbers have been enabled to attain. It must, indeed, be admitted, that the course

is arduous; frequently painful at the outset; in the career, demanding resolution to surmount obstacles, patience to endure hardships, carefulness to retrace our steps if we should ever decline from the right way, and an eye steadfastly fixed on the mark that is set before us. These things are hard indeed to flesh and blood. But let us be mindful, that we are called to run, not in our own strength; that power will be given us from on high; that our aid will be abundantly proportioned to our difficulties; that we shall, from day to day, grow stronger by our victories; that attainments, which seemed impracticable at a distance, will become both easy and delightful in the hour of trial; above all, let us consider that the prize is an unfading, imperishable crown of glory; a crown, whose wreathes are woven in this present life, to receive new lustre in the life which is to come; a reward, which we may begin to reap, even during our earthly course; for, it is certain, that homefelt pleasure is inseparable from the conquest of ourselves; that the wise government of our affections is an endless source of comfort; and the text accordingly assures us, that the kingdom of God is not only righteousness, but peace and joy in the Holy Ghost.

[Jobb.

*Constitution of the Female Auxiliary Bible and Common Prayer Book Society of St. Andrew's Church, Orange County, New-York,*

Art. 1st. This Society shall be called the Female Auxiliary Bible and Common Prayer Book Society of St. Andrew's Church, Orange county. Its principal object shall be the distribution of the Bible and Book of Common Prayer in the vicinity of said Church; and, as its funds may admit, to aid the Bible and Common Prayer Book Society in the city of New-York.

Art. 2d. Every lady paying the sum of fifty cents annually shall be considered a member of this Society. The payment of five dollars or more at



one time shall make a person a member for life.

*Art. 3d.*, All life subscriptions, and all donations of money, shall constitute a permanent fund, the interest only to be expended.

*Art. 4th.* The business of this Society shall be transacted by a President, Vice-President, Recording Secretary, Corresponding Secretary, Treasurer, and nine Managers, all of whom are to be chosen annually. Six managers shall constitute a quorum. The Managers, at the annual meeting, on the second Tuesday in October, shall make a report of their proceedings to the Society.

*Art. 5th.* All life Subscribers shall be Directors, and shall vote at special meetings.

*Art. 6th.* This constitution shall not be altered except by consent of two thirds of the members, voting at the annual meeting.

Mrs. Thomas Colden, *President.*

Mrs. Clark, *Vice-President.*

Miss M. A. Willett, *Corresp. Sec.*

Miss A. A. Vanhorne, *Record. Sec.*

Mrs. Lasher, *Treasurer.*

*Directors*—Mrs. Susan B. Phinney, Mrs. Jane Murray, Mrs. Gertrude Colden, Mrs. Margaret Galatian, Mrs. Maria Walden, Mrs. Sarah C. Ruggles.

*Managers*—Miss Jemima Graham, Miss Catharine McCoy, Miss A. M. Galatian, Miss Jané Colden, Miss Susan F. Bogart, Miss Hannah Galatian, Miss Maria Graham, Miss Elizabeth Galatian, Mrs. Mary Schoonmaker.

### *On opening a Grave, and laying hold of a Skull.*

This preacher, silent, yet severe,  
Proclaims mortality to man:  
Thou like this emblem shalt appear,  
When time has measured out thy span.

Here hung the lips that once could smile,  
And here were fix'd the orbs of light,  
Extinguish'd now, corrupt and vile,  
Suffused in everlasting night.

Gay friend, here hung the list'ning ear,  
That fed the soul with sense by sound;  
Here the loquacious tongue, and here  
The nose, on this distorted wound.

These all had converse with the soul:  
Mysterious work of heavenly skill.  
Clay join'd to spirit, form'd all whole,  
And quicken'd dust obey'd the will.  
God ball'd the life he gave away;  
The dust return'd from whence it came;  
The spirit left the stiff'ning clay,  
And death dissolves the wood'ron frame.  
Be witty, mortal, bold and free,  
But own thy knowledge centers here:  
Ere long, like this, thy scalp shall be  
Not worth the tordid Sexton's care.  
Perhaps a crown these temples bound,  
Before it subject nations bow'd;  
Now, undistinguish'd in the ground,  
The beggar tramples on the proud.  
All, all must pass this dreary road,  
To dust and silence, cold and gloom,  
And rest in one obscure abode,  
The dwelling of the world—the tomb.  
O Thou, whose gift 'tis to bestow  
Much more in virtue and in truth;  
O, lead me through this vale of wee,  
Thou staff of age and guide of youth.  
Sustain me in this mortal hour,  
Because 'tis thou alone canst save;  
And let me triumph, in thy pow'r,  
A joyful victor o'er the grave.

[Orthodox Churchman's Song.]

On Monday, the 23d of November, T. & J. Swords will publish, *"Swords's Pocket Almanack, and Christian Calendar, for the year of our Lord 1819; being the third after Leap year. Containing the rising, sitting, and eclipses of the Sun and Moon, the time of high Water, &c."* Also Observations on the Observance of Sundays—Explanations of the Festivals and Fasts of the Church—Succession of American Bishops—List of the Clergy of the Protestant Episcopal Church in the United States—Standing Committees—Time of Conventional Meetings—Religious Societies attached to the Episcopal Church in the United States—Scientific, Literary, and Benevolent Institutions—Officers of the Government of the United States—Ministers Plenipotentiary from the United States to Foreign Powers—Ministerial Appointments from Foreign Powers to the United States—Officers of the Government of the State of New-York—Common Council of the City of New-York—Courts in the State of New-York—Clerks of the Supreme Court—Mayor's Court—Rates of Postage—Times of arrival and closing of the Mails, &c. &c. &c.

Printed and published by T. & J. Swords, No. 160 Pearl-street, New-York; where Subscriptions for this Work will be received at one dollar per annum, or 24 numbers. All Letters relative to this Journal will come free of Postage.

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[Vol. I.

*Remarks on the last Hours of Dr.*

SAMUEL JOHNSON.

(From Wilks's Christian Essays.)

A FEW practical remarks upon the subject of the last hours of this illustrious man will tend to show that what Dr. Johnson's best friends and biographers have been almost ashamed to confess, and have industriously exerted themselves to palliate, constituted, in truth, the most auspicious circumstance of his life, and was the best proof of his increase in religious knowledge and holiness of mind.

Whoever considers with a Christian eye the death of Dr. Johnson will readily perceive that, according to the usual order of Providence, it could not have been free from agitation and anxiety. Johnson was a man of tender conscience, and one who from his very infancy had been instructed in Christian principles. But he was also, in the strict judgment of revealed religion, an inconsistent man. Neither his habits nor his companions had been such as his own conscience approved; and even a short time before his end we find one of his biographers lamenting that "the visits of idle and some worthless persons were never welcome to him," on the express ground "that these things drove on time." His ideas of morality being of the highest order, many things which are considered by men at large as but venial offences appeared to him as positive crimes. Even his constitutional indolence and irritability of mind were sufficient of themselves to keep him constantly humbled and self-abased; and though among his gay or literary companions he usually appears upon the comparatively high ground of a Christian moralist, and the strenuous defender of revealed religion, yet compared

with the Divine standard and test of truth, he felt himself both defective and disobedient.

Together with this conscientious feeling he had adopted certain incorrect, not to say superstitious, ideas respecting the method of placating the Deity. He seems, for example, to have believed that *penance*, in its confined and popish sense as distinguished from simple penitence, is of great avail in procuring the Divine favour and forgiveness. Thus when his conscience distressed him on account of an act of disobedience to his parent, we find him many years afterwards remaining a considerable time bare-headed in the rain, exposed in the public streets to the ridicule and the conjectures of every spectator. As far as filial affection and true amiableness of mind are concerned, the actor in such a scene deserves and ensures universal veneration and esteem. Even while we smile at the somewhat ludicrous nature of the action, we instinctively feel a sympathy and respect which perhaps a wiser but less remarkable mode of exhibiting his feelings might not have procured. But Johnson seems to have performed this humiliation from higher considerations than mere sorrow for the past; for he emphatically adds, "in contrition I stood, and I hope the *penance was expiatory*."

If these words really mean any thing—and when did Dr. Johnson utter words without meaning?—he must have intended by them to express his hope that the previous fault was really atoned for, in a religious sense, by the subsequent act of self-denial; or, in other words, that God accepts human penance as an expiation for human sins; a doctrine to which revealed

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ed religion gives no sanction whatever. Johnson's system appears at this time to have been, as it were, a sort of barter between himself and heaven, and consequently his chief fear was lest the equivalent which he presented should not be sufficient to entitle him in the Divine mercy to the pardon of his transgressions.—His trust on the Redeemer, though perfectly sincere, does not appear to have been either exclusive or implicit; for though all his prayers for mercy and acknowledgments of blessing were offered up solely through the merits and mediation of Jesus Christ, he seems, in point of fact, for many years to have viewed the atonement rather as a medium through which God is pleased to accept our imperfect services, and to make them adequate, by the conditions of a remedial law, to the purchase of heaven, than as a sacrifice by which *alone* heaven is fully secured and freely given to the believing penitent.

To give, therefore, comfort to the mind of such a man as Dr. Johnson, there were but two modes; either by blinding his conscience, or by increasing his faith; either by extenuating his sins, or by pointing out in all its glories the sufficiency of the Christian ransom. The friends who surrounded this eminent man during the greater part of his life, were little qualified to perform the latter, and therefore very naturally resorted to the former. They found their patient, so to speak, in agony; but instead of examining the wound and applying the remedy, they contented themselves with administering anodynes and opiates, and persuading their afflicted friend, that there existed no cause of danger or alarm.

But Johnson was not thus deceived. The *nostrum* which has lulled its millions to a fatal repose, on him, by the mercy of God, had no effect. His convictions of sin were as lasting as they were deep; it was not therefore until he had discarded his natural and long-cherished views of commutation and human desert, and had learned to trust humbly and exclusively to his Saviour, that his mind became at peace.

Let us view some of the recorded circumstances of the transaction, and so doing we shall, as Christians, have much more occasion to applaud the scriptural correctness of Johnson's feelings respecting the value of his soul, the guilt of his nature, and the inadequacy of man's best merits and repentance, than to congratulate him upon the accession of such 'miserable comforters' as those who appear to have surrounded his dying pillow.

Finding him in great mental distress, 'I told him,' remarks one of his biographers, 'of the many enjoyments of which I thought him in possession, namely, a permanent income, tolerable health, a high degree of reputation for his moral qualities and literary exertions, &c. Had Johnson's depression of mind been nothing more than common melancholy or discontent, these topics of consolation would have been highly appropriate; they might also have been fitly urged as arguments for gratitude and thanksgiving to the Almighty on account of such exalted mercies. In either of these points of view the piety of Dr. Johnson would doubtless have prompted him to acknowledge the value of the blessing, and the duty of contentment and praise. But as arguments for quieting an alarmed conscience, they were quite inadequate; for what would it have profited this distinguished man to have gained all his well-merited honours, or, even were it possible, the world itself, if, after all, he should become, as he himself afterwards expressed it, 'a cast-away?'

The feelings of Dr. Johnson on this subject were more fully evinced on a subsequent occasion. 'One day, in particular,' remarks Sir John Hawkins, 'when I was suggesting to him these and the like reflections, he gave thanks to Almighty God, but added, that notwithstanding all the above benefits, the prospect of death, which was now at no great distance from him, was become terrible, and that he could not think of it but with great pain and trouble of mind.' Nothing assuredly could be more correct than Dr. Johnson's distinction. He acknowledges the value of the mercies

which he enjoyed, and he gratefully 'gave thanks to Almighty God' for them; but he felt that they could not soften the terrors of a death-bed, or make the prospect of meeting his Judge less painful and appalling. Hawkins, who could not enter into his illustrious friend's more just and enlarged views of human guilt and frailty, confesses himself to have been 'very much surprised and shocked at such a declaration from such a man,' and proceeded therefore to urge for his comfort the usual arguments of extenuation. He reports 'that he told him that he conceived his life to have been a uniform course of virtue; that he had ever shown a deep sense of, and zeal for religion; and that, both by his example and his writings, he had recommended the practice of it; that he had not rested, as many do, in the exercise of common honesty, avoiding the grosser enmities, yet rejecting those advantages that result from the belief of Divine Revelation; but that he had, by prayer and other exercises of devotion, cultivated in his mind the seeds of goodness, and was become habitually pious.'

This was the rock on which numberless professed Christians have fatally split; and to the mercy of the Almighty must it be ascribed that the great and good Dr. Johnson did not add one more to the melancholy catalogue. For what was the doctrine which the narrator attempted to inculcate but this, that his friend, like the Pharisee in the Gospel, ought to place his confidence upon his being more meritorious than other men, and instead of attributing the praise to Him, who had 'made him to differ,' was to 'sacrifice to his own net, and burn incense to his own drag.' Can we wonder that with such flattering doctrines constantly sounding in his ears, Dr. Johnson was suffered to undergo much severe mental discipline, in order to reduce him in his own esteem to that lowly place, which as a human, and consequently a fallen being, it was his duty, however high his attainments or his talents, to occupy.

"In a visit which I made him in a

few days, in consequence of a very pressing request to see me, I found him labouring under very great dejection of mind. He had me draw near him, and said he wanted to enter into a serious conversation with me; and upon my expressing my willingness to join it, he, with a look that cut me to the heart, told me that he had the prospect of death before him, and that he dreaded to meet his Saviour. I could not but be astonished at such a declaration, and advised him, as I had done before, to reflect on the course of his life, and the services he had rendered to the cause of religion and virtue, as well by his example as his writings; to which he answered, that he had written as a philosopher, but had not lived like one. In the estimation of his offences he reasoned thus: 'Every man knows his own sins, and what grace he has resisted. But to those of others, and the circumstances under which they were committed, he is a stranger. He is therefore to look on himself as the greatest sinner that he knows of.' At the conclusion of this argument, which he strongly enforced, he uttered this passionate [impassioned] exclamation: Shall I who have been a teacher of others, be myself a cast-away?"

In this interesting passage—interesting as detailing the religious progress of such a mind as Dr. Johnson's—how many important facts and reflections crowd upon the imagination! We see the highest human intellect unable, at the approach of death, to find a single argument for hope or comfort, though stimulated by the mention of all the good deeds and auspicious forebodings which an anxious and attentive friend could suggest. Who that beholds this eminent man thus desirous to open his mind, and to 'enter into a serious conversation' upon the most momentous of all subjects which can interest an immortal being, but must regret that he had not found a spiritual adviser who was capable of fully entering into his feelings, and administering scriptural consolation to his afflicted mind?

The narrator informs us in this passage, that 'he could not but be astonished at such a declaration' as that which Dr. Johnson made. But in reality, where was the real ground for astonishment? Is it astonishing that an inheritor of a fallen and corrupt nature, who is about to quit the world, and to be 'judged according to the deeds done in the body,' should be alarmed at the anticipation of the event, and be anxious to understand fully the only mode of pardon and acceptance? Rather is it not astonishing that *every* other intelligent man does not feel at his last hour the same anxieties which Dr. Johnson experienced?—unless, indeed, they have been previously removed by the hopes revealed in that glorious dispensation which alone undertakes to point out in what way the Almighty sees fit to pardon a rebellious world. No man would or could have been astonished, who knew his own heart; for, as Dr. Johnson truly remarked, every Christian, how fair soever in character in the estimation of others, ought to look upon himself as 'the greatest sinner that he knows of;' a remark, be it observed, which shows how deeply Dr. Johnson had begun to drink into the spirit of that great Apostle, who, amidst all his excellencies, confessed and felt himself, as was just remarked, 'the chief of sinners.'

What a contrast does the advice of Hawkins, as stated by himself in the preceding passage, form to the scriptural exhortation of our own Church! Instead of advising his friend seriously to examine himself 'whether he repented him truly of his former sins, steadfastly purposing (should he survive) to lead a new life, having a lively faith in God's mercy through Christ, with a thankful remembrance of his death, and being in charity with all men,' he bids him look back to his past goodness, and is astonished that the survey is not attended with the hope and satisfaction which he had anticipated. But the truth was, that on the subject of religion, as on every other, Dr. Johnson entertained far more correct ideas than the friends around him; and though he had not

hitherto found peace with his Creator, through the blood of Jesus Christ, yet he could not be satisfied with the ordinary consolations of an uninformed or Pharisaic mind.

The sun did not, however, set in this long continued cloud, for Johnson at length obtained comfort, where alone *true* comfort could be obtained, in the sacrifice and mediation of Jesus Christ; a circumstance to which Sir John Hawkins transiently alludes, but the particulars of which must be supplied from the narrative of Boswell, whose words are as follows:

Dr. Brocklesby, who will not be suspected of fanaticism, obliged me with the following account: *For some time before his death all his fears were calmed and absorbed by the prevalence of his faith; and his trust in the merits and propitiation of Jesus Christ. He talked often to me about the necessity of faith in the sacrifice of Jesus, as necessary beyond all good works whatever for the salvation of mankind.*

Even allowing for the brevity of the statement, and for the somewhat chilling circumstance of its coming from the pen of a man who 'will not be suspected of fanaticism,' what a triumph was there for the plain unsophisticated doctrines of the Gospel, especially that of justification by faith in Jesus Christ. After every other means had been tried, and tried in vain, a simple penitential reliance upon the sacrifice of the Redeemer produced in the heart of this devoted man a peace and satisfaction which reflections upon human merit could bestow. He seems to have acquired a completely new idea of Christian theology, and could doubtless henceforth practically adopt the animating language of his own church in her eleventh article, 'that we are justified by faith only, is a most welcome doctrine, and very full of comfort.'

There are several ways in which the distress of Dr. Johnson during his latter years may be considered, of which the most correct perhaps is that of its having been permitted as a kind and fatherly chastisement from the Almighty for the inconsistencies of

his life. Both Johnson himself and his most partial biographer intimate that his character was not perfectly free even from gross sins; but omitting these unpleasant recollections, we are at least certain that his general habits and companions during a considerable part of his life were not such as a strictly consistent Christian would have chosen, because they were not such as could in any way conduce to his spiritual comfort or improvement. Dr. J. was indeed called, in the usual course of Providence, to 'live in the world,' but it was his duty so to have lived in it 'as not of it;' and with the high sense which he uniformly entertained of religion, and the vast influence which he had justly acquired in society, his conduct and example would have been of the greatest service in persuading men to a *holy* as well as a *virtuous* life, to a cordial and complete self-dedication to God, as well as to a general decorum and purity of conduct.

It is certain that in reflecting upon his past life he did not view it as having been truly and decidedly Christian. He even prays in his dying hours that God would 'pardon his *late conversion*;' thus evidencing not simply the usual humility and contrition of every genuine Christian, but, in addition to this, a secret consciousness that his heart had never before been entirely 'right with God.'

Had Johnson survived this period of his decisive 'conversion' we might have expected to have seen throughout his conduct that he had indeed become 'a new creature in Christ Jesus.' His respect for religion, and his general excellence of character, could not perhaps have admitted of much visible change for the better; but in heavenly-mindedness, in love and zeal for the souls of men, in deadness to the world and to fame, in the choice of books and companions, and in the exhibition of all those spiritual graces which belong peculiarly to the Christian nature, we might and must have beheld a marked improvement. Instead of being merely the Seneca of the English nation, he might pos-

sibly have become its Saint Paul; and would doubtless in future have embodied his moral injunctions, not in the cold form of ethical philosophy, or even in the generalities of the Christian religion, but in an ardent love to God and faith in our Lord Jesus Christ; in a union to the Redeemer, and a dependance upon that holy Spirit who is the Enlightener and Sanctifier. That such a supposition is not visionary may be proved even from the meagre accounts afforded by a spectator who would of course be inclined rather to soften down than to give prominence to any thing which might be construed into 'fanaticism.' We learn then from this witness that in point of fact there was already a marked alteration in Dr. Johnson's language upon religion, as instead of spending his time upon barren generalities, 'he talked often about the necessity of faith in Jesus.'

It will of course be readily allowed, that the constitutional melancholy of this great man might have had much influence in causing this religious depression; but whatever may have been the *proximate* cause, the affliction itself may still be viewed as performing the office of parental correction to reclaim his relapses, and teach him the hatefulness and folly of sin. But without speculating upon either the final or the efficient cause, the medium through which that cause operated was evidently an indistinctness in his views respecting the nature of the Redeemer's atonement; an indistinctness common to Dr. Johnson with no small class of moralists and learned men. He believed generally in the sacrifice of Christ, but he knew little of its fulness and its freeness, and he was unable to appropriate it to his own case. He was perhaps little in the habit of contemplating the Son of God as 'a great High-Priest, who can be 'touched with the feeling of our infirmities,' and who is graciously interceding on our behalf. The character of the Almighty as a reconciled Father and Friend, with whom he was to have daily 'communion and fellowship,' was less prominent in his thoughts

than those attributes which render him 'a consuming fire.' He feared and respected religion rather than loved it, and by building his structure for many years on a self-righteous foundation, rendered the whole fabric liable to be overthrown by the first attack of an accusing conscience.

#### MEDITATION on HEAVEN.

(From the Pious Country Pariahoner.)

AFTER good men shall, at the end of the world, have been tried before the Judge of Mankind, our Lord and Saviour Jesus Christ, and been found worthy by him to be made eternally happy: all such shall then accordingly be invited to take possession of the Kingdom of Heaven, in those most gracious words, *Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.* Matt. xxv. 34. The pious soul will be ever expressing its ardent breathings after heaven, in the language of the devout psalmist, 'Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth!' O joyful seat, O delightful palace, of the most high God! O happy privilege of a blessed immortality! When shall I inherit everlasting life? that life, which feels no sorrow, which languishes under no pain, is ruffled with no passion, and lies at the mercy of no accidents. In heaven will be no furious enemies to assault us, no temptations to seduce us; but we shall be out of the reach of all evils, for ever and ever. There we shall *see God face to face*, and join in concert with the blessed angels, singing the songs of *Sion* without ceasing. There alone it is, that we find what will answer our utmost wishes. If we are pleased with beauty, *there* the righteous shine forth as the sun. If length of days be our heart's desire, there is an immortal duration; for the just shall live for ever. If musical entertainments delight us, there the angels never cease their melodious praises. If wisdom be an excellence you long for, the most wise God shall then unlock his treasures, and let you into the know-

ledge of his own mysterious nature. If honour and riches are alluring in your eyes, be it remembered, that in the world above, God will make his faithful servants rulers over many things. If a secure continuance of all these blessings be our desire, we are assured that no part of our happiness shall be ever taken away. Consider further, O pious Christian, that thy father and mother, thy children, and friends, who are as dear to thee as thine own soul, may enjoy the same happiness, provided they live soberly, righteously, and godly in this present world. And this will double thy joy, because you would be as glad for their sakes, as for your own. Think, then, what rejoicings will be in heaven, where angels and saints, and all our dear friends that have departed hence in the Lord, will partake of this happiness, and all most fervently love one another.

I cannot, either in words or thoughts, describe the felicity and excellence of that state, which is prepared for the faithful in the other world. Gracious God, deny me what thou wilt of this earth, give me but an inheritance in heaven. O my soul, is such a glorious kingdom set before thee, and wilt thou not press forward towards so glorious a prize? Is this heaven prepared for all the faithful servants of Christ, and dost thou stupidly neglect it? Does not so rich an inheritance stir thee up to make thy calling sure? How unworthy art thou of eternal life, who wilt not strive to obtain it? O my soul, set before thy eyes those bright patterns of heavenly-mindedness which the primitive saints have set you. These good men despised the pleasures of sense, and kept their hearts intent upon eternal joys. These were their hope, their delight, and only longings of their souls.

#### THE PRAYER.

O Almighty and most merciful Lord God, who didst send thy dear Son our Saviour Jesus Christ into the world, to be made man, that by shedding of his most precious blood upon the cross, he might atone for

the sins of mankind, and purchase eternal salvation in heaven for us, grant that I may never forfeit that inestimable blessing, by leading a vicious and ungodly life; but may daily endeavour, by the assistance of thy holy spirit, to live soberly, righteously, and godly in this present world, and thus to secure thy favour to me, so long as thou shalt continue me in this mortal state; that so when thou shalt please, in thy wise and good providence, to put an end to my being here, I may be prepared for that happy, glorious, and immortal one, which is above, with thee in heaven; where I may, with thy holy angels and saints, say thy praises to all eternity. Grant this, O heavenly Father, I most humbly beseech thee, for thine own infinite compassion's sake, and the infinite merits of my dear Saviour, to whom with thee and the Holy Ghost, be all honour and glory, for ever and ever. *Amen.*

#### DIOCESSE OF NEW-YORK.

ADDRESS of the Right Rev. Bishop HOBART, to the Convention of the Protestant Episcopal Church in the State of New-York, October 22, 1817.

*My Brethren of the Clergy and Laity,*

THE congregations of this Diocese having been frequently and generally visited, there has not been a necessity, in this respect, for as extensive a course of duty as usual, through the past year. In the month of November last I visited and held Confirmations in the churches at Hudson and Catskill. In the month of December I paid a visit to the distant congregation of Canandaigua, and consecrated a remarkably beautiful and commodious building to the service of Almighty God according to the rites of our Church, and administered the ordinance of Confirmation. This congregation is much indebted for its flourishing condition, to the labours of the Missionary who principally officiates there, the Rev. Henry U. Onderdonk. In March last I visited the Church at Newtown, which, by the laudable exertions of the Clergyman and congregation, had been recently repaired, and rendered very neat and commodious; and admitted

the Rev. Evan Malbone Johnson, elected Rector of that Church, and the Rev. William Creighton, elected Rector of St. Mark's Church, New-York, to the Holy Order of Priests. In April I visited the Church at Eastchester, and admitted to the same order, the Rev. Ravaud Kearney, who had lately commenced his labours in that congregation; the Rev. Petrus S. Ten Broeck, elected Rector of the churches at Fishkill, Phillipstown, and Peekskill; and the Rev. George Weller, Missionary in Westchester county.

I recently repeated my visit to the congregation at Eastchester, and received, in common with the Clergyman who accompanied me, unusual gratification in the view of above 70 persons, principally young, coming forward to Confirmation, with more than ordinary evidences of the devout sensibility excited by this offering of themselves to God. Each one of these had been visited and instructed in reference to this holy solemnity, by their Pastor, who, within a short time previous, had administered baptism to 36 adult persons. His assiduous labours have collected, through the Divine blessing, a numerous congregation, and inspired among them a zeal which has led them, at very considerable expense, to repair and beautify their Church; in defraying which, individuals, who earn their support by their daily labour, have contributed several hundred dollars. The increase of the numbers and the piety of this congregation, has been effected by assiduity in parochial labours, and by the frequent performance of the service of the Church, without a departure from her prescriptions, or the introduction of modes of exciting the feelings which her sober institutions do not warrant.

The example of this congregation, and of the congregations at Hampton and Granville, under the care of one of the Missionaries in Washington county, in addition to that in the city of Troy, to which, in a former address, I called your attention, and to others which might be mentioned, proves that the advancement of piety in our Church does not demand a recourse to any means than those which she has prescribed, and which the wisdom



of ages has sanctioned. Let the minister, as frequently as circumstances will admit, assemble his congregation for divine worship; let him be faithful in proclaiming to the people committed to his charge the whole counsel of God, and the distinguishing truths of the dispensation of mercy and grace through a Redeemer; let him diligently attend to parochial visitation and catechetical instruction; let him publicly and privately call his people not only to a devout attendance on those public ordinances, by which, in the exercise of penitence and faith, their union with their Redeemer is maintained, but to private and constant intercourse with Heaven, in pious reading, meditation, and prayer; let him thus be instant "in season, out of season," and his labours will be blessed, generally in the increase of the numbers of his congregation, but always in their establishment in substantial piety agreeably to the principles of the Church. This should be the great object, and this is the best reward of the services of her ministers.

No opinion is more unfounded than that there is a deficiency as to the means of pious instruction and devotion in the forms of our Church. She has provided *Daily Morning and Evening Prayer*; and hence her ministers, when circumstances admit and require, can assemble their flocks for any purposes of Christian edification, not only *daily*, but *twice* in the day, and lead their devotions to Heaven in prayers, to the use of which he hath bound himself by the most solemn obligations, and than which surely no one of her ministers will presume to think that he can make better. But to suppose that our Church, while she thus furnishes public edifices for the celebration of the social devotion of her members, warrants their meeting elsewhere, except where *peculiar circumstances, in the want of a public building, or in the size of a parish,* render it necessary; or to suppose that while she thus fully provides in her institutions for the Christian edification of her members, she thinks it can be necessary, for this purpose, to have recourse to private meetings, the devotions of which tend to disparage the Liturgy, and eventually to lessen the relish for its fervent but well-ordered services, would be to im-

pute to her the strange policy of introducing into her own bosom, the principles of disorder and schism, and, perhaps, of heresy and enthusiasm.

My brethren of the Clergy—suffer me seriously and affectionately, with a view to guard, not against present, but possible evils, to fortify these sentiments by an authority to which an appeal ought never to be made in vain. It is the authority of one whose piety was as humble and fervent as his judgment was penetrating and discriminating, and his learning extensive and profound. It is the authority of one, too, who lived in those times when the private associations commenced, the effects of which he deprecated, but which were finally awfully realized in the utter subversion of the goodly fabric of the Church whose ministry he adorned, and in the triumph, on her ruins, of the innumerable forms of heresy and schism. The judicious Hooker thus speaks, in that work on Ecclesiastical Polity, in which he delivers so many lessons of profound wisdom: "To him who considers the grievous and scandalous inconveniences whereunto they make themselves daily subject, with whom any blind and secret corner is judged a fit house of common prayer; the manifold confusion which they fall into, where every man's *private spirit and gift*, as they term it, is the only Bishop that ordaineth him to this ministry; the irksome deformities whereby, through endless and senseless effusions of indigested prayers, they who are subject to no certain order, but pray both *what and how they list*, often disgrace, in most insufferable manner, the worthiest part of Christian duty towards God; to him, I say, who weigheth duly all things, the reasons cannot be obscure, why God doth in public prayer so much regard the solemnity of *places where*, the authority and calling of *persons by whom*, and the precise appointment, even with what *words and sentences*, his name shall be called on, amongst his people."

Confirmation has also been administered in the churches at Jamaica, Hempstead, and North Hempstead; and, on Sunday last, I confirmed above 60 persons in the Church at Brooklyn; to the charge of which the Rev. Hugh Smith, Deacon, has

been recently elected; the Rev. John P. K. Henshaw, the late Rector, having removed to the Diocess of Maryland; where the Rev. Ralph Williston, the Rev. Edmund D. Barry, and the Rev. George Weller, have also removed. The Rev. Adam Empie has removed to the state of North-Carolina, and the Rev. Abiel Carter to Pennsylvania. The Rev. Henri L. P. F. Péneveyre has been instituted Rector of the French Church Du St. Esprit, New-York; and the Rev. William Creighton Rector of St. Mark's Church, in the Bowery, New-York, vacant by the resignation of the Rev. Dr. Harris, who devotes himself to the discharge of his duties as President of Columbia College. The Rev. Daniel M'Donald has removed from his services as Missionary at Auburn, and its vicinity, to the charge of the Academy and Church at Fairfield, in the place of the Rev. Virgil H. Barber; and the Rev. David Huntington, from Charlton to Waterville, Delaware county. The Rev. Henry Anthon, Deacon, officiates as Minister of St. Paul's Church, Redhook, Dutchess county. Christ Church, Ballston, Saratoga county, has been removed to the village of Ballston-Spa, in the same county, and the services of the Rev. Joseph Perry are confined to that Church, so that St. James's Church, Milton, has become vacant.

I must record the removal by death of the venerable Dr. Bowden, Professor in Columbia College, whose meritorious services to the Church, in the defence of her principles, will long be gratefully remembered; and the Rev. Henry Moscrop, a resident Clergyman in New-York.

In addition to the ordinations already mentioned, Nathaniel F. Bruce, M. D. now officiating at Duaneburgh; Richard F. Cadle, at Goshen; Asahel Davis, officiating in some vacant congregations in the western district; Samuel Nichols, Tutor in the Academy at Fairfield; William H. Northrop, officiating at Auburn; George W. Norton, officiating in the western part of the state, have been admitted to the order of Deacons; and the Rev. Joshua M. Rogers, Deacon, Missionary at Turin, Lewis county, and adjacent, to that of Priests.

It is my duty to state that, agreeably to the Canons, I have suspended from the ministry the Rev. Timothy Clowes, Rector of St. Peter's Church, Albany; and the Rev. Nathan Felsh, residing in Putnam county.

The following are candidates for orders in this Diocess: William Richmond, Thomas Osborn, George W. Woodruff, Diodatus Babcock, James P. Cotter, Leveret Bush, Intrepid Morse, George Upfold, John Grigg, George B. Andrews, Alcxis P. Proal, James Bowden, James P. P. Clarke. Several other young men, to the number of eight or ten, are ready to be admitted, or preparing for admission.

New Bible and Common Prayer Book Societies have been established in various parts of the state.

Sunday Schools have been organized in this city, in union with our Church, which promise the most beneficial effects; and referring to some public documents on this subject,\* I suggest the formation of similar schools in every congregation in the Diocess.

The Missionaries continue, as usual, their laborious and important duties. No Diocess in the union affords a more extensive field for Missionary labours, or has contributed so largely to this object. And this must be our apology for not uniting at present with other Diocesses in the important work of contributing to the support of Missionaries in the western states. But it is with pain I state the fact, of the necessity of the reduction of the number, or of the salaries of the Missionaries, unless the funds for their support, from the voluntary contributions of the congregations, be enlarged. The increase of our congregations in the new settlements, and the prosperity of others, will thus be seriously retarded. A generous individual has made a donation of \$250; and a pious and spirited Missionary Society, principally of young men, have added to the Missionary Fund the sum of \$800. But our Missionaries are so numerous that the funds are not adequate to their support. I trust, it will be the object of us all, to increase the means of providing Missionaries, and thus most

\* See pages 293--302.

effectually to secure the extension and prosperity of the Church. When she needs all our contributions for religious purposes, ought they to be applied elsewhere?

New congregations at Buffalo, Rochester, (Genesee-Falls,) Monticello, Ticonderoga, Redhook, and Mamaroneck, have been organized.

In my provisional charge, according to the Canons, of the Diocese of Connecticut, my visitations have been so general, that, it is presumed, little more of my services there will be necessary, until the election of a Bishop for that Diocese. It is desirable that circumstances should admit of this being soon effected.

In the month of May a meeting of the General Convention of our Church was held in this city, which, from the respectability of its members, and the objects of its counsels, excited great interest. Among the measures there adopted, provision was made for the establishment of a Theological School under the auspices of the General Convention. The Clergyman appointed to collect subscriptions in this Diocese, is pursuing his arduous work with all that zeal which a strong sense of the importance of the object can inspire; and by the documents with which he is furnished, and his own judicious representations, is calling forth the liberality of the community.

But I think I should fail in my duty, if I neglected to impress on you, my brethren; and through you, on the Episcopalians of the Diocese, the immense importance of the proposed Theological Establishment. There cannot be an object presented to them, which has equal claims on their beneficence. Without a ministry the Church cannot exist; and destitute of a *learned*, as well as a *pious* ministry, she cannot *flourish*. These are axioms, which it would be an insult to the understanding of any person to suppose that he denies or doubts. As a *general* proposition, it is also true, that the ministry will not be distinguished for learning, unless there are public institutions, which, in the professorships attached to them, in the libraries with which they are furnished, and in the association of young men of

similar pursuits and views supply both the most advantageous *means* of theological improvement, and the most powerful *motives* diligently and faithfully to employ these means. A candidate for orders thus situated, directed by able, affectionate, and pious professors, having access to richly furnished libraries, associated in the exercises of piety, as well as in his studies with those who are preparing for the exalted office of ministers of Christ and stewards of the mysteries of God, would make much greater and more substantial progress in all the preparatory qualifications for the ministry, than if left to solitary instruction, and solitary study.

But a still further, and most eminent benefit of the contemplated Theological School, will consist in the pecuniary aids which it will furnish to youths of piety and talents, who are destitute of the funds to procure the necessary education for the ministry. Young men of this description have often furnished the brightest examples of ministerial fidelity, talents, and zeal. Many such, however, are now lost to the Church, from the want of funds with which to aid them in procuring the necessary education. There can be no species of benevolence more grateful to the friends of religion, and of the temporal and eternal happiness of mankind, than that which takes a youth of piety and talents, from a state of depression and obscurity, and furnishing him with the means of education and of theological study, prepares him for becoming the respectable and successful herald of the cross of the Redeemer, and the dispenser, under God, of spiritual blessings to his fellow-men.

But for all these purposes—for the salaries of Professors, for procuring libraries, for supporting candidates for the ministry destitute of pecuniary means, for erecting the requisite buildings, funds are necessary, and *large* funds. This, then, is no ordinary call on the liberality of Episcopalians. It is a call, on the successful issue of which, in procuring *large* contributions, depend, if not the existence, certainly the extension and prosperity of their Church. I would re-

spectfully say to you, brethren, especially my brethren of the Laity, and to Episcopalians in general—Look at what is done in this respect, by *other Christian denominations*—professorships handsomely endowed, commodious buildings, extensive libraries, numerous students. They annually send forth ministers disciplined by the exercises of piety, and fitted by the studies of the School for the eloquent and faithful exercise of their functions. Ought we not to be alarmed for the welfare of our own Church, destitute as she is of all public provision for theological education? Benevolent individuals of other denominations freely bestow contributions to this object to the amount of hundreds, and frequently of thousands of dollars. Should we not be excited to, at least, equal liberality in the cause of a Church which has every possible claim on our affection, and on our zealous exertions? Many Episcopalians in this city, and elsewhere in the state, have already liberally contributed. They will have the prayers and the gratitude of the Church, and affording the most effectual means of perpetuating the blessings of our holy religion, they will have the gratitude of posterity; they will not be forgotten, for this good which they have done, by their God. May their example be emulated by others; may every Episcopalian, when called on for his subscription to the Theological School, consider that he is to make his contribution to an object of more importance to the interests of religion and the Church, than any other for which he can be solicited; and which, therefore, demands the largest exercise of beneficence.

JOHN HENRY HOBART.

New-York, October 22, 1817.

#### SYRIAN CHRISTIANS IN INDIA.

(From Pearson's Life of Dr. Buchanan.)

EARLY in November I left the sea-coast, having first supplied myself with plenty of gold and silver. I directed my course towards Mavelica, the first Syrian Church.

The *kasheeshass* (priests) received me on my arrival with much civility, perceiving that I was accompanied by the Rajah's servants. Their curiosity to know the object of my visit

was very great; still greater when I took up their Syrian books and began to read; and when I showed them my printed Syriac books, which they could read. They produced the Scriptures, and their Liturgy; also Lexicons and Grammars, Syrian and Malayalim. The Malayalim, or proper Malabar, is a dialect distinct from the Tamul; but the character is nearly the same. It is considered by the learned Brahmins of this coast as the eldest and legitimate daughter of the Shanscrit.

In the evening the church was lighted up for prayers, at which a good many of the people attended. Nothing objectionable appeared at this service. The priests pronounced the prayers without book, and chaunted their hymns, having their faces turned towards the altar. They have no images, but on the walls were paintings from subjects of Scripture history.

One of the elders, named Thomas, or Didymus, stepped forward and said, "To convince you, Sir, of our earnest desire to have the Bible in the Malayalim tongue, I need only mention that I have lately translated the Gospel of St. Matthew for the benefit of my own children. It is often borrowed by the other families. It is not in fine language; but the people love to read it.

'But how,' said the old priest, 'shall we know that your standard copy is a true translation of our Bible? We cannot depart from our own Bible. It is the true book of God, without corruption; that book which was first used by the Christians at Antioch. What translations you have got in the West we know not; but the true Bible of Antioch we have had in the mountains of Malabar for fourteen hundred years, or longer. Some of our copies are from ancient times; so old and decayed, that they can scarcely be preserved much longer.' I rejoiced when I heard this.

'But how,' repeated the aged priest, 'shall we know that your western Bible is the same as ours?' 'I have here,' said I, 'a western Syrian Bible, which yourselves can read; and I have an English Bible, which will be inter-

preted to you. Let some portion of Scripture, selected at a venture, be accurately examined. You can compare the whole at your leisure hereafter.' They turned over the leaves of my Bible with surprise, having never seen a printed Syriac Bible before. After some consultation, they proposed that the 3d chapter of St. Matthew's Gospel should be critically compared word for word, in the eastern Syriac, western Syriac, and English. St. Matthew was selected; I believe, at the suggestion of Thomas, who had got his Malayalam translation in his hand.

It was an interesting scene to me to behold the ancient English Bible brought before the tribunal of these simple Christians in the hills of Malabar. They sat down to the investigation with great solemnity; and the people around seemed to think that something important depended on the issue.

I held a Greek Testament in my hand, and proposed that the sense of the Greek copy should be first explained, as the New Testament was first given to the world in Greek.

In the vicinity of Rannial there is a high hill, from the top of which the people told me I might have an extensive view of the country. The hill was steep, and of laborious ascent, and I left my servants below. When I had gained the summit, I felt myself much fatigued, and sat down to contemplate the delightful prospect. The mountains of the Ghauts were at some distance, but from their great height they appeared to be close at hand.

In a few minutes I saw a man coming up from a village below, with a cocoa-nut in his hand. I drank the cooling water, and was much refreshed. He said he was a Christian; that, seeing me ascend, he thought the cocoa-water would be acceptable. I said I was a Christian too. He smiled doubtfully, looking at my English dress. He said he was never farther from home than the adjacent mountains, where he sometimes went to fell wood. He did not seem to understand that there were Christians in

any other part of the world, than the mountains of Malayala. He pointed out to me by name the Christian parishes which I had visited, but most of the churches were concealed by the trees. The Christians are forbidden to have steeples, as they would appear too pre-eminent among the pagodas of the heathens.

While I surveyed the Christian districts all around, I reflected on the inscrutable counsels of God, in finding this assylum for the Bible during so many ages; and yet in confining it for so long a period to this region of the heathen world. I indulged the hope that the same Providence was about to unfold itself by dispensing the Bible throughout the East, by means of this people.

I passed two hours on the top of this hill. I do not know its name. But I called it Pisgah; for I believed that I had a sight of kingdoms promised to the Messiah in the Second Psalm. 'I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.'

I proceeded into the interior of the country, to visit the Syrian Christians who inhabit the hills at the bottom of the great mountains of Malayala. The weather was cool and pleasant. The country is picturesque and highly cultivated, diversified with hill and dale, and winding streams. These streams fall from the mountains, and preserve the vallies in perpetual verdure. The Christians received me courteously, seeing I travelled in some state, escorted by the Rajah's servants. But when they found my object was to look into their books and religion, they surveyed me with doubtful countenances, not well understanding how an Englishman could have any interest in the Christian religion. And the contrary was only proved to them by long and serious discussion, and by the evidence of facts which for the first time came to their knowledge.

#### *The Cause of Christianity in India.*

(An extract from the British Review.)

THE cause of Christianity in India

is a great and holy cause; and it well becomes a people who lay claim to the titles of benevolence and piety to embark in it with all their powers. Nothing can be more awful than those efforts which selfishness opposes to the safety and happiness of millions. Nothing can be more affecting than a disposition to trifle where so much is to be done. And as our older soldiers fall in the breach, or sink upon the plain, it is for those in whom the tide of life beats full and strong, to buckle on their armour, and go forth under the banner of the cross upon the field of benevolence and duty. Shall India come into contact with our country in vain? Or rather, shall she only contract pollution by our touch; and graft upon her heathen stock the European fruits of indifference and infidelity? Shall she discover nothing, when brought within the circle of our influence, but that "nova cohors febrium"—a new progeny of evils—the disastrous produce of commercial monopoly, and of gripping exaction? Shall Christianity be presented wrapped round in all the hideous trappings of avarice and worldliness? It is time that we should awake, and shake ourselves from the dust of this dishonourable inactivity, and let India feel that subjection to England is an elevation in the scale of nations; and that whatever mourner lays hold of the hem of our garment, there goes out of it, in the name, and by the power of the Master whom we serve, virtue to heal all their diseases, to staunch their wounds, and raise them to life, and peace, and glory.

#### LORD LYTTELTON.

In the early part of his life he had been led to entertain doubts of the truth of Christianity: but upon a serious investigation of this most important of all questions, he became a zealous believer; and in 1747, published his "Observations on the conversion and apostleship of St. Paul." His father's letter to him on the subject of this work is very interesting: "I have read your religious treatise with infinite pleasure and satisfac-

tion. The style is fine and clear; the arguments close, cogent, and irresistible. May the King of Kings, whose glorious cause you have so well defended, reward your pious labours, and grant that I may be found worthy, through the merits of Jesus Christ, to be an eye-witness of that happiness, which I don't doubt he will bountifully bestow upon you! In the mean time, I shall never cease glorifying God, for having endowed you with such useful talents, and given me so good a son. Your affectionate father,  
"THOMAS LYTTELTON."

His death was exemplary; and on his part expected with calm and devout resignation. Two days before he died he said to his physician,— "When I first set out in the world, I had friends who endeavoured to shake my belief in the Christian Religion. I saw difficulties which staggered me; but I kept my mind open to conviction. The evidences and doctrines of Christianity, studied with attention, made me a most firm and persuaded believer of the Christian Religion; I have made it the rule of my life, and it is the ground of my future hopes."

#### ON FAITH.

Oh! could the muse to Heaven aspiring, borne  
On the swift pinions of the rising morn,  
Through fields of argent wing her boyant way,  
View the bright regions of eternal day,  
And, upwards gazing, with ecstatic eye,  
Catch the pure strain of Heaven's high minstrelsy;  
Then might she dare to weave her earth-born lays,  
Strike the bold lyre, and chaunt her Maker's praise.  
What, tho' mortality forbid the flight,  
And clouds impervious shroud the Throne of Light,  
Nor seraph music, wafted on the spheres,  
Sound through this dreary vale of woe and tears:

Yet FAITH divine, with mystic influence, pours  
 Her tranquil sunshine on our darkest hours;  
 Opes Heaven's blest regions to the raptured view,  
 Then whispers—"God who promised is true."

*Christian Observer.*

*Report of the Society (in England)  
 for the Propagation of the Gospel.  
 Delivered February 21, 1817.*

THIS Society, incorporated by charter of William the Third, renders an annual account, as the charter directs, to the Lord Chancellor, the Chief Justice of the King's Bench, and the Chief Justice of the Common Pleas, of the money received, and of the management of the revenues.

Beside the members elected from time to time by the Corporation, the following twelve persons are appointed, by the charter, members for the time being:—the Archbishops of Canterbury and York, the Bishops of London and Ely, the Lord Almoner, the Deans of Westminster and St. Paul's, the Archdeacon of London, the Regius Professors of Divinity in Oxford and Cambridge, and the Margaret Professors of Divinity in the same Universities.

RECEIPTS AND DISBURSEMENTS.

The Receipts of the year, from Contributions and Dividends on Stock, have been 5208*l.* 7*s.* 2*d.* In addition to this sum, Parliament has granted, in aid of the expenses of the Society in the North-American Colonies, the sum of 7860*l.*; making the disposable receipts of the year, 13,068*l.* 7*s.* 2*d.*

Of this amount, the sum of 12,147*l.* 18*s.* 9*d.* has been expended in Salaries and Gratuities to Missionaries, Catechists, and School-masters; and in Exhibitions to Scholars at the College in Nova-Scotia.

MISSIONARIES.

In Newfoundland, the Society has five Missionaries at annual salaries of 200*l.* each; and eight School-masters at salaries amounting together to 115*l.*

In Nova Scotia—One Missionary at 400*l.* and fifteen at 200*l.* each,

with four Stations vacant; nineteen School-masters, whose salaries together amount to 290*l.* and five School-mistresses, whose stipends amount to 45*l.*

In New-Brunswick—Eight Missionaries at 200*l.* each, with one Station vacant; nine School-masters, whose salaries make 115*l.* with two vacancies; and one School-mistress at 10*l.* per annum.

In Cape-Breton—One Missionary at 200*l.* per annum.

In Upper Canada—One Missionary at 275*l.*; two at 220*l.* each; five at 200*l.* each; and one at 100*l.*; with a School-master to the Mohawks at 20*l.* and a Catechist at 10*l.* The Missionary at Kingston, the Rev. George Okill Stuart, is also Missionary to the Mohawk Indians; and the Rev. Robert Addison, Missionary at Niagara, is also appointed to visit the Indians.

In Lower Canada—One Missionary at 215*l.* and four at 200*l.* each.

TRIBUTE TO THE LATE BISHOP OF NOVA-SCOTIA.

The venerable Bishop of Nova-Scotia departed this life in the month of February, 1816, after more than fifty years devoted to the service of Religion in the North-American Colonies; first as a Missionary in the United States, previously to their separation from the Mother Country; and afterwards as the Primary English Bishop in those Colonies, which are now designated British North-America. The Society, under whose auspices this exemplary Prelate continued for the greatest part of his long and laborious life, were ever sensible of the value and importance of his unwearied exertions in the cause of virtue and religion. The prosperity of the Church, in those distant parts of his Majesty's Dominions, is principally owing to his active superintendence; and his frequent correspondence with the Society bears full testimony to the zeal and ability with which he executed the functions of his high office.

The Rev. Dr. Stanser, Missionary at Halifax, has been appointed to succeed to the See of Nova-Scotia.

# MADRAS SYSTEM.

has been for some time a favourite project with the Society to introduce the Madras System of Education into the North-American Colonies, and, during the last summer, independent of many previous efforts, have been enabled to carry this into execution with the most favourable prospect of success. At the commendation of the Committee of the National Society, they have engaged with Mr. West, at a very liberal salary, who had been educated at Idwyn's Gardens, to embark for America, and superintend the formation of a School upon the Madras principles. Information has been received, that the establishment has met with a very favourable reception among all classes of the inhabitants. The patronage of his Excellency the Governor of Dalhousie has been obtained, and considerable subscription has been raised; a School-room has been fitted up, and the names of many Scholars already been entered upon the rolls. The School opened on the 1st of December; and there is every reason to hope, that under the protection of the Bishop, and the superintendence of Dr. Inglis, the operations of the Society will not be disappointed; and that the several Colonies in the North-American Colonies will be induced to adopt the Madras System of Education, when the facilities afforded by it are made manifest.

# MOHAWK INDIANS.

The Rev. George Okill Stuart announces, that, at the earnest solicitation of the Mohawks at the Bay of Quinte, he had been induced to appoint John Hill, Reader and Catechist, in conjunction with John Green, School-master. Originally, the officers were united in one person; but the difficulty of procuring a sufficiently able person for the functions of the offices, rendered the appointment entirely vacant; and it has been deemed more expedient to separate them, that, in case of sickness or other impediments, the one might supply the place of the other.

A Society has lately been established in North-Carolina, distinguished by the name of "*The Missionary Society of the Protestant Episcopal Church of North-Carolina.*" It is provided in the Constitution, that persons be appointed in various parts of the State to solicit such aid for the support of Missionaries as the pious and well disposed may be inclined to contribute. Every person subscribing two dollars annually will be considered as a member of the Society, and twenty dollars will entitle to membership for life.

For the present year, the Hon. Duncan Cameron, of Orange county, is President, and John Stanly, Esq. of Newburn, Secretary of this Society.

The following extract from the Society's Address to the public exhibits the design for which it was formed, as well as the declined state of the Episcopal Church in North-Carolina.

"There is no Church whose members are so much distressed. There are no members who stand more in need of the gospel and ordinances of Christ. What is now the state of religion in the Church of North-Carolina? Is Christianity gaining or losing ground? Does the Church which the Son of God purchased with his blood still retain her numbers? Or are not her numbers wofully decreased? And is not her spirit bowed down and sunk? The most inattentive observer among the followers of Christ cannot but see and lament over her solitary places; cannot but shed a tear in contemplating her as once flourishing and prosperous.

"With a view to remedy this lamentable state of things, and correct the deplorable evils that have resulted from it, the present Society has been instituted. Its object, is to send into the destitute parts of this state, pious and devout ministers of the Church, to give comfort and aid, instruction and consolation to the members of her Zion dispersed in almost every section."

# BIBLE AND COMMON PRAYER BOOK SOCIETY.

A Bible and Common Prayer Book Society for the counties of Washington, Essex, and parts adjacent, was established in September, 1817. The following are the officers elected: The Right Rev. Bishop Hobart, *ex officio*, President; Rev. Mr. Jewett, 1st Vice-President; Dr. Zina Hitchcock, 2d Vice-President; Rev. C. W. Hamilton, 3d Vice-President; Wadsworth Bull, Esq. Treasurer; Martin Lee, Esq. Recording Secretary; Hon. Henry C. Martindale, Corresponding Secretary.

The following is taken from an English publication of June last.

"A measure proposed by the chancellor of the exchequer is now before the



House of Commons, for facilitating the erection of places of worship in connexion with the Established Church, in those parishes where the existing churches and Episcopal chapels are insufficient for the public accommodation. The details of the measure are not yet completed; but our readers will rejoice with us that something, at least, is to be at length done to a subject of such vital importance both to the interests of the Established Church, and of Christianity at large."

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LATE PUBLICATIONS IN ENGLAND.

A Defence of the Divinity of our Blessed Saviour, in answer to some Letters by Mr. T. C. Holland, in which that Doctrine was attacked, with Remarks on the Personality of the Holy Ghost. By Edward Law, A. M. 12mo.

On the Impropriety of conceding the Name of Catholic to the Church of Rome and its Members, as a Title of Distinction: a Sermon preached at St. Mary's, Nov. 5, 1816. By Vaughan Thomas, B. D. 8vo.

Attachment to the Church, the Duty of its Members: a Sermon preached in the Parish Church of St. Julian, Shrewsbury, July 17, 1816. By the Rev. J. B. Blakeway, M. A. F. A. S. 8vo.

A Sermon preached at the Parish Church of Wakefield, July 4, 1816, at the Annual Meeting of the Wakefield District Committee, to the Society for promoting Christian Knowledge. By the Rev. C. Bird, M. A. 8vo.

A Sermon preached at Wakefield, May 30, 1816, at the Visitation of the Rev. Archdeacon Markham, M. A. By the Rev. C. Bird, M. A. 4to.

Dissertations on the Prophecies of the Old Testament, by D. Levy; containing all such Prophecies as are applicable to the Coming of the Messiah. Revised and amended by J. King, Esq. 8vo.

A Series of Discourses on the Festivals and Fasts (and other peculiar Days) of the Church of England, originally delivered in the Parish Church of Great Coggeshall, Essex. By Brooke Bridges Stevens, M. A. 8vo.

A Sermon preached in the Cath-

edral Church of Chester, at a general Ordination, Dec. 22, 1816. 4to.

Reflections on the Influence of Infidelity and Profaneness upon Public Liberty; two Discourses preached at Laura Chapel, Bath, March 9. and March 16, 1817. By the Rev. E. W. Greenfield, M. A. 8vo.

The Churchman dissuaded from becoming a Member of the Bible Society, and the extent defended to which Education is carried in the Schools of our Church: a Sermon preached at Bridgwater, September 6, 1816. By John Matthew, M. A. 8vo.

Sermons on various Subjects. By the late William Bell, D. D. 2 vols. 8vo.

Fifty-two Lectures on the Catechism of the Church of England. By the Rev. Sir Adam Gordon, Bart, M. A. 8 vols. 8vo.

"All the Counsel of God." A Word in Opposition to Fanatical, Calvinistic, and Solifidian Views of Christianity; in a Farewell Sermon, March 23, 1817. By the Rev. Richard Warner. 8vo.

The Claims to Infallibility by the Church of Rome considered. By Rev. John Cousins. 8vo.

Christian Unity, Doctrinally and Historically considered; in eight Sermons preached before the University of Oxford, in the year 1816, at the Lecture founded by the late Rev. John Bampton, M. A. By John Hume Spry, M. A. 8vo.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures; by Mr. T. H. Horne.

The Sceptic; an Inquiry concerning the proper objects of Philosophy, and the best mode of conducting Philosophical Researches; Philosophical Researches concerning the lower Animals; and Memoirs of the public and private Life of the Right Hon. George Ponsonby; all by Dr. Roche.

Memoirs and Correspondence of the late Mrs. Elizabeth Hamilton;—The Poetical Remains and Memoirs of the late John Leyden, M. D.;—and Letters on English History, by Mr. Bigland.

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THE  
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AND  
**LITERARY REGISTER.**

2.]

No. II. FOR NOVEMBER, 1818.

[Vol. II.]

*Divine Preaching considered, in Examination of St. Paul's Epistles; by the Rev. J. B. Sumner, M.A.*

ON ELECTION.\*

The doctrine of Personal Election at first sight appears less bold and as-  
sertive, and less openly adverse to  
divine attributes, than the supra-  
natural scheme. But it leads, in  
fact, to the same result, and is liable  
to the same objection, to teach from  
Scripture that from the mass of man-  
kind who were ruined by Adam's dis-  
obedience, a certain number were  
designated as "vessels of mercy," to be  
saved from punishment by the  
mercy of Christ, and to be the re-  
cipients of such grace as should lead  
irresistibly to holiness, whilst  
the non-elect are left to undergo the  
consequences of their sin and unbelief.  
[I take to be the doctrine which  
is commonly received by modern Cal-  
vinists and as many passages in St.

Paul are supposed to authorise it,  
which are silent concerning an ab-  
solute decree, it seemed convenient  
to consider the two schemes sepa-  
rately, notwithstanding that all the  
reasoning which may be furnished by  
the general tenor of Scripture against  
absolute predestination, is equally ad-  
verse to personal election.

The principal passage, except those  
already considered, which appears to  
favour this representation of the di-  
vine counsels, is found in the eleventh  
chapter of the Epistle to the Romans.  
Here, after unequivocally declaring  
the rejection of the Jews, in the  
chapter which I examined at length,  
and asserting that all future grounds  
of favour rest in Christ alone, St.  
Paul breaks off abruptly, and exulta-  
tion that some at least of his countrymen  
are saved through the Gospel.

"I say then, hath God cast away  
his people? God forbid. God hath  
not cast away *his people whom he fore-  
knew*. As formerly he said to Eli-  
jah, I have reserved to myself seven  
thousand men who have not bowed  
the knee to the image of Baal; even  
so at this present time *there is a rem-  
nant according to the election of  
grace*.\* And if by grace, then is it  
no more of works; otherwise grace  
is no more grace. But if it be of  
works, then is it no more grace; other-  
wise work is no more work. What

Est electio immutabile Dei propo-  
siti ante jacta mundi fundamenta  
verso genere humano, ex primæva  
tate in peccatum et exitium sua  
prolapsa, secundum liberrimum vo-  
suarum beneplacitum, ex mera gratia,  
quorundam hominum multitudi-  
nibus nec meliorum, nec digniorum,  
communi miseria cum aliis jacen-  
d salutem elegit in Christo." Synod  
t, Art. vii.

doctrine is thus practically taught:  
promises pardon and remission of  
all that believe and repent; but  
promises grace to believe and repent  
those whom *by his absolute cove-  
nant* has engaged to bring through  
faith and repentance to salvation." Hop-

I am aware that many *profess* to  
universal redemption. But whoever  
teaches the doctrine of irresistible con-  
version, i. e. of special grace, teaches per-  
fection to all practical purposes.

.. II.

\* By "grace" is to be here understood,  
as in many other places, the terms of sal-  
vation offered by the Gospel, i. e. of justi-  
fication by faith in Christ. So the word  
is used, Rom. v. 2, "*This grace wherein  
we stand*;" and 2 Cor. viii. 9, "*Ye know  
the grace of our Lord Jesus Christ*;" 1  
Pet. v. 12, "*This is the true grace of God  
wherein ye stand*."

then? Israel hath not obtained that which he seeketh for, *but the election has obtained it, and the rest were blinded.* According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day." Rom. xi. ver. 1 to 7.

The spirit of the passage is confessedly to this effect: The Jewish people are rejected, because they refused to receive salvation through Christ, and to lay aside their dependence on the Mosaic law: but those are not cast away, who (as the converts St. Paul was addressing) have embraced justification by faith, which is of grace and not of works. The question then that remains is this: who are the "*foreknown*?" what is the nature of their "*election*?" We shall soon find reason to conclude that the Apostle uses this word according to the association invariably united with it in his mind, and in the ideas of all the Jews, not in the technical sense which it has derived from theological disputes, but to signify those who enjoyed the favour of God, an honour which was formerly common to all the nation, as an "elect\* people," a "holy nation;" but was now proper to those alone who received the faith of Christ, and, with them, was common to the converted Gentiles. For, if we proceed a few verses onward, we find him expressing his earnest desire to excite his countrymen to join themselves to this

*election.* "I speak to you, Gentiles: inasmuch as I am the Apostle of the Gentiles. I magnify my office: *if by any means I may provoke unto emulation them that are my flesh, and might save some of them.*" xi. 14. Now, if the remnant, according to the "*election of grace*," were already foreknown, and elected, and the rest "*blinded*" by the refusal of efficacious grace, St. Paul must have been aware that there was no room left to excite others by the example of the Gentile converts, and no hope of any but those already chosen being saved: he would have known that there was no propriety in the passionate expression which begins the tenth chapter: "Brethren, my heart's desire and prayer to God for Israel is, that *they might be saved.*" It is evident, therefore, that the thing which "*Israel sought in vain*," was the honour of remaining the peculiar church of God: and that by "*the election*," the whole body of Christians is intended, who had obtained that which the Israelites through their blindness had been deprived of.

That this sense of the word *election*, the sense in which it was familiar to the Jews, and to St. Paul as a Jew, is the sense which we ought to bear in mind for the purpose of rightly interpreting it, I must confidently maintain. How new, how unexpected a thing was it to St. Paul, that any country but his own should be admitted to privileges which had been confined to the Jews for fifteen hundred years! What an unlooked-for change to the Gentiles to receive the knowledge and the law of God! How natural that this fact of the choosing and calling of the Gentiles, should form a prominent subject in his addresses to them? We have seen it already introduced to silence the Jew, and satisfy the Gentile converts, in the Epistle to the Romans: it is also largely used to excite the thankfulness of the Ephesians:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: accord-

\* Isaiah xlii. 1, "I behold mine elect, in whom my soul delighteth:" xlv. 4, "Israel, mine elect, I have called thee by thy name:" lxxv. 5, "I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there." St. Peter applies to the whole body of believers the very appellation which had been formerly addressed to the Jews: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." I. ii. 11. The idea that his Epistles were written to the Jewish converts alone, is rejected by the best commentators, as inconsistent with the internal evidence.

ing as he *hath chosen us in him before the foundation of the world*, that we should be holy and without blame before him in love: *having predestinated us unto the adoption of children by Jesus Christ to himself*, according to the good pleasure of his will, to the praise and glory of his grace, wherein he hath made us accepted in the beloved: having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: *that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him: in whom also we\* have obtained an inheritance, being predestinated according to the purpose of him who worketh all things according to the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ.*" Eph. i. 1.

We shall better understand the true force and import of this passage, if we place before us the situation of the members of the Ephesian church. On one side was the Jew, who from his youth up had despised the Gentiles as idolaters, alike ignorant of the true God, and neglected by him; who had always held their practices in abhorrence, and knew them to be diametrically opposite to his own. The strength of prejudices like these is seen throughout the Acts of the Apostles; and is shown in the first apostacy, the error of the Judaizing Christians, who would not admit that God had conferred upon Gentiles privileges equal to their own. On the other hand stood the Gentile convert; who had hitherto known little of the Jews, whom he was now taught to call his brethren, except that they considered themselves under the protection of a God unrevealed to the heathens; and who would now find that this belief was supported by the universal language of the Old Testa-

ment, calling the Hebrews a peculiar people. The natural subject to a church composed of such heterogeneous materials, would surely be the union of Jews and Gentiles under "one Lord, one faith, one baptism, one God and Father of all;" would surely be the fact, to us familiar, but to them astonishing, that so many "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world," were now "brought nigh to the Father by his eternal purpose through the blood of Christ." This is, in truth, the leading idea throughout the Epistle, as well as that to the Colossians, which was written at the same time, and during the same imprisonment at Rome. We can even account for the circumstance of this fact becoming the subject uppermost in his thoughts at this period, when we reflect to what St. Paul in these Epistles attributes the imprisonment under which he was then suffering: which is not to his preaching Christianity, but to his asserting the right of the Gentiles to be admitted into it without conforming themselves to the Jewish law.\* It was, therefore, strictly natural that he should be led to insist upon their common fellowship under the same faith of Christ, a case so widely differing from the former habits, and prejudices, and expectations of either party. Accordingly, in the third chapter he again takes up the subject, and farther explains the mystery hidden till then, which to the Colossians he also terms "the mystery of Christ, for which he was in bonds." "Ye have heard of the *dispensation of the grace of God* which was given me to you ward; *which in other ages was not made known unto the sons of men*, as it is now revealed unto the holy Apostles and Prophets by the Spirit: *that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel.*" iii. 1, &c. Under a similar impression the Apostle assures the The-

\* We, the Jewish converts to the Gospel, and united in the same faith with you, Gentiles.

\* Paley, Horæ Paulinæ.

salonians, that himself, and Silvanus, and Timotheus, give thanks to God always for them all, "*knowing their election of God,*" i. 1, 4: and that "*God hath not appointed them unto wrath, but to obtain salvation by our Lord Jesus Christ,*" i. 5, 9. and still more fully in the second Epistle, "*We are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ.*"

Thus also St. Peter addresses his first Epistle "to the *strangers scattered* throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, *elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.*" I. i. 2. I. v. 13.

That this is the real intention of St. Paul, in styling the churches "*the elect of God,*" may be farther collected from the use he makes of the fact in the way of argument. He introduces it as an incentive to a degree of holiness not less unknown to them before, than the God by whom they were chosen, and the faith to which they had been called: "*We are not of the night, nor of darkness; therefore let us not sleep, as do others, but let us watch, and be sober.*" I. Thess. v. 5, 6. "*God hath from the beginning chosen you to salvation; therefore stand fast.*" 2 Thess. ii. 13. "*Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering.*"\* Col. iii. 12. "*The grace of God, that bringeth salvation, has appeared unto all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that*

blessed hope, and the glorious appearance of the great God, and our Saviour Jesus Christ, who gave himself for us, *that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*" Titus ii. 11. "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which *ye have of God, and ye are not your own?* For ye are bought with a price; *therefore glorify God in your body and in your spirit, which are God's.*" I Cor. vi. 19.

It is evident from these passages that St. Paul draws an inference from the fact of election to the duty of holiness. But the regular consequence of Calvinistic election, is to hold it up as the cause and fountain from which all holiness springs; as the reason why the Christian is zealous of good works, not why he *ought to be.*\* If, then, St. Paul argues in the other way, and urges it to the converts as an inducement to deny ungodliness and worldly lusts, that they have been chosen to hear the law and the means of salvation offered to them by a God whose servants must purify themselves even as he is pure; I think it follows, that St. Paul speaks of election to the grace of the Gospel, and not of such personal election as Calvinists teach: election which leads infallibly to holiness as a mean of the salvation which has been determined from the foundation of the world.

On these grounds I conclude, that the elect of St. Paul are those Gentile converts who had been unexpectedly called to the knowledge and favour of God, and to consequent faith and holiness. At the same time, it is no doubt true, that those first Christian churches were in fact called, and elect, and chosen in a very pecu-

\* Virtues, it may be remarked, particularly the growth of the Gospel, and beyond any others unknown to the Gentiles.

\* "*Proinde electio est fons omnis salutis boni; unde fides, sanctitas et reliqua dona salvifica, ipsa denique vita aeterna, ut fructus et effectus ejus profluunt: secundum illud Apostoli, Elegit nos (non quia eramus, sed) ut essemus sancti et inculpati in conspectu ejus in charitate.* Ephes. i. 4." Artic. Dord. Art. ix.

anner, wholly inapplicable to of individuals in other times. ly Spirit, as we are informed Scripture itself, immediately the steps of the Apostles to ties where God in his wisdom that it would be best to plant liest churches. In this sense ple of Thessalonica and Phi-re truly called, to whom Paul as were directed by special ons of the Holy Spirit; and Pergamus and Bithynia re- which countries the Apostles ave evangelized in preference, o themselves.

same remark may be justly d to individuals. In every d has chosen from mankind persons, as the instruments of gns, and ministers of his reve-

To enumerate these, would ve a summary of the Jewish

To come nearer to the no one can deny that John the , that the twelve Apostles, and nd Mark, and Luke, and Cor-with Titus and Timothy, and jority of those to whose agency mulgation of the Gospel was mitted, were selected from ountrymen in a manner no less r than the object for which ere chosen. If there were any f this, St. Paul must himself it, when he reminds Timothy od had saved them, and called ith an holy calling, *not accord-heir works, but according to his urpose and grace, which was hem by Christ Jesus before the began;*" and says, in another that he was *"chosen by the e of God, who separated him is mother's womb, and called his grace to reveal his Son, each him among the Heathen."*

er this choice were altogether ndent of the suitableness of haracter to the divine purposes, ot bound to consider. St. Paul, ; seems to insinuate the con-by saying, "I thank Christ our Lord, who hath enabled me, t he counted me faithful, put-e into the ministry, who was a blasphemer, and a persecu-

tor, and injurious; but I obtained mercy, because I did it ignorantly, in unbelief." 1 Tim. i. 13. But how-ever this be determined, no one can argue that these are cases by which we can judge of the mode of God's dealing with the great body of mankind. These are as evidently exceptions to the general dispensation of things regarding individuals, as the case of the Jews stands peculiar among nations. God required but one people to preserve his oracles, and saw fit to select the Israelites. So he required but one Prophet in an age to declare his will, and he chose Moses, or Samuel, or Elijah, or Daniel, or John the Baptist, or St. Paul; but are the rest of the Jews to be considered reprobate, "*non-elect,\* and left to the just punishment of their sin and unbelief;*" because these individuals are separated from among them as the more immediate ministers of his will? It is here, and not universally, that the question properly applies, which is sometimes asked more triumphantly then reverently, "May not God do what he will with his own?" Where any especial commission is to be given, the Almighty Governor of the world may, in full exercise of his wisdom and justice, choose from mankind the delegate fitted to his purpose, or may raise up one who shall be fitted for it beyond the other sons of men; but in the ordinary dispensation of his conduct towards mankind, whether regarding the infliction of punishment or the distribution of benefits, he cannot *will to do that with his own* which shall be contrary to the excellence of his nature and attributes.†

(To be continued.)

\* "Secundum decretum electorum corda, quantumvis dura, gratiose emollit, et ad credendum inflectit, non electos autem justo judicio suæ malitiæ et duritiæ relinquit." Sententia Dord. Art. vi.

† See a very striking and convincing illustration of this sentiment in the late Bishop Horsley's Sermons on Matt. xx. 23: "To sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father."

CHRISTIAN KNOWLEDGE SOCIETY

(In England.)

DESIGNATION OF THE REV. MR. SPERSCHNEIDER.

On the 9th of July, a Special General Meeting of the Society was held, at its House in Bartlett's Buildings, for the purpose of dismissing the Rev. Mr. Sperschneider, to his labours as a Missionary to India. On this occasion the Archdeacon of London delivered a charge to Mr. Sperschneider, of which the following is an abstract.

*Archdeacon Pott's Charge to the Rev. J. G. P. Sperschneider.*

In stating his view of the object of the Meeting, the Archdeacon remarks—

"It is a mixed scene, of Gratulation and of Farewell, in which we are now engaged; for your stay among us is so limited by pressing circumstances, that these alternatives, so interesting in the scenes of human intercourse, are brought near together. It will, therefore, be my aim to offer something which may answer to the word of Greeting; and something also which, I trust, you will be willing to take with you as the word of Valediction, the counsels and the blessings of sincere and cordial friends."

On these subjects the Archdeacon enlarges, with his accustomed discernment and piety. We shall select some passages, which will serve, at once as an able vindication, and an enlightened guide of Missionaries in the Eastern World.

The topics of Congratulation are—the past exertions in India, under the Society, of Members of the Lutheran Church—the settled states of the British power in the East—the counsel and support of the Bishop of Calcutta—the progress of Education—and the happy dispositions, with respect to the diffusion of Christianity, which now prevail in Britain.

Connected with a view of past labours, we find a just representation of the difficulties of propagating

Christianity among the inhabitants of India.

"But having turned for a moment to past labours, it must be owned, that, when we regard the boundless population to which those good endeavours were directed, we cannot but indulge a sigh, and look with heaviness of spirit upon the small increase which has been added, even by their pains, to the Christian Flock. Alas! the obstacles are many, and as full of difficulty as they are abundant.

"In a land where superstition and idolatry are linked with insuperable prejudice, and bound by chains of adamant upon the hearts of men—a land where all things are tied to the strict and never-changing rule of rigorous castes, and determined by fantastic notions both of honour and disgrace, notions which are stronger in the minds of those who harbour them than the love of life itself—it is hard to win a passage to the understanding, and still more hard to wean the heart from its attachments. Where none are very busy, and where the wants of life are easily supplied, you may have many hearers for a little moment: but, though you gain the leisure and attention of a listening ear, yet the choice is sealed; and pleas, which cannot be resisted on the ground of argument or reason, may receive a ready answer on the score of fixed and unalterable usage. The stern laws of the Brahmin and the Prince, alike despotic, and alike inflexibly devoted to one form of things, and that the worst that can be, will be opposed to every just persuasion. If you urge them with their gross and unworthy misconceptions of the nature and the will of God, or the monstrous follies of their fabulous theology, they will turn it off with a sly civility perhaps, or with a popular and careless proverb. You may be told that "heaven is a wide place, and has a thousand gates;" and that their religion is one by which they hope to enter. Thus, together with their fixed persuasions, they have their sceptical conceits. By such evasions they can dismiss the merits of the case from all consideration; and encourage men to think that

the vilest superstition may serve to every salutary purpose, and be accepted in the sight of God as well as truth and righteousness. To this detestable opinion, too shallow for the name of sophistry, there are not wanting some consenting voices among those possessing better privileges; among those who must add ingratitude to folly, when they venture to maintain such sentiments. If such opinions, however, do find abettors among men who enjoy the light of truth, and who should prize it at its real worth, can we wonder that the faith which they profess should make but little progress beyond the limits of their own land?"

In promoting the welfare of our Indian Empire, the Archdeacon allows full weight to the influence of a wise and impartial Government; but very forcibly urges both the duty of propagating Christian Truth, and its superior influence on the community.

"An equal, uncorrupt administration of the course of law and justice which forms the peculiar glory of our own realm, is transferred already to the Courts of its dependencies. It is asked, then, how benefits so precious, which guard the rights of personal security, of property, and conscience, can be further amplified, augmented, and enlarged? Can THEY put this question, who know what the life of man is at the best in this world, and who should know what his hope may be in a better scene? The enlargement, then, of the benefits of civil freedom, must consist in the cultivation and encouragement of moral and religious principles, without which there can be no adequate improvement in the human character, and therefore no successful operation of external laws; without which, the sum of every reasonable satisfaction in the heart of man must be wanting; and, without which, there can be no intelligible apprehension of a future state, no just presumptions, and no hopeful earnest of that happiness to which the soul of man aspires as the fountain leaps up to its springs, and points in its utmost elevation to the level of its native current.

"Without doubt, the work of moral culture will advance, in no light measure, where the salutary end of Civil Government shall be maintained. But, indeed, there is a debt to Truth; a debt which they who love the Truth can never overlook. There is a public service to be rendered, which Truth only, that Truth which has God for its author and its object, can supply. The best improvement and the noblest exaltation of the moral character of man, can only be made good by just conceptions of the moral attributes of God. Behold, then, the perpetual ground of every truth by which the choice of man can be directed! It is here, that the work of sound instruction must begin. His own name, his own excellence, his own perfections, form the ground of every treaty which God opens with the reasonable creature; the ground of every argument and evidence which he proposes for their notice, and of every truth which he reveals for their acceptance. Where this first principle of truth and knowledge shall be vindicated and established, the monstrous errors of idolatry and superstition (the twofold bane of all improvement in the life of man) must be supplanted. The field will then be opened to communicate the knowledge of God's gracious will; and to teach men what his counsels and provisions have been for the succour and salvation of a fallen race, for reconciliation after trespass, for the restitution and recovery of a lost integrity, and for the glad inheritance of future and eternal glory.

"Do but consider for a moment, with reference to that first requisite to the hope of man—his reconciliation before God—how gross and deplorable the state of doubt and ignorance had been, and must continue still to be, in Heathen Countries. Regard those doubts, and that distressful ignorance, as they are manifested in the miserable victim to fantastic penances in those regions to which your views are now directed. Observe the desperate resolve, the cold, deliberate, yet frantic purpose of the self-devoted zealot, who wades from the margin to the stream.



and waits the fluxes of the Ganges, till the tide ascends, till the flood is poured into his lips, and death pays the voluntary tribute of unequal, insufficient, uncalled, unhallowed expiation. Regard, if you think fit, the self-same doubts, the same distressful ignorance, as they once existed in the noble mind of Socrates, who trimmed the lamp of reason with a steady hand, and traced the light of nature to its sources; the scourge of sophisters, the glory and the scandal of a curious, fickle, and ungrateful people. Hear him declare distinctly, that if the knowledge which was sought by men, respected their chief exigency; if they were prompted to explore the means of reconciliation and acceptance before God, they who made such inquiries at his mouth, must wait until one should arrive who could declare the will of God: one, who, as we well know, could both declare the will of God and prove it by convincing tokens, and seal it by his blood. If that flood of cleansing and atonement rose also even to the lips of men, it was to pour into them the balm of life. If that fountain too ascended to its source, that source was no other than the springs of truth, the sovereign attributes of God, the harmony of whose adorable perfections was so plainly vindicated in its flow.

"In order likewise to the increase and enlargement of the benefits which should be derived upon a Heathen Population, by their intercourse with a happier and a more enlightened people, there will, on your part, be the care to couple the best rules of practical improvement with the principles of faith. You will have to testify, that this is the will of God, even the cleansing of the heart from evil purposes and faulty habits; and the care to cherish in it, through this term of trial, every good and profitable disposition, every generous quality, every noble elevation. The votaries of a wild degrading superstition must be taught that such is the will of God, and not the rigours or the frenzies of fantastic methods of religion. How plain it is, that uncouth and horrid schemes of discipline produce con-

uniform effect, in full contradiction to the great end of Revealed Truth, as it is designed for all! Thus they never fail to sever the professors of such narrow rules from those who may perhaps admire their zeal, and gaze at their strange performances; but who have no heart, and no rational or fit inducement, to incline them to adopt the pattern.

"Thus it happens, in all ages and all countries, and, alas! under better dispensations of the light of Truth, that where extravagant pretensions and exaggerated schemas of life, which serve no one end of moral duty or of real purity of heart, are permitted to supply the place of sober maxims, and are prized above them, they serve only to divide men into distinct unconnected bands, who reap no profit from each other. Thus do men stand divided, wherever the religious character is marked with superstitious tinctures. The bewildered zealot, the fanatic of all times or places, forms his circle; and they who extol his zeal, as well as they who despise and deride it, pursue their own licentious course. The path of rational improvement, the way of Truth and Righteousness, lies between them, and is overlooked."

The second part of the subject is thus introduced—

"Having dwelt awhile upon these points of hopeful expectation, there was the promise of a word of counsel, such as might be coupled with the parting good wish which will accompany your course, and will cleave to you when the land of countrymen and friends shall recede and dwindle from the vessel, and when the world of waters and the foreign coast extend before you.

"The ground, indeed, of every reasonable, every salutary counsel, has been laid already; for the leading principles of Truth and Duty have been touched: they are the treasures and the freight, which you have to carry; the stores of spiritual wisdom, which have God and his favour for the sum of their intrinsic value and unspeakable importance.

"In displaying before the Heathen

"the noble image of God's everlasting attributes," the appeal may be very justly made to the common feelings of man.

"When he calls himself a Father—who knows not what a Father's love is? When he calls himself a Ruler and a Judge—who knows not that integrity and justice must be the measure of his sway? When he speaks of Mercy—who, that consults his own needs, can want to be informed what that is also? Thus we are not beckoned to the clouds, nor sent into the deep; for God is ever near us, if we will consult our own hearts, and consider what notions can be formed by us of what is good from all that we see, from all that we know, and feel, and understand. Establish well these leading principles, and you will scatter the first obstacles which would obstruct the knowledge of that saving word which God hath spoken."

An able summary of the Evidences of Revelation follows; particularly as those evidences apply to the reasonings which prevail in the east.

"What are the proofs that God hath spoken? That is the next inquiry which you will encounter. Simplicity is the character of Truth; and they are simple propositions, simple facts, and simple proofs arising from them, which constitute the grounds of faith in that Word which God hath spoken.

"And what then are the facts? The history of man; the history of man's redemption; the uniform experience of mankind; the nature of our whole condition in the world.

"Yes; but the Eastern Worshipper has his Histories of this World and of Man. And what are they? Let them be compared with those which we produce. It will soon appear what is consistent, credible, and sober; and what is self-repugnant and ridiculous, without a shade of any yet remaining proof for its support. Compare those dreams of childish folly, the senseless visions of distempered fancies and deluded minds, compare them with the simple narrative of the Sacred Writings. Compare them with the plain and interesting annals of the

Patriarchal Ages; with the signal monuments of Providence in all the earth, and in the very lives and persons of distinguished men. Compare them with that clear and connected view which the Scriptures furnish of man's first creation; of his primæval state; of his fall and subsequent condition; of his increase on the earth; of the care of God toward him. Compare the Eastern Legend, and its monstrous fictions, with the long train of Prophetic Warnings, delivered with large intervals of time, from age to age, and clearly and distinctly brought to pass.

"You will point next to the signal Works by which those Declarations were attested. If those works be not now visible, and the record of them not familiar to the stranger, yet the proofs of them, which exist at this day, shall suffice to stamp their credit. The tokens of such public demonstrations of the will and counsels of the Lord subsist still; they speak still in the fortunes of whole states and empires; empires bordering upon those which you will visit. What man is there in all the east to whom the fame of Abraham, the father of the faithful, has not reached? or who has not seen some of his posterity, bearing every badge of their descent from him, except his faith?

"Will the challenge be—'These are your written testimonies; but who shall vouch for their integrity?'—the World itself, and all that has been transacted in it, shall speak in confirmation of those testimonies. The suffrage of all History, profane as well as sacred, shall yield its consenting voice to those authentic documents. The stubborn and determined enemies to the Truth itself shall stand forward for the vouchers. You meet them every where; in the east and in the west. Let the considerate Heathen ask the Jewish Exiles if those Sacred Oracles, to which we point, have not been for ages in their custody. Let him ask if they have kept them carefully. It is a plain proof that they have, since the witness bears so hard against themselves. Let him ask if those records

are the same still, that they were before and after the dispersion of their Tribes. Let him ask if we have changed one testimony for our own ends; if the books still extant speak the same things, deliver the same doctrines, relate the same facts, and inculcate the same precepts now as heretofore. The answer is inevitable; and the conclusion gathered from the lips of friend and foe is no less certain and convincing.

"Look yet more closely to the Books themselves; and do not hesitate to bring their whole contents to that standard which was first established, to God and his perfections. Do they speak things worthy of him? Do they foretell things to come?—which was the challenge of the Lord to those of old time, who endeavoured to deceive his people; and to his own people, when they inclined to such deceptions. Are such proofs suited to their ends? Can any man devise, or indeed imagine, any better?"

"Regard once more the signal Works, above the power of human agency or ordinary means, by which the same Word is as suitably attested. But the Eastern Worshipper has his wonders too; his works of miracle, recorded and believed; things far more strange and more prodigious than those which we allege. He has so. Let him display the legend. I the challenge be, as it should be, the challenge of comparison; let it be considered of what kind those wonders were, and for what ends they were wrought.

"The miracles to which God makes his appeal, were wrought for purposes entirely worthy of him; for solemn purposes of justice or of mercy. They were wrought, with public demonstrations, to recall men from idolatries and errors, from crimes and misdeeds; to fix them in the knowledge and the service of the Lord. They tended always to good ends. They were often marked with incidental circumstances of lesser benefit and present kindness. They were such as none could contradict; but those who destroyed their own malignant plea, even by their own despe-

rate assertions. Thus they put an evil agent for the worker of all benefits and blessings, and made Satan the subverter of all moral mischief in the world."

On the manner in which the Fruits of Revelation are to be vindicated and applied, the Archdeacon speaks admirably:—

"Having laid these grounds of truth and evidence, by which the Word of God is measured and attested, how readily will you bring the claims of reconciliation which you have to offer, and the precepts and the lessons which you have to teach, to a test as certain and convincing? Are they such an answer to the sovereign excellence of the Moral Ruler? Are they such as are adapted most expressly to the needs of man? Are they such as conduce most to his best improvement: not romantic bitter trials for the self-devoted; not beds of spikes or antic feasts of penance; not portentous pilgrimages, measured by a man's own length, in painful revolutions of the body; not fixed stations between earth and skies, which convert men into living statues, exposed to all the tortures of the mid-day sun, and all the chill of nightly dews;—a living death, compared with which, the peace and silence of the grave are objects of the highest envy and supreme desire. Are the precepts which you would lead men to accept, such as offer remedies to every faulty passion and disordered appetite; not by destructive means and idle scruples, but by correcting what is faulty and inordinate, and by planting better inclinations in the heart? Above all, are these things coupled with the great treaty of Redemption; that work of God's consummate counsels, which supplies a certain ground of access to a state of favour and acceptance before him? are they coupled with advantages which are established in the person and prerogative of One, who had the power to lay down and the power to take up life for others; power to ransom and redeem; power to reign and rule in a new kingdom, which is not limited to time, place, or nation; power to be an Universal Head and Source, &c.

Reparation and Renewal to those who stand united to him, those whose nature he assumed, and on whose part he appears before the Throne of Grace, a righteous and effectual Intercessor? Do the same testimonies lead us also to the needful succours which are furnished for those who must fulfil their own appointed service before they can receive the recompence which is won for them, the great prize of another's victory? do they lead the weak and humble to God's Holy Spirit, to the promised Comforter and perpetual Guide?

"With these grounds of redemption, and these rules of faith and duty laid for our return to God, shall we, my Reverend Brother, take THEIR counsel to be good, who would persuade us to leave man to himself, to be the slave of vicious appetites, or the dupe of manifold delusions; without authority to lead or the sanction of authority in others to incline him to be led; most ignorant when he has most need to be instructed, and wise only to perceive his own defects, which was the sum of real wisdom in the Heathen World?"

The counsel which the Archdeacon proceeds to give is of special importance in our day, and bespeaks the candour of his own mind.

"But if the points which I have touched, my Reverend Brother, are familiar to you, as no doubt they are, and therefore do not answer to the promised word of Counsel, let that word now be added. The Counsel that I would give is this, let not the disputable tenets which divide the hearts of men in the Christian World, things which stand apart from the sure foundations of our common faith, let not these things be carried with you: leave them where, perhaps, they have done the most harm that they can do. It is surely no unreasonable word of counsel, that they who have wrangled so long for disputed things with no good success, would keep them from the ears of others, whose interest it is to learn only what is necessary to be known, and needful to be practised."

*The Charge concludes with much Christian affection.*

"And now, my Reverend Brother, I have but to commend you to the blessing of him who can turn aside the arrow that flieth by day, and avert the pestilence that walketh in darkness. May his gracious favour keep you! May the happy sense of that reward which is laid up with him, support you in the sharpest day of trial! May his mercies give a good result to every hopeful expectation, which we share with you with no common measure of solicitude, and to which your own best wishes have been raised!

"You have made a noble choice; with the sacrifice, no doubt, of many an interest which has its value. But the things which you will leave, are passing daily from the tenants of the day; and the things which you seek, will abide with you when you shall be called from these sublunary scenes.

"Although it may be yours to sow, and another's joy to see the stalk rise and the ear swell; yet, when the days of harvest shall arrive, your portion shall not be wanting in the plentiful division.

"If the heart droop or the spirits fail in any moment, call to mind what God spake in past ages: and what are ages in his sight, but the ripening seasons of his counsels? Let this be the ground of consolation and of trust: *My Word shall not return unto me void; but it shall accomplish that which I please; and it shall prosper in the thing whereto I sent it.*"

We have been insensibly led on to extract the greater part of this excellent Charge; as we are persuaded that the points here touched on, and the manner in which they are treated, will furnish practical instruction and solid encouragement, to those faithful Labourers who are engaged in the work of Missions in the Eastern World.

*Reply of the Rev. Mr. Sperschneider.*

Mr. Sperschneider, in reply to this Charge, addressed the Board in a manner which may justly awaken lively hopes concerning his usefulness, if it shall please God to spare his life. We extract the conclusion.

"My duties are still strange to me.

with regard to their particular objects; and for that reason, that kind and judicious advice, Reverend Sir, which you have afforded to me, by a view of the grounds of our Religion, as they must be put to the Heathens, contrasting them with their opinions, was most acceptable to me.

"As for the great and important advantages, which, as you, Reverend Sir, have reminded me, the present settlement of the British Government, the establishment of a Church under a pious and learned Bishop, and the progress of Education in India, offer to me, I deeply feel, that, by all these circumstances, my prospects are very much brightened. I find many of those difficulties removed, with which my predecessors have had to struggle. I can gather with joy, where they have been obliged to sow with trouble and tears: and, what I esteem as far the highest privilege of my condition in comparison with that of former Missionaries, I am permitted to confide in the particular assistance and advice of a man, who, as the Head of the Church in the East Indies, has so great an influence upon the cause of Christianity, and who is so strongly alive to every effort for spreading the divine truth in that part of the world. I know also, that, by all these advantages, my obligations and responsibility are increased in a high degree; and I ought, therefore, so much more to claim your indulgence, and to request you not to measure my good-will and zeal by the immediate results of my labours. Very far, however, from being discouraged or intimidated by these additional calls upon my zeal and watchfulness, I shrink from no exertion or sacrifice, which may be required in the faithful discharge of my duty.

"And now, may the Lord, our most gracious God, be pleased to accomplish all your good wishes for me! May he please to grant to me a longer career of earthly usefulness, than he did to my dear predecessor, the late excellent Jacobi! May it please him to crown my endeavours with his best blessings; and never to take from me love and grace! With a heart

deeply moved, I now take leave of you, Reverend and Venerable Sir, and of this Honourable Society. I shall never forget how much I am indebted to you, and how strongly I am tied to the cause of the Word of God. Continue to afford me, even in that distant country, your benevolence, your prayers, and your constant support. May the Lord take you, and all the Members of this Society, under his gracious care and protection! May he bless all your Christian endeavours for the welfare of many of our Brethren, near and far, and for the honour of his most Sacred Name!"

*Address of the Right Rev. Bishop WHITE, delivered to the Convention of the Protestant Episcopal Church in the State of Pennsylvania, on Wednesday, the 6th of May, 1818.*

*My Brethren, the Clergy and Lay Deputies of this Convention,*

On the 20th day of last September, I ordained to the holy office of Priests, the Rev. George Sheets; on the 21st day of September, I ordained to the holy office of Deacons, Richard Sharpe Mason and William Augustus Muhlenburgh, all of this state—and it ought to appear on your Minutes, that I have this day ordained in your presence Albert A. Muller, of South-Carolina, Jacob M. Douglass, and Charles M. Dupuy, of this state, to the holy order of Priesthood: and Henry R. Judah, Samuel C. Brinkle, and Manning B. Roche, to the holy order of Deacons.

There have been recorded as candidates for holy orders, Bird Wilson, late Judge of the First District of this state, John S. Newbold, Samuel Bacon, William Armstrong, James Pilmore, Joseph Spencer, and George Jones.

The Rev. Levi Bull has removed to the state of Delaware, and the Rev. John Armstrong to the state of Maryland. The Rev. James Montgomery, after residing for some months in Trenton, has been elected to a highly respectable Rectory in the city of New-

York. The Rev. Joseph Walker, who was ordained during the last Convention, has accepted a Parish in the state of Maryland. The Rev. Samuel Hulbert Turner, who has resigned the same charge, resides in this city.

The Rev. Thomas P. May, has been settled as Rector of St. John's Church, Norristown. The Rev. Jacob M. Douglass has been settled as Rector of St. Paul's Church, Chester; St. Martin's, Marcus Hook; and St. John's, Concord. And the Rev. William Augustus Muhlenburgh has been received as a temporary Assistant in Christ Church, St. Peter's, and St. James's, in this city. The Rev. Charles M. Dupuy has received a ministerial settlement with a newly organized congregation in Germantown. The Rev. Richard S. Mason, who was ordained a Deacon during the last Convention, has repaired to Newbern, on an invitation from the Vestry of the Church in that place, with the prospect of settlement; but not having heard of its being finally agreed on, I defer the recording of his removal.

There has departed this life the Rev. Absalom Jones, late Rector of the African Church of St. Thomas, in this city; and I do not record the event, without a tender recollection of his eminent virtues, and of his pastoral fidelity.

On the 26th of March I consecrated St. Thomas's Church, White-marsh, which has been built to replace one of the first Churches in the former Province, but lately gone to decay. And on the 30th of the same month I laid the corner-stone of a Church in Germantown, the building of which is now progressing.

Besides administering the Ordinance of Confirmation at sundry times within the city, and once in St. John's Church, in the Northern Liberties, I confirmed, on the 19th of October, in St. Martin's Church, Marcus Hook; and on the 19th of last month in All Saints' Church, Lower Dublin. The number confirmed are 268.

It is with great grief that I notice the decease of my Right Rev. Brother, *Bishop Dehon*, of South-Carolina.

The eminent talents and the amiable character of this Bishop, in connexion with his early stage of life, had induced in my mind the expectation, that he would continue to be useful to the Church, when the ministry of his older brethren shall be at an end. But such is the uncertainty of the issue of all human hopes!

The Society for the Advancement of Christianity in Pennsylvania, during the last year, have aided in providing for Divine Worship in sundry destitute Churches, not remote from the city; and have been at temporary expense for the same purpose in some of the counties on the waters of the Susquehanna, and in others beyond the Alleghany mountains. But they were not able to obtain a Missionary, who should be wholly and for a length of time so employed.

The Missionary Society, instituted for operation beyond the limits of the state, have been at the expense of the removal and the temporary support of a Clergyman from Connecticut, to the state of Ohio; and are happy to find, that he has been there successfully employed in organizing congregations. They also contributed to the removal of another clergyman from the former state to the latter—having reason to entertain sanguine expectations of his usefulness; which, as yet, there has not been time to realize. Another effort of the same Society has been their bearing of the expense of a very respectable clergyman of New Jersey, who took a journey into the state of Ohio, with the view of giving beginning to the Church in that state, and has contributed considerably to that good end.

There ought not to be lost the opportunity of suggesting to the members of this Convention, the propriety of intimating, in their respective neighbourhoods, the duty of contributing to the carrying on of the efforts of the two institutions which have been mentioned. The former of these is the only possible source of supply of ministerial services, to very small congregations and to scattered settlements of the members of our Communion throughout the state. The

energies of the latter are loudly called for from the western states, in some such addresses as that of the man of Macedonia to St. Paul—"Come and help us." The call was deeply felt by the last General Convention; on which measures were adopted for the organizing of the Church in the western states, and for the extending to them of the Episcopacy. For the accomplishing of these objects, it is necessary to procure the missionary labours of some clergymen, and to organize congregations by their exertions. In doing this, it is to be expected that the zeal of the Church in Pennsylvania will be prominent, on account of our contiguity to the regions in which there is the greatest prospects of success.

There is another species of charitable institutions, which I beg leave to recommend on this occasion. It is that of the gratuitous instruction of the children of the poor in Sunday Schools. In the country in which those Schools were begun, they have been found the happiest expedients yet devised, for the clearing of the streams of corruption at their sources. The records of their effect on the moral state of extensive districts rest on evidence not to be resisted. It is a fact of general notoriety, that over the whole face of our country, there are temptations to juvenile licentiousness, peculiarly operative on the first day of the week, and tending to make its returning rest a cause of corruption, instead of its being, as was designed, and as the experience of ages has proved it fitted to be, the best preservative of morals and of decency. The evil is known and felt; and the Providence of God points to the remedy of it, in the blessing which has been bestowed on the expedient recommended. But it is my earnest recommendation, that whatever efforts may be put forth by my reverend brethren, for the extending of this species of beneficent institution, the instruction of them embrace the principles of Christian faith and worship, as maintained in this Church, and be under the control of its Ministry. There is an apparent liberality in the

contrary scheme; but it is never consistently acted on, so far as my knowledge extends. If it should be acted on, there must be a surrendry of Christian verity.

Within the last few months, there has been instituted a Society, under the name of "The Common Prayer Book Society of Pennsylvania." The object of it is to furnish Prayer Books for sale at the cheapest rates, and to distribute them to the poor, so far as the funds may enable. The Managers have purchased a set of Stereotype Plates for the book, of the octavo size. The first edition has been struck off; and is placed on proportionably as good terms as the duodecimo edition of New-York, heretofore obtained, from time to time, by the Society for the Advancement of Christianity; who are to be relieved by the Society now named, from this branch of their expenditure. It ought to be known, that there is a gain, rather than a loss, attached to a membership of this Society; the subscriber being entitled to receive books to the amount of his subscription, at about half of the price at which books of the same sizes are usually sold.

In bringing these subjects into view, there ought not to be overlooked a female society, auxiliary to the first mentioned; and devoted, under the control of the ecclesiastical authority, to the publishing of small Tracts. These publications have been found very useful, in extending the knowledge of the genuine truths of Christianity. To those who are desirous of doing much good at a small expense, there may be recommended the availing of themselves of the means furnished by this respectable Association.

It has occurred to some of our brethren of each order, that the subject of the fund for the future support of a Bishop has not been sufficiently notified to the several Congregations of the Church in this state. At the advanced time of life of your present Bishop, there cannot be thought a view to personal interest, in his recommending of it, as he now does, to the members of this Convention; and

cially, as he must be supposed more impressed than any other, with the conviction of the utility of separating the Episcopal duties from the Parochial.

To a former Convention, there was made a communication of the renewed operation of the Society for the Relief of the Widows and the Children of deceased Clergymen. As the probable advantage to a family considerably overbalances the required subscription during life, it is reasonable to conclude, from the paucity of those availing themselves of the benefit, that there may be use in this further notice of the fund in hand. Any future demands on it will be the fruit of fair purchase; and it would essentially interfere with the calculations on which the scheme was originally predicated, to encourage any expectations from the bounty of the Corporation.

At the General Convention held in May last, the subject of theological education was considered and acted on. The prevailing sentiment was in favour of one general seminary, to be located in the city of New-York. It is my ardent desire, that there may be put forth the most zealous endeavours throughout the Union, to raise a fund for the carrying of the design into effect. With this view, a Committee was appointed by the General Convention. The Committee assembled in this city in January; when the consenting opinions of the members present, on all the leading points which came under consideration, were a favourable beginning of the business. The arrangements made by them will soon be laid before the public. For some years past, there have not been wanting the voluntary endeavours of the Clergy of this city, to prepare for the Ministry candidates admitted by the Standing Committee. These endeavours were necessarily far short of what is to be desired. Perhaps they may be improved by a late measure of the Society for the Advancement of Christianity, with a view to this object, in their granting of a stipend, although very small, to the Rev. Samuel H. Turner, whom

we consider as competent to the charge of candidates. But it will be highly gratifying to me to find this partial expedient absorbed in the projected Seminary of New-York.

It only remains to express my devout wishes for the Divine guidance of the counsels of the assembled body, and a blessing on whatever may be undertaken by them for the glory of God and the good of the Church.

WM. WHITE.

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From Buck's Expositor.

Matt. xiv. 23. *He went up into a mountain apart to pray, and when the evening was come, he was there alone.*

THE REV. WILLIAM BROMLEY CADOGAN died 1797, aged 46. He aimed at usefulness, not applause, and he had the happiness to find that he did not labour in vain; for few persons in the present day, for the space of time he preached, have been more blessed to the conversion of young and old, rich and poor. He was a remarkable early riser, being mostly in his study by six o'clock, even in winter. What time he spent in secret prayer is only known to his own soul. It is supposed, however, that he was much engaged in this duty. For when he had company, he would often retire from them to his study; and there, when most of the family were gone to rest, he has been frequently surprised on his knees by the domestic who usually took charge of the house. Let the ministers of the gospel learn to imitate this good man: the way to be useful in public is to be much with God in private.

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Romans viii. 13. *For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.*

BISHOP HOOPER martyred 1555.

Such, as one observes, is the method of the gospel, that where God persuades to duty, he propounds the reward; when he dissuades from sin,



he urges judgments. It is a holy design for a Christian to counterbalance the pleasures of sin with the terrors of it: and thus to cure the poison of the viper with the flesh of it. Thus that admirable saint and martyr, Bishop Hooper, when he came to die, one endeavoured to influence his mind by saying, "O Sir, consider that life is sweet and death is bitter." To which he replied, "Life to come is more sweet, and death to come is more bitter;" and so went patiently to the stake.

When the iron work was brought to fasten him to the stake, he took an iron hoop, and put it about his waist, and bidding them take away the rest, he said, "I doubt not but God will give me strength to abide the extremity of the fire without binding." He died, we are told, as quietly as a child in his bed—in the 80th year of his age.

#### THE FRIEND.

(BY BISHOP HORNE.)

THE fastest friend the world affords  
Is quickly from me gone:  
Faithless behold him turn his back,  
And leave me all alone!

"My friend, sincerely yours till death."  
The world no farther goes;  
Perhaps, while earth to earth is laid,  
A tear of pity flows.

Be thou, my Saviour, then, my friend,  
In thee my soul shall trust,  
Who false will never prove in death,  
Nor leave me in the dust.

Home while my other friends return,  
All solemn, silent, sad,  
With thee my flesh shall rest in hope,  
And all my bones be glad.

#### TRANSLATION

(By the same.)

THEE, mighty Father, we adore,  
And praise thy Name for evermore;  
Whose bounty feeds all Adam's race,  
And cheers the hungry soul with grace.  
Great co-eternal Son, to thee,  
With one consent, we bow the knee;  
For our salvation man become,  
Thou didst not scorn the virgin's womb.  
The Paschal Lamb, foreshown of old,  
In thee, sweet Jesu! we behold,  
And pardon through thy blood receive,  
While on thy cross we look and live.

Thee too, all-hallow'd mystic Dove,  
We ever bless, and ever love:  
Thy wonders how shall we declare?  
The Lord was born, the virgin bare!  
Almighty everlasting Three,  
No other God we have but thee;  
Thy glorious work, immortal King,  
In triumph thus we daily sing.

From the *Albany Gazette*.

#### CONSECRATIONS.

On Friday, the 20th Nov. Christ Church, Binghamton, Chenango Point, Broome county; and on Sunday, the 23d, Zion Church, in the village of Louisville, Butternuts, Otsego county, were consecrated by the Right Rev Bishop HONANT. The Church at Butternuts, which is a substantial stoue edifice, 67 by 47 feet, is of the Gothic order of architecture, with a handsome tower, and is finished in the interior as well as exterior with much neatness and elegance. The architect, Mr. McGeorge, of Oxford, deserves much credit for the design of the building, and for the manner in which he has executed it. The Church, it is thought, affords, in many respects, a finer specimen of Gothic architecture than any other Church in the state; and it is an evidence of the zeal and liberality of the congregation by whose contribution it has been erected, and an ornament to a flourishing town, which less than thirty years since was a wilderness.

T. & J. Swords have just published, "*Swords's Pocket Almanack, and Christian Calendar, for the year of our Lord 1819*;" being the third after Leap Year. Containing the rising, setting, and eclipses of the Sun and Moon, the time of High Water, &c." Also Observations on the Observance of Sundays—Explanations of the Festivals and Fasts of the Church—Succession of American Bishops—List of the Clergy of the Protestant Episcopal Church in the United States—Standing Committees—Time of Conventional Meetings—Religious Societies attached to the Episcopal Church in the United States—Scientific, Literary, and Benevolent Institutions—Officers of the Government of the United States—Ministers Plenipotentiary from the United States to Foreign Powers—Ministerial Appointments from Foreign Powers to the United States—Officers of the Government of the State of New-York—Common Council of the City of New-York—Courts in the State of New-York—Clerks of the Supreme Court—Mayor's Court—Rates of Postage—Times of arrival and closing of the Mails, &c. &c. &c.

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[Vol. II.]

*tological Preaching considered, in Examination of St. Paul's Epistles; by the Rev. J. B. Sumner, M.A.*

ON ELECTION.

*Continued from page 341, and concluded.)*

appears to me that there are criteria by which the truth of interpretation of these expressions in St. Paul which refers them to election of the Gentiles, may very fairly tried. First: if it really this election which the Apostle had in view, and was principally anxious to enforce, then we expect to find it most strongly and most clearly stated to those churches where the Jewish converts were most numerous, and the peculiar circumstances of the Jewish nation most familiarly known. The Jewish religion was, of course, best understood in Asia; and the Jewish converts were most numerous at Jerusalem; and, accordingly, the Epistles to the Romans and Ephesians furnish the only passages which can be thought to make any thing like a declaration of this doctrine; and to the Ephesians, moreover, being specially considered as not addressed to a single church alone, but to all of the Roman provinces of Asia, in which the authority of the Apostle might be supposed considerable, if it were not proved so by the success which they succeeded in propagating on the subject of the observance of their law. To the Grecian churches St. Paul is nearly silent on the subject, and only alludes in the general way to their being called to the knowledge of God; a silence which pleads as strongly as any negative argument can be said to do, when

it is remembered that the Epistle to the Philippians was written at the same time with those to the Ephesians and Colossians, in which the union of the Jews and Gentiles in the worship of the same God makes so prominent a feature. Neither do we trace the doctrine of personal election in the Epistle to the Hebrews. To acquaint them that they were "elect of God," as a nation, there was no occasion; they had always prided themselves too much on the distinction; and they are not told that they were individually chosen by him to salvation out of the wreck of their countrymen by an irrevocable decree or eternal purpose, which it is reasonable to believe they would have been, if it had been either true in fact, or important in doctrine.

Secondly, if the passages usually alleged from St. Paul, to prove the doctrine of personal election, were written by him in allusion either to the election of individuals, in so peculiar a manner as the first Apostles of Christianity were chosen, or to the election of the Gentiles into the Church of the true God; then it will follow, that in proportion as individuals ceased to be chosen in that special manner to fulfil the divine purposes, and in proportion as the calling and conversion of the Gentiles ceased to be extraordinary, when indeed the church was composed of them alone, the subject of election will also cease to be insisted upon and taught by the early Christian authors. The facts exactly correspond with this expectation. Among the canonical writers, it is but vaguely alluded to after the destruction of Jerusalem: and in the writings of the fathers we find little authority for the doctrine, and not a

single passage which is not reconcilable with that interpretation of St. Paul, for which I have contended. Those writers who are clear and sound in the fundamental articles of the Christian faith, are silent, or nearly so, on the subject of the election of grace, which some of them must have often heard from the instructors of their early youth,\* and, therefore, have understood in its just and primitive signification. And they, where they introduce election at all, use it, like St. Paul, as an incentive to holiness. So Clement to the Corinthians, "Let us go to him with a sanctified heart: *influenced by the love of our gracious and merciful Father, who hath made us by election his peculiar people.*" It is notorious, and has been largely proved, that this Calvinistic tenet was not held, except by those who were reputed heretics, for four centuries, and that the term *election* grew into disuse as Christianity gradually became more and more widely diffused: till it was at length involved with questions of fate and free-will, which in truth belong to natural religion, and the phraseology of St. Paul was adopted to strengthen the opinion ultimately espoused by St. Austin† in the fifth century.

These circumstances are not only intelligible, but strictly natural, if

\* Milner states this with regard to Justin Martyr, and Irenæus in particular; but makes a different conclusion. Vol. i. p. 201 and 271. The testimony of Irenæus is very cogent: because he argues elaborately against those who represented one class of mankind as incapable of salvation, and another as certain of it, as perverting the nature of the Gospel, and nullifying the calls to repentance it contains. This is of great weight, from a writer who appeals to the succession from the Apostles for the accuracy of his interpretation of Scripture: it evidently never entered his mind, that such a distinction between mankind could be justly derived from any part of the sacred Canon.

† It is quite impossible to account for the authority which this Father has enjoyed, and still maintains, on any common principles; or to understand why St. Austin against the Manichees, might not be consistently quoted to refute St. Austin against Pelagius.

St. Paul speaks of the calling of the Gentiles; but supposing him to declare the universal plan of God's dealings with mankind, I know not how the decay of the doctrine can be consistently explained.

Bishop Butler, in his *Analogy*, has a powerful argument to this effect: that if, upon consideration of religion, the evidence of it should seem to any persons doubtful; yet even this doubting concerning religion implies such a degree of evidence for it, as, joined with the consideration of its importance, unquestionably lays men under the obligations to have a dutiful regard to it in their behaviour. On the same principle, it may be justly argued, that if there is a bare possibility of the doctrine of election being founded on a wrong interpretation of St. Paul's words, that doctrine ought not to be made a subject of instruction to a Christian congregation. And that such a possibility has been made out, must, at least, be admitted, after the review which I have taken of the very questionable circumstances under which that doctrine appears, or is supposed to appear, in two of St. Paul's Epistles. When this is considered, and joined to the certainty that the Apostle could lay no important stress upon a subject which he so rarely, and almost incidentally, introduces, in direct opposition, as will be fully seen, to his practice on the grand articles of a Christian's faith, I cannot help expressing the most unaffected surprise that any minister should conscientiously think himself bound to make this a leading point in the course of his public instruction. For that every individual should be led to suppose that he can come to salvation, if he will, without the counteracting clause, that he cannot have *grace to will*, without God's special decree; cannot be prejudicial, even if it be found untrue, when "the secret things of the Lord our God" are disclosed:—but that a single individual should be induced to despair of grace and of salvation, must be of the deepest importance in his sight, who "willeth not the death of a sinner." So it is safe in practice, even

should be thought unsound in relation, to inculcate, with St. Paul, that "God giveth to all men the will," but how is it possible for a brother, who believes in election, a general truth, but humbly concerning his own, to fulfil the prescribed condition, and "ask nothing wavering?" It is not practically safe to teach that all are rewarded according to their merits; and so our Saviour must have intended when he repeatedly described the kingdom of judgment in a mode which admits of any other interpretation; while, on the contrary, to leave an impression that works have no concern with man's salvation, is a kind of sophistry, which the illiterate cannot be expected to unravel; and though in essence it is the truth, it is by no means the whole truth of Scripture. In short, the dangers arising from the doctrine of predestination, under any modifications, are so practical, so pernicious, and so favoured by the slothful and self-excusing principles of the human nature, that it ought to be left to St. Paul with the plainness of command to believe in Christ, or to love our neighbour, before it is introduced to a congregation. It matters not that a pious Calvinist disavows the natural results, or an opponent can explain them: it is notorious that the illiterate enthusiast believes, and the sinner flatters himself with expecting, that if he is one of the elect, he shall either be finally snatched from the fire: and if he is not, that his exertions of his own can ever

Thus the real conclusion and practical evil of the doctrine of election meet together.\*

do not consider this as a matter of sentiment, but of historical experience. The passage in Burnet is often referred to. The Germans soon saw the ill effects of the doctrine of decrees. Luther changed his mind about it, and Melancthon openly against it; and since that time the whole stream of the Lutheran Church has run the other way; but both Luther and Bucer were still for maintaining the doctrine, only they warned the people not to think much about them, as they were secrets that men could

Let the preacher, before he ventures upon this deep subject, consider at once the seductive nature, and the tremendous consequences, of such an error. How far these consequences may redound upon himself, will depend, no doubt, upon the "necessity," which conscientiously, and in the sight of God, he feels "*laid upon him*" to inculcate this as the doctrine of the Gospel. But before he defends his practice upon St. Paul's authority, let him consider that St. Paul ad-

not penetrate into. Hooper, and many other good writers, did often exhort the people from entering into these curiosities; and a caveat to the same purpose was put into the Article about predestination." On Reform. part. ii. p. 113.

Luther, in his answer to Erasmus's Diatribe, certainly maintains, in strong terms, the absolute decrees of God. But experience afterwards taught him the wisdom of using great moderation on this head. See his letters, particularly one to Caspar Aq. which is translated by Milner, vol. v. p. 514.

In the year 1657 Baxter wrote, "One objection I find most common, in the mouths of the ungodly, especially of *late years*: they say, we can do nothing without God, we cannot have grace if God will not give it us; and if he will, we shall quickly turn: if he have not predestinated us, and will not turn us, how can we turn ourselves or be saved? It is not in him that wills, nor in him that runs. Thus they think they are excused." Call to the Unconverted, Preface, xxii.

Whitefield in several places candidly acknowledges that many of his followers had wrested his doctrine to their own destruction, and that he grew cautious, which he had not been thirty years before, "of dubbing people converts too soon". Eighteen Sermons. Several excellent papers have also recently appeared in the Christian Observer, strongly exemplifying the dangerous consequences of Calvinistic theology. The writer of one says, "Election and final perseverance were the never-ceasing topics of all the conversations and sermons I formerly heard; and, indeed, they were soon the only topics of a religious nature that I could endure. Then my mountain of self-sufficiency stood so strong, I was a stranger to self-examination, and, of course, knew not what manner of spirit I was of. A contention and strife about words suited my then unsanctified temper: and if ever one man was disposed to make another an offender for a word, it was myself." Ob. February, 1817.

dresses as "the elect of God," persons who were his only worshippers in large districts, or even extensive nations; persons who had been called to the knowledge and faith of Christ from the actual exercise of idolatry and habits of the grossest wickedness, by which they were still surrounded on every side; persons who had relinquished, for the sake of the Gospel, the religious worship in which all the rest of their countrymen were persevering; lastly, persons who for the same object had given up their kindred and their father's house, and were either suffering, or destined to suffer, the severest privations and the heaviest loads that pain or imprisonment can lay on nature; and who, if they did not believe themselves especially favoured and beloved by God, were indeed "of all men most miserable." It is our inestimable privilege, that there is nothing similar to circumstances such as these in the situation of modern Christians: and genuine imitation does not consist in borrowing detached expressions, but in applying them to the cases and circumstances in which they were employed originally.

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*Address of the Right Rev. Bishop HOBART, delivered to the Convention of the Protestant Episcopal Church in the State of New-York, on Wednesday, the 21st of October, 1818.*

*My Brethren of the Clergy and Laity,*

THE attendance at this Convention of so large a proportion of the Clergy, and of so numerous and respectable a delegation from the Laity, may be regarded as a gratifying evidence of an increasing zeal for the interests of our Church.

It is my duty, in pursuance of one of the Canons, to lay before you a view of my official acts since the last annual Convention.

In the month of June last, I visited the Church at Windham, Greene county, and also performed divine service at Catskill, Athens, and Hudson.

In the month of July, I visited the Church at Yonkers, Westchester county, which has recently, in the interior, been repaired and altered in a very handsome manner.

In the month of August, I visited Christ Church, Ballston-Spa, and the Churches at Milton and Charlton, Saratoga county; Trinity Church, Utica, Oneida county; St. Paul's Church, Turin, on the Black River, Lewis county; St. Paul's Church, Waddington, on the St. Lawrence, and the Church at Russel, St. Lawrence county; Trinity Church, Fairfield, Herkimer county; St. John's Church, Johnstown, Montgomery county; and St. George's Church, Schenectady; and also performed divine service in the course of this visitation, in Lowville, Lewis county; and Ogdensburgh and Potsdam, St. Lawrence county.

In the month of September, I visited the Churches at Duaneburgh, Schenectady county; Paris, and the Oneida Castle, Oneida county; Manlius, and Onondaga, West-Hill, Onondaga county; Auburn, Cayuga county; Geneva, Pultneyville, Canandaigua, Victor, Pittsford, Rochester, Richmond, and Avon, and performed divine service at the town of Pennfield, Ontario county. The congregations at Le Roy and Batavia, Genesee county, and Buffalo, Niagara county, were also visited. In all of these places I preached, in most of them held confirmations, and in several administered the sacrament of the Lord's Supper.

On my return from visiting the churches at the westward, I assisted, at Philadelphia, in the consecration of the Rev. Dr. BOWEN, the Bishop elect of the Church in South-Carolina.

The following new churches have been consecrated: St. Paul's Church, Windham, Greene county; Christ Church, Ballston-Spa, Saratoga county; St. Paul's Church, Turin, Lewis county; St. Paul's Church, Waddington, St. Lawrence county; Zion Church, Onondaga, West-Hill, Onondaga county; and St. Paul's Church, Richmond, Ontario county. New churches, erecting at Paris, Oneida

county; Butternuts, Otsego county; and Binghamton, Broome county, are nearly ready for consecration.

I have held the following Ordinations:—On the 23d of October last, in Trinity Church, New-York, the Rev. *Samuel Johnston* was admitted to the Holy Order of Priests, and *David Brown* to that of Deacons. On the 17th of March last, in Christ Church, New-York, the Rev. *Charles Smyth*, of the Diocese of Connecticut, Deacon, was admitted to the Order of Priests. On the 25th of April last, in Trinity Church, New-York, *Rodney Rossetter*, of the Diocese of Connecticut, was admitted to the Order of Deacons. On the 26th of May, at Stamford, Connecticut, *Augustus Fitch*, of that Diocese, and *Leveret Bush*, of this Diocese, were admitted to the Order of Deacons. On the 26th of June, at Windham, Greene county, the Rev. *Ezekiel G. Gear*, Deacon, Missionary in Onondaga county; and on the 28th of the same month, in Christ Church, Hudson, the Rev. *Gregory T. Bedell*, Deacon, Minister of that Church, were admitted to the Order of Priests; and on the latter day, *Thomas Osborne* to that of Deacons. On the 10th of September, at Duaneburgh, the Rev. *Nathaniel F. Bruce*, M. D. Deacon, Minister of the Church in that place, was admitted to the Order of Priests; and *Intrepid Morse*, and *Charles McCabe*, to that of Deacons. On the 18th inst. in the French Church Du St. Esprit, New-York, *Alexis Peter Proal* was admitted to the Order of Deacons; and yesterday, at the opening of the Convention, *George Uphold*, M. D. *John Grigg*, jun. *James W. Eastburn*, *George B. Andrews*, of this Diocese; and *Peter G. Clark*, *Origen P. Holcomb*, and *James Keeler*, of the Diocese of Connecticut, were admitted to the same Order.

The following persons are Candidates for Orders:—*William Richmond*, *Diodatus Babcock*, *James P. Cotter*, *James Bowden*, *James P. F. Clark*, *William P. De Lancey*, *George W. Doane*, *Moses Burt*, *G. M. Robinson*, and *Eleazar Williams*. *George W. Woodruff*, a candidate for Orders,

has been regularly transferred to the Diocese of New-Jersey, and *Alonzo Potter* to Pennsylvania.

The Rev. *James Montgomery*, from the Diocese of New-Jersey, has been instituted Rector of Grace Church, in the city of New-York, vacated by the removal of the Rev. Dr. *Bowen* to the Diocese of South-Carolina; the Rev. *Henry U. Onderdonk*, M. D. Rector of St. John's Church, Canandaigua; the Rev. *Evan Malbone Johnson*, Rector of St. James's Church, Newtown, Long-Island; and the Rev. *Nathaniel F. Bruce*, M. D. Rector of Christ Church, Duaneburgh, Schenectady county. The Rev. *Samuel Johnston*, Missionary in the western parts of the state, and the Rev. *Intrepid Morse*, recently ordained Deacon, have removed, by letters dismissory from me, to the state of Ohio; as also, the Rev. *Gregory T. Bedell*, from Hudson, to Fayetteville, North-Carolina; and the Rev. *Parker Adams*, from Waterford and Lansingburgh, to the Diocese of South-Carolina. The Rev. *Samuel Nicholls* has removed from Fairfield, and resides at present in the Diocese of Connecticut; and the Rev. *Petrus S. Ten Broeck* has removed from Fishkill to the Eastern Diocese.

The following changes have also taken place in this Diocese:—The Rev. *Asahel Davis*, Deacon, has removed from New-Berlin, Chenango county, and resides at present at Geneva, where he has the charge of a school established by the Vestry of the Church in that place; and the Church at New-Berlin is now under the charge of the Rev. *Daniel Nash*. The Rev. *John M'Vickar* has been appointed Professor of Moral Philosophy and Rhetoric in Columbia College; and the Church at Hyde-Park, of which he was the Rector, is at present supplied by the Rev. *David Brown*, Deacon. The Rev. *William A. Clark*, for several years Missionary at Manlius, and parts adjacent, has removed to Buffalo. The Rev. *Amos Pardee*, from the Diocese of Massachusetts, acts as Missionary at Manlius. The Rev. *William B. Lacey*, the late Missionary at Oxford, Ch

nango county, has removed to Albany; and the Church at Oxford is now supplied by the Rev. *Leveret Bush*, Deacon. The Rev. *Amos G. Baldwin* has removed from Utica, and has charge of the congregations at Waddington and Ogdensburgh, on the St. Lawrence, and in parts adjacent. The Rev. *William H. Northrop*, Deacon, on account of ill health, has relinquished the charge of the Church at Auburn. The Rev. *Thomas C. Brownell*, late Professor in Union College, has been elected an Assistant Minister of Trinity Church, New-York.

The Rev. *Samuel Phinney* has produced to me the requisite testimonials from the Bishop of the Church in Pennsylvania, and has been chosen Rector of St. Andrew's Church, Coldenham, Orange county. The Rev. *Eli Wheeler* has resigned the Rectorship of St. John's Church, Johnstown, Montgomery county, and been chosen Assistant Minister of St. George's Church, Hempstead, Long-Island. The Rev. *Thomas Osborne*, Deacon, has removed, by letters dismissory, to South-Carolina.

The following Missionaries are employed:—The Rev. *Daniel Nash*, in Otsego and Chenango counties; the Rev. *William A. Clark*, at Buffalo, Batavia, and parts adjacent; the Rev. *Samuel Fuller*, Albany and Greene counties; the Rev. *James Thompson*, Windham, Greene county, and other places in that and Delaware county; the Rev. *Stephen Jewett*, in Hampton and Granville, Washington county; the Rev. *Alanson W. Welton*, Ontario, and adjacent counties; the Rev. *Russel Wheeler*, Butternuts and Unadilla, Otsego county, and parts adjacent; the Rev. *Ezekiel G. Gear*, Onondaga county, and parts adjacent; the Rev. *Charles W. Hamilton*, Sandy-hill, Washington county, and parts adjacent; the Rev. *Charles Seabury*, Brookhaven, Huntington, and Islip, Long-Island; the Rev. *Joshua M. Rogers*, Turin, Lewis county, and parts adjacent; the Rev. *George H. Norton*, Deacon, Seneca and Ontario counties; the Rev. *Leveret Bush*, Deacon, Oxford, Chenango county, and parts adjacent.

Under a Canon of the late General Convention, the Rev. *Thomas Y. How*, late an Assistant Minister of Trinity Church, New-York, has been suspended from the ministry. The Canon being in some respects of a doubtful tenor, I proceeded in the exercise of discipline, on this occasion, as far as I conceived the Canon fully authorised. A presentment of this gentleman, containing a most serious charge against his moral conduct has, within a few days, been made to me under the Canons of the Church in this state. I have often expressed an opinion, that if a presentment, containing that charge, should be made, it would be incumbent upon me, on conviction, to inflict the sentence of degradation from the ministry. I shall, without delay, discharge my duty in this business.

It is a subject of congratulation, that our Church has resumed the labours, which for a long period before the revolutionary war, the Society in England for Propagating the Gospel in Foreign Parts, directed to the religious instruction of the Indian tribes. Those labours were not wholly unsuccessful; for on my recent visit to the Oneidas, I saw an aged Mohawk, who, firm in the faith of the Gospel, and adorning his profession by an exemplary life, is indebted, under the Divine blessing, for his Christian principles and hopes, to the Missionaries of that venerable Society. The exertions more recently made for the conversion of the Indian tribes, have not been so successful, partly because not united with efforts to introduce among them those arts of civilization, without which the Gospel can neither be understood nor valued; but principally because religious instruction was conveyed through the imperfect medium of interpreters, by those unacquainted with their dispositions and habits, and in whom they were not disposed to place the same confidence, as in those who are connected with them by the powerful ties of language, of manners, and of kindred. The religious instructor of the Oneidas, employed by our Church, enjoys all these advantages. Being of Indian

extraction, and acquainted with their language, dispositions, and customs, and devoting himself unremittingly to their spiritual and temporal welfare, he enjoys their full confidence; while the education which he has received, has increased his qualifications as their guide in the faith and precepts of the Gospel. Mr. *Eleazar Williams*, at the earnest request of the Oneida chiefs, was licensed by me about two years since, as their Lay Reader, Catechist, and Schoolmaster. Educated in a different communion, he connected himself with our Church from conviction, and appears warmly attached to her doctrines, her apostolic ministry, and her worship. Soon after he commenced his labours among the Oneidas, the Pagan party solemnly professed the Christian faith. Mr. *Williams* repeatedly explained to them in councils which they held for this purpose, the evidences of the Divine origin of Christianity, and its doctrines, institutions, and precepts. He combated their objections, patiently answered their inquiries, and was finally, through the Divine blessing, successful in satisfying their doubts. Soon after their conversion, they appropriated, in conjunction with the old Christian party, the proceeds of the sale of some of their lands to the erection of an handsome edifice for divine worship, which will be shortly completed.

In the work of their spiritual instruction, the Book of Common Prayer, a principal part of which has been translated for their use, proves a powerful auxiliary. Its simple and affecting exhibition of the truths of redemption, is calculated to interest their hearts, while it informs their understanding, and its decent and significant rites, contribute to fix their attention in the exercises of worship. They are particularly gratified with having parts assigned them in the service, and repeat the responses with great propriety and devotion. On my visit to them, several hundred assembled for worship; those who could read were furnished with books; and they uttered the confessions of the *liturgy*, responded its supplications,

and chanted its hymns of praise, with a reverence and fervour, which powerfully interested the feelings of those who witnessed the solemnity. They listened to my Address to them, interpreted by Mr. *Williams*, with so much solicitous attention; they received the laying on of hands with such grateful humility; and participated of the symbols of their Saviour's love with such tears of penitential devotion, that the impression which the scene made on my mind will never be effaced. Nor was this the excitement of the moment, or the ebullition of enthusiasm. The eighty-nine who were confirmed, had been well instructed by Mr. *Williams*; and none were permitted to approach the communion, whose lives did not correspond with their Christian professions. The numbers of those who assembled for worship, and partook of the ordinances, would have been greater, but from the absence of many of them at an Indian council at Buffalo.

I have admitted Mr. *Williams* as a Candidate for Orders, on the recommendation of the Standing Committee; and look forward to his increased influence and usefulness, should he be invested with the office of the ministry.

There is a prospect of his having, some time hence, a powerful auxiliary in a young Indian, the son of the head warrior of the Onondagas, who was killed at the battle of Chippewa, and who, amiable and pious in his dispositions, and sprightly and vigorous in his intellectual powers, is earnestly desirous of receiving an education to prepare him for the ministry among his countrymen. I trust that means will be devised for accomplishing his wishes. We ought never to forget, that the salvation of the Gospel is designed for all the human race; and that the same mercy which applies comfort to our wounded consciences, the same grace which purifies and soothes our corrupt and troubled hearts, and the same hope of immortality which fills us with peace and joy, can exert their benign and celestial influence on the humble Indian.

In my visitation of the Diocese, I



found abundant evidence of the zeal and fidelity of the Clergy, generally, and particularly of those whose labours as Missionaries, have been so much blessed in the extension of the kingdom of the Redeemer. Nor was I less gratified with the many honourable testimonials afforded of the solicitude of the Laity of our Church, in the new settlements, to enjoy her ministrations, evidenced by their large contributions for the erection of churches, and the support of the Clergy. Both these objects, in many places, are accomplished, principally by a few individuals. In every instance where new churches have been consecrated, the contributions of individuals afforded the strongest evidence of their liberality and zeal.

In reference to the affairs of the Diocese, I ought to mention, with high commendation, the pious zeal of the New-York Protestant Episcopal Missionary Society, constituted in aid of the "Committee for Propagating the Gospel," charged with the business of missions. But for the meritorious exertions of the members of that institution, we should have been unable to have paid the low salaries of our Missionaries. This Society has contributed for this purpose, for the past year, about 800 dollars.

Eminent good has been done by the Bible and Common Prayer Book Societies. The circulation of the Prayer Book among those unacquainted with it, has almost invariably tended to soften, if not to remove prejudices, and, in many instances, to produce a warm attachment to it. In one place, a well organized and respectable Episcopal congregation subsists, where a year since there was not an Episcopal family; and many of the persons who compose it, owe either their first serious impressions, or the confirmation of their pious principles and hopes, to the perusal of the Prayer Book with which they had been unacquainted, and which was put into their hands.

But while my recent visitation of the Diocese afforded me many subjects of gratification, emotions of a different nature were frequently excited.

I often heard earnest calls for the ministry and worship of our Church, which could not be gratified. And I saw fields ripe for the harvest, which were reaped by others, from our want of labourers to enter on the work. The indispensable importance of a Theological Seminary, and of provision for Missionaries, more forcibly than ever impressed my mind. We now lose many young men of talents and piety, from our want of the means of aiding them in their preparation for the ministry. And even if the number of those who enter the ministry of our Church, were not, as they are, greatly inadequate to supply all the situations where their labours might be profitably exerted, a Theological Institution would be necessary, as the best and the only effectual means of furnishing our Candidates for Orders with those acquirements which will enable them forcibly, eloquently, and successfully to explain, defend, and inculcate the truths of religion. Prosperous in many respects, as is our Church in this Diocese, her prosperity would have been ten-fold greater, if we had enjoyed adequate means of Theological education, and of Missionary support. To these objects then, my brethren of the Clergy and Laity, let me direct your zealous efforts, and beseech you unceasingly to direct the efforts of all over whom you may have any influence. Your Church needs all your affection, all your zeal, and all your pecuniary means; and she deserves them all. In promoting the extension of this pure branch of the Church of the Redeemer, you will best advance the glory of God in the salvation of men; and, faithful to the lessons of evangelical truth which our Church inculcates, you will save your own souls, while you contribute your part in the most exalted work of benevolence, the salvation of the souls of your fellow-men.\*

JOHN HENRY HOBART.

New-York, October 21, 1818.

\* In this Address, the names of John V. E. Thorne, Frederick Tiffany, and William B. Thomas, should be inserted among the Candidates for Orders.

*The Second Annual Report of the New-York Protestant Episcopal Missionary Society, instituted to assist the Authority of the Church in the Support of Missionaries, presented at the Anniversary Meeting, held in Trinity Church, December 1, 1818.*

THIS day being the Second Anniversary of the New-York Protestant Episcopal Missionary Society, pursuant to notice, the Society convened in Trinity Church; the Right Rev. Bishop Hobart in the chair, George R. A. Ricketts was appointed Secretary.

The Annual Report being read by Mr. Floyd Smith, the following *Resolutions*, presented by the Rev. Mr. Lyell, seconded by the Rev. Mr. Onderdopk, were unanimously adopted:

*Resolved*, That this Society has heard, with much satisfaction, the very interesting Report of the Board of Managers, just read, and that the said Report be accepted.

*Resolved*, That the Board of Managers be requested to publish their Report, the proceedings of this meeting, and any other documents of this Society, in such mode as they may deem proper.

*Resolved*, That the thanks of the Society be presented to the Board of Managers for the faithful discharge of the trust assigned them.

*Resolved*, That the thanks of the Society be presented to the Ladies of Christ Church and Grace Church, whose exertions and donations are noticed in the Report.

*Resolved*, That the suggestions in the Report, relative to the organization of Auxiliary Societies in the different Parishes in this Diocese, meets with the warm approbation of the meeting, who hereby express their earnest wish that such Societies may be generally established, and that the Board of Managers be requested to adopt measures to carry the same into effect.

*Resolved*, That this Society earnestly solicit the increased patronage of the friends of religion and the Church,

and humbly implore the blessing of Almighty God as alone sufficient to give success to their efforts.

The following gentlemen were elected the Board of Managers for the ensuing year:

Right Rev. Bishop Hobart, *President*, ex officio.

Dr. John Watts, jun. *1st Vice-Pres.*

Dr. Gerardus A. Cooper, *2d Vice-President.*

Luther Bradish, *3d Vice-President.*

Don Alonzo Cushman, *Treasurer.*

Floyd Smith, *Corresponding Sec'y.*

J. Smyth Rogers, *Recording Sec'y.*

Henry M'Farlan, George R. A. Ricketts, David R. Lambert, Thomas N. Stanford, Cornelius R. Duffie, Lewis Loutrell, Warmaldus Cooper, William Onderdonk, jun. Charles Keeler, Edward M'Vickar, James M. Hoyt, George Belden.

#### REPORT.

THE Board of Directors of the "New-York Protestant Episcopal Missionary Society" gratefully acknowledge, that it is by the merciful Providence of Almighty God they are again permitted to assemble with their Brethren of the Society, for the purpose of presenting their **SECOND ANNUAL REPORT**. From the limited and simple operations of the Society our Annual Report will comprise little else than the notice of a few prominent facts, accompanied by such reflections and remarks as seem naturally to arise out of their consideration.

During the past year nearly nine hundred dollars have been received into the Treasury, and the sum of seven hundred and fifty dollars has been paid to the Bishop and Committee, who, by the Canons of the Church, have the management of Missionary concerns. The current expenses of the year have amounted to forty dollars and sixty-one cents, leaving a balance in the Treasury of one hundred and sixty-seven dollars and seventeen cents. The sum of about two hundred dollars, in annual subscriptions, remains to be collected, for which purpose a suitable collector has been

appointed. It is with feelings of gratitude and pleasure we record the facts, that upwards of one hundred dollars were procured and added to the funds by the assiduous and pious efforts of a female member of GRACE CHURCH; and that a donation of fifty dollars has been made by an association of Ladies, members of CHRIST CHURCH in this city, being a large proportion of an unappropriated balance of funds raised during the last winter for the laudable purpose of administering relief to the necessitous and destitute: and as a further evidence of the high importance they attach to the duty of also administering relief to the necessities of those who are spiritually destitute, they have added an article to their constitution, providing, that the balance that may remain in their Treasury at the close of each inclement season, shall be paid over to the Treasurer of this Society, for its use and benefit. It is devoutly to be hoped that such generous and efficient, but unostentatious examples of pious care for the best good of our perishing fellow men, will be extensively followed, and bountifully rewarded.

The valuable service that has been rendered by a few meritorious females, has suggested the idea of forming parochial female as well as male Missionary Associations, auxiliary to this Society, in the several parishes of this Diocese. It is believed that associations of this kind, conducted with energy and spirit, would be eminently successful in the augmentation of the general Missionary Fund. This plan is suggested in the ardent hope that the ladies of the respective parishes in this city, and generally throughout the Diocese, will give the subject that deliberate consideration which the high importance of the objects to be attained so seriously demand. A variety of causes, such as removal from town, removal by death, occasional erasures of names from the subscription list, &c. have operated to diminish the number of our Annual Subscribers. This was to be expected: zeal, however warm at first, will become cold, unless cherished and sustained by an habitual recollec-

tion of the necessity of its exercise. The Board feel gratified in being able to say, that they have paid nearly as much into the general Missionary Fund this as was paid in the last year. Four of the Missionaries employed by the Ecclesiastical authority of our Church have been aided by the funds of this Society. The terms in which our services have been acknowledged by that authority, strongly evince the value of this institution, and afford additional motives for perseverance in the good work which we have begun. The Address of the Right Rev. Bishop of this Diocese to the last Annual Convention, together with the Reports of the Missionaries generally, as they appear in the Journals of that Body, furnish a most interesting and decisive evidence of their zeal and fidelity in the discharge of their sacred and arduous duties, and that the dew of God's blessing has descended upon their labours in a pre-eminent degree. Here, perhaps, it may not be improper for the Board of Directors to express the concern they feel at beholding the apathy and indifference manifested by too many of their Episcopal Brethren, in relation to the interests of this association. Our Bible and Prayer Book Associations have deservedly received a munificent share of Episcopal patronage; but it is feared that too many make that patronage an excuse for not contributing to the funds of a Society confessedly of the highest importance in the present rapidly increasing state of our Church. It is fair to presume that our Episcopal Brethren are not generally acquainted with the very important fact, that it has been, in many cases, deemed inexpedient to organize new congregations, notwithstanding the earnest wishes of a large body of respectable citizens in the northern and western parts of this Diocese, who are extremely solicitous for the permanent establishment of the worship and ordinances of the Church among them, because of the entire inadequacy of the Missionary Fund to support an additional number of Missionaries.

Here, then, Brethren of the Epis-

copal Church, is a powerful, an affecting, and, we hope, an irresistible appeal to your pious liberality—your amiable, benevolent, and Christian feelings. Living as you do in the plenitude of both temporal and spiritual blessings—enjoying, as you do, the comfort and happiness to be derived from a regular and devout attendance upon the services and ordinances of the Church, can you refuse to manifest your gratitude to the Author and Dispenser of these inestimable privileges and blessings, by turning a deaf ear to the earnest and affecting entreaties for help of your scattered and destitute brethren? Can you refuse to display one of the distinguishing virtues of the Christian, “Love to the Brethren,” and of the *sincerity* of your faith in the merits of the Saviour of the world, and the purity of your moral and philanthropic feelings, by an unfeeling, unpitiful answer? Brethren, we hope better things of you. We would not question your piety—your liberality—your active benevolence; we have too often witnessed their display and their salutary effects, to doubt, for a moment, that an appeal so imperious in its nature, so important to the best interests of our Church, and the happiness of our fellow Episcopalians, will be promptly and munificently answered. That you will aid the funds of this Society by your contributions—your personal influence and efforts. Let none say that their exertions in particular are unnecessary—that there are others whose efforts will be more efficient, and whose personal influence can be more successfully exerted. This frigid and indifferent language—this apathy of feeling—this willingness to transfer to *others* the performance of duties that appropriately belong to each and every individual, are fearful indications of the declension of piety in the soul, are unworthy of the Christian name and character, and will ultimately destroy the energy and usefulness of every institution essentially dependent for its success upon united, active, and persevering individual exertion. Let it then be remembered by every person in our communion,

whose heart has been warmed and expanded by the renovating influence of the *Holy Spirit*, and who hopes to join in the praises of the Church Triumphant, that nothing but absolute inability can absolve him from the obvious duty of administering relief to the spiritual wants of those who so earnestly desire to be partakers in the same glorious and animating hope. Let it be remembered, that to plead the entire occupancy of our time and attention by the engagements of business or pleasure, as an excuse for the neglect of a duty so imperious, will not avail us in the great and terrible day of retribution, when called upon by our Saviour and Judge to render an account of our stewardship.

Brethren of the Society, in surrendering into your hands the important trust which you committed to our care, we would invite you to join with us in offering the homage of our gratitude to him whose cause we have served, for that measure of success that has crowned our efforts during the past year. We would implore his blessing upon you for your “work of faith, and labour of love;” and would earnestly entreat you not to remit your exertions, to extend the usefulness of the institution to which you belong.

All of which is respectfully submitted.

FLOYD SMITH,  
Corresponding Secretary.

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*Considerations on the Life and Death  
of St. John the Baptist.*

BY BISHOP HORNE.

(Continued from page 335.)

SECTION II.

*Considerations on the Hymn of  
Zacharias.*

AMONG the alterations in nature which notify the return of spring, no one is more pleasing, than the exchange of a long and melancholy silence, for that melody which then resoundeth on every side of us in the woods and fields. Solomon hath not forgotten this circumstance, in his short but lovely description of that delightful season: “Lo, the winter is past, the rain is over and gone, the

flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land."\* The advent of Messiah was announced, in a similar manner, to the church; and we may say of it, in the words of the Roman poet, which, like those of Caiaphas, contained much more than he was aware of who uttered them,

Aspice, venturo latentur ut omnia saclo!  
For now, the blessed virgin "magnifieth the Lord, and her spirit rejoiceth in God her Saviour:" the father of the Baptist "blesseth the Lord God of Israel, for having visited and redeemed his people:" the angels themselves descend in full choir, to perform an anthem in honour of their Lord and ours: and old Simeon closeth all with his affecting farewell to the world: "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." Thus did all "break forth into joy, and sing together, because the Lord had comforted his people, and redeemed Jerusalem;" because the Sun of Righteousness, by his visitation of the earth, was putting a period to a dreary winter, and introducing, in its stead, a new and more glorious spring. And as spring is the *morning* of the year, Cowley's address to the material light, which is but a faint copy, may be applied to the great original himself:

When thou lift'st up thy radiant head  
Out of the morning's purple bed,  
The choir of birds about thee play,  
And all the joyful world salutes the rising day.

The hymn which we are at present to consider, is that of Zacharias. The occasion on which it was indited, was the birth of St. John: the subject is the covenant of grace in Christ Jesus: the language is that of the Old Testament, old terms being transferred to new things: the speaker is a priest and a prophet, "full of the Holy Ghost."

During a tedious interval of silence, Zacharias had beheld the accomplishment of the divine promise to himself; and he knew, likewise, that the

Saviour of mankind would soon be born of his relation, the virgin Mary. We may judge, therefore, what pain and grief he felt, while restrained from uttering that "good matter" of which his heart was so full, that when at length God saw fit to remove the mound, it burst forth at once in an impetuous and irresistible torrent of thanksgiving;

1. *Blessed be the Lord God of Israel: for he hath visited and redeemed his people.\**

It was no new thing for "the God of Israel" to "visit and redeem his people." He had often done it when they were in affliction and captivity. But so to visit and redeem, was not all that he intended to do for his chosen. Through things temporal he was desirous that they should look at things eternal, and carry on their views from a bodily to a spiritual redemption, in which all his counsels terminated; a redemption to be effected by his visiting mankind, dwelling among them in a tabernacle of flesh, and in that tabernacle offering up the true propitiatory sacrifice; a redemption that should extend to Gentiles as well as Jews, and of both make one people, a new Israel, of which he should be the Lord God for evermore. How gracious this visitation! How astonishing this redemption! "Blessed be the Lord God of Israel; for he hath visited and redeemed his people."

2. *And hath raised up an horn of salvation for us in the house of his servant David.*

In the Old Testament, we read continually of saviours and deliverers "raised up" by God, to rescue his people, from time to time, out of the hands of their oppressors. But of them we may say, as the apostle does of the Levitical priests, "They were not suffered to continue, by reason of death."† And, therefore, we may argue in one case, as he doth in the other, that no one of them could be the true Saviour of Israel, the subject of the promises. Neither

\* Cant. ii. 11.

\* Luke i. 68, &c.

† Heb. vii. 23.

Moses, who brought them out of Egypt, nor Joshua, who settled them in Canaan, was "He that should come," but they were still to "look for another;" and so on, through the whole calendar of temporal saviours, who, like the legal ministers, "served only," by their wars and victories, "to the example and shadow of heavenly things." "The body," or substance, in either instance, "was of Christ." For he who arose "a Priest for ever," arose also "a King immortal;" a mighty Horn, or Power, of salvation; a Moses, to deliver us from this present evil world; a Joshua, to put us in possession of the heavenly Canaan; in short, every thing, to fill up every prefigurative character. This mighty Saviour, this omnipotent King of Israel, God raised up "in the house of his servant David," as he had promised, "that of the fruit of his body, according to the flesh, he would raise up Christ to sit on his throne."\* And to this agree the words of the angel, at the annunciation: The Lord God shall give unto him the throne of his father David; and he shall reign for ever and ever over the house of Jacob; and of his kingdom there shall be no end.†

3. *As he promised by the mouth of his holy prophets, which have been since the world began—*

In a matter of so great consequence as man's redemption God left not the world without information, from the beginning: so that wherever we find ignorance, it must be charged to the account of man, as having rejected, and not to that of his Maker, as having denied the necessary means of instruction. We see the Christian church now supported in her belief of Messiah's second advent, on which all her hopes are fixed, by the discourses of the apostles, as the ancient church was supported in her belief of his first advent by the discourses of the prophets. There is no more difficulty in one case than in the other. The ancients lived in faith, and so do we. They died in faith, "not having re-

ceived the promises," and so must we: for though some promises are fulfilled, yet others are not, nor can be, in this world. Our knowledge is not the less certain, nor our faith, built upon it, the less firm, because we have not exact and adequate notions of the manner of Christ's coming, the circumstances of the last judgment, and the glory that is to follow. The facts are sufficiently predicted; for an idea of the mode we must be contented to wait till faith shall give place to sight. And let the same observation be applied to the Patriarchs and Israelites.

4. *—That we should be saved from our enemies, and from the hand of all that hate us.*

The enemies and the salvation, here intended by Zacharias, are, without doubt, spiritual. Such a salvation, therefore, from such enemies, God "promised by the mouth of his holy prophets, which have been since the world began." When he saved his people of old from their enemies, and from the hand of all that hated them, his mercy, so displayed, was a figure for the time then present, a pledge and earnest of eternal redemption; as if he had said, "Ye shall see greater things than these." And the psalms formerly composed to celebrate the deliverance of Israel from Egyptian and Babylonian captivities, are now used, by the church Christian, to praise God for salvation from sin, death, and Satan: they are sung new in the kingdom of Messiah. "Old things are passed away, behold all things are become new:" legal figures are vanished, and the terms employed to describe them are transferred to evangelical truths. When the prophets composed psalms on occasion of temporal deliverances, they looked forward to a future spiritual salvation; as Zacharias, in his hymn, the subject of which is a spiritual salvation, looks back, and has a reference to past temporal deliverances.

5. *To perform the mercy promised to our fathers, and to remember his holy covenant—*

The "mercy promised to our fathers" was, therefore, a spiritual mer-

\* Psal. cxxxii. 11. Acts ii. 30.

† Luke i. 32.

cy; and the "covenant" made with them was a Gospel covenant; for otherwise, God could not be said, by raising up Christ, to have "performed that mercy," and "remembered that covenant." Accordingly, we are elsewhere told, "the Gospel was preached to Abraham;"\* and the covenant made with him is styled, "the covenant of God in Christ."† The Gospel, then, was prior to the law, and was the patrimony of all the children of Abraham. "The law, which was four hundred and thirty years after," whatever might be its intention, could not dispossess them of this their inheritance; it could not "disannul the covenant, and make the promise of none effect." But if, on the contrary, it was designed to keep up, and further the knowledge of them; if it was a standing prophecy; if it was "a schoolmaster" by its elements training up and conducting its scholars "to Christ;" then certainly nothing was wanting on the part of God. The Jews minded earthly things; but to infer from thence, that they were never taught the knowledge of things heavenly, would be a method of arguing too hazardous to be ventured upon: since, from the behaviour of many who profess the Christian religion, it might as fairly be concluded, that *their* Master promised nothing but "loaves and fishes." Israelites might set their hearts too much on "fields and vineyards," forgetting or neglecting better things, as men are apt to do who are blessed with prosperity in this present world. But when they did so, they did wrong: prophets were sent to reprove the error, and judgments to convince them, that Canaan was not the end of the "covenant," nor a plentiful harvest "the mercy promised."

6. *The oath which he sware to our forefather Abraham—*

The amazing condescension of God, in vouchsafing, for man's satisfaction and assurance, to confirm his promise by an oath, is finely touched upon in the Epistle to the Hebrews. "When

God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, surely, blessing I will bless thee, and multiplying I will multiply thee—For men verily swear by a greater, and an oath for confirmation is to them an end of all strife. Wherein God, willing to show to the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us."\* O the goodness of God, who hath given his creatures the assurance of an oath! O the infidelity of his creatures, who distrust that assurance!

7. — *That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear,*

8. *In holiness and righteousness before him, all the days of our life.*

The promise, made with an oath to Abraham, was made, after the intentional sacrifice of Isaac, in the following terms: "By myself have I sworn—that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed."† The objects of the blessing here promised are the faithful children of Abraham, whether Jews or Gentiles; the "seed," in whom they are blessed, is Christ; the manner in which he obtains the blessing, is by "possessing the gate of his enemies," that is, by subduing them, and seizing their strong holds; the blessing itself consisteth in a redemption from bondage under those enemies, and an admission into the service of God. Such is the substance and intention of the promise made with an oath to Abraham, as explained by Zacharias and fulfilled under the Gospel. In the mean time, between the promise and its accomplishment it pleased God to interpose

\* Gal. iii. 8.

† Ibid. 17.

\* Heb. vi. 13.

† Gen. xxii. 16.

a dispensation, which exhibited a visible representation of this great and important transaction in the case of the children of Israel, or the posterity of Abraham according to the flesh, who, after having been long detained in cruel bondage by Pharaoh and the Egyptians, were "delivered out of the hands of their enemies;" and delivered for this purpose, that they might serve God with a prefigurative service, calculated to last "till the seed should come to whom the promise was made." For thus Jehovah saith to Moses, "When thou hast brought forth the people out of Egypt, they shall *serve God* upon this mountain."\* So that when, at the transfiguration of our Lord upon mount Tabor, Moses discoursed with him on the subject of "his decease," or, as it is in the original, his exodus, which he should accomplish at Jerusalem," may we not imagine to ourselves the deliverer of Israel addressing the world's Redeemer in some such words as these—By my hand the Lord God of Israel did once vouchsafe to bring forth his people from the afflicting bondage of Egypt; but thou shalt turn the multitude of the Gentiles from the power of Satan to God. I saw the Lord make a path through the waters for his redeemed to pass over; but thou shalt find a more wonderful way through the waves of death; and though the floods shall compass thee about, yet shall thy life be brought up from corruption. I beheld the chariots of Pharaoh and the mighty host of Egypt plunging in the deep, when the morning appeared; but thou shalt triumph over principalities and powers, and see them overwhelmed in the lake of fire. I led my people through the wilderness, and gave them a law which had "the shadow of good things to come;" but thou shalt conduct thine through the world, and teach them to "worship in spirit and in truth." I went before Israel to the borders of the promised land; but thou art the true shepherd of souls, and they who follow thee shall "pass from death unto life."

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\* Exod. iii. 12.

Zacharias concludes his divine song with an apostrophe to the infant Baptist, as one who was designed by Providence to be the precursor of such a Saviour, and the publisher of such salvation.

9. *And thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord, to prepare his ways;*
10. *To give knowledge of salvation unto his people for the remission of their sins—*

"The law *prophesied* until John," who succeeded it in its office of pointing out the Messiah, and spake the language of its institutions, when he said, "Behold the Lamb of God, which taketh away the sin of the world." "Remission of sins" is the doctrine in which the Christian religion justly glorieth, as that most necessary and fundamental point, in which every other religion fails. The Heathen confesseth himself to be in the dark; he guesseth only what is the will of God, whom he knoweth not. He hath not strength to perform what he imagineth to be such; and he understandeth not the meaning of the sacrifices and lustrations derived to him by tradition. The blood of bulls and goats cannot wash away the sins of the Jew; and his oblations, since the truth is come, which they were intended to prefigure, are preposterous, and impious. The Mahometan hath no evidence for the mission of his prophet, no argument for his religion but the sword, and no heaven but sense. The doctrine of "salvation by the remission of sins," through faith in a Redeemer, was, from the beginning, the sum and substance of true religion, which subsisted in promise, prophecy, and figure, till John preached their accomplishment in the person of Jesus. Paganism was a corruption of it, before that time, as Mahometism hath been since; and modern Judaism is an apostasy from it. And shall we go away and forsake our Redeemer? To whom can we go? He hath the words of eternal life: he only can give "salvation by the remission of sins." It is this reli-



gion which enlightens the understanding with true knowledge, and warms the heart with true charity: it is this which alone brings confidence, and comfort, and joy, and bids fear and despondency fly away: it is this which raises the soul, as it were, from the dead, puts new vigour into all her powers and faculties, and animates her to duty, by the powerful motives it suggesteth: it is this which is a counterbalance to the temptations of sense, by the promises made to our faith; which supports the infirmity of nature by the glorious objects proposed to our hope; and which triumphs over the opposition of the world, by the love of God shed abroad in our hearts; it procures us the only solid happiness there is in this world, and opens a way to the felicities of the next: it holds him out to us, who is our "shield" on earth, and will be our "exceeding great reward" in heaven; who "guides us with his counsel, and will, after that, receive us to glory—Whom have we in heaven, O Lord, but thee; and there is none upon earth we can desire in comparison with thee!"\*

11. — *Through the tender mercy of our God; whereby the day-spring from on high hath visited us,*

12. *To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.*

'St. John was the morning-star, that preceded the Sun of Righteousness at his rising; an event, the glory of which is due to "the tender mercy of our God;" since towards the production of it man could do no more than he can do towards causing the natural sun to rise upon the earth. The blessed effects of the day-spring which then dawned from on high, and gradually increased more and more unto the perfect day, were—the dispersion of ignorance, which is the darkness of the intellectual world; the awakening of men from sin, which is the sleep of the soul; and the conversion and direction of their hearts and inclina-

tions into "the way of peace," that is, of reconciliation to God by the blood of Christ, to themselves by the answer of a conscience cleansed from sin, and to one another by mutual love. "Happy is the people that is in such a case; yea, happy is the people, whose God is the Lord. They are the children of the light and of the day. Their sun shall no more go down, neither shall their moon withdraw itself; for the Lord shall be unto them an everlasting light, and the days of their mourning shall be ended."

T. & J. Swords have just published, "*Swords's Pocket Almanack, and Christian Calendar, for the year of our Lord 1819; being the third after Leap Year. Containing the rising, setting, and eclipses of the Sun and Moon, the time of High Water, &c.*" Also Observations on the Observance of Sundays—Explanations of the Festivals and Fasts of the Church—Succession of American Bishops—List of the Clergy of the Protestant Episcopal Church in the United States—Standing Committees—Time of Conventional Meetings—Religious Societies attached to the Episcopal Church in the United States—Scientific, Literary, and Benevolent Institutions—Officers of the Government of the United States—Ministers Plenipotentiary from the United States to Foreign Powers—Ministerial Appointments from Foreign Powers to the United States—Officers of the Government of the State of New-York—Common Council of the City of New-York—Courts in the State of New-York—Clerks of the Supreme Court—Mayor's Court—Rates of Postage—Times of arrival and closing of the Mails, &c. &c.

T. & J. Swords have now ready for delivery, at their Book-store, No. 160 Pearl-street, New-York, a NEW STEREOTYPE EDITION of the BOOK OF COMMON PRAYER, which they will furnish to societies and individuals, for gratuitous distribution, at 30 cents per copy, and at 37 1-2 cents at retail. They have also a new stereotype edition on a large type, which will be furnished for gratuitous distribution, and at retail, at very reduced prices.

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\* Psal. lxxiii. 24.

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[Vol. II.

### *Considerations on the Life and Death of St. John the Baptist.*

BY BISHOP HORNE.

(Continued from page 368.)

#### SECTION III.

### *Considerations on St. John's Educa- tion in the Deserts.*

ALL the information we have concerning St. John, from the time of his birth to that of his public appearance, is contained in the few following words—"And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel."\* There, apart from the world, and under the tuition of Heaven, he was catechized in the principles of divine wisdom, initiated into the mystery of a holy life, and perfected in the discipline of self-denial;

The moss his bed, the cave his humble cell,

His food the fruits, his drink the crystal well:

Remote from man, with God he passed the days,

Pray'r all his bus'ness, all his pleasure praise.

PARNELL.

This dispensation in the case of the Baptist, like many others relative to the prophets, was extraordinary and miraculous; consequently, not to be literally copied by any one, but in similar circumstances, and under a supernatural direction. Nor has the monastic scheme the sanction of so great an example; as St. John was under the obligation of no vow, but having finished his preparation in solitude, came forth to act his part upon the theatre of the world. And

it is well known, that, even in those ages, when mankind stood astonished at the austerities practised by recluses and eremites, the episcopal or sacerdotal character was reckoned as much superier to the other, as charity is better than contemplation. "In solitude," saith a great master of this subject, "a man may go to heaven by the way of prayer and devotion; but in society he carries others with him by the way of mercy and charity. In solitude there are fewer temptations, but then there is likewise the exercise of fewer virtues. Solitude is a good school, and the world the best theatre. The institution is best there, the practice here. The wilderness hath the advantage of discipline, but society furnisheth the opportunities of perfection."\* To confirm this judicious state of the case, it may be observed, that the only perfect life which hath ever been led on earth, was a mixture of the solitary and social. Our Lord himself passed thirty years in the privacy of Nazareth, and then appeared in public to exercise his ministry; but still not without frequent intervals of retirement. "It was in solitude that he kept his vigils; the desert places heard him pray; in the wilderness he vanquished Satan; upon a mountain apart he was transfigured."† But in public he preached the Gospel, and converted souls; in public he healed the sick, and cast out devils; in public he suffered, and, while he redeemed the world, set it a pattern of humility, patience, and charity.

From the circumstance of St. John's

\* Bishop Taylor's Life of Christ, Sect. viii.

† Ibid.

\* Luke i. 80.

education in the deserts, we may, therefore, venture to draw a conclusion which will be of general use with regard to all ministers of the Gospel, namely, that the solitary way of life is necessary to qualify them for the offices of the social; or, that he who would serve God acceptably in public, must first prepare himself for that purpose in private. The reason is, because no man is properly qualified to teach *wisdom* and *holiness*, who doth not himself possess them. And a little reflection will convince us, how needful retirement is for the acquisition of both.

The toils undergone by all who have ever made any great proficiency in *wisdom*, plainly prove close application and deep attention to be requisite for its attainment. And they who imagine themselves to have discovered a shorter way, conducting them to it without study, will find, sooner or later, that they have mistaken their road. "Hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us:"\* shall we then expect a knowledge of those which are of a high and spiritual nature without any labour at all? The prophets themselves "inquired and searched diligently what things the spirit of Christ, which was in them, did signify."† The royal Preacher, endued from above with "largeness of heart as the sand upon the seashore," yet took pains, and those no slight ones, in the invention and disposition of his discourses. For, "in order to teach the people knowledge, he gave good heed, and sought out and set in order many proverbs; yea, the preacher sought to find out acceptable words, words of uprightness and truth."‡ And if Solomon were not exempted from study and meditation, no other man can have any title to hope for such a privilege.

But who shall be able to fix his attention, amidst the hurry and dissipation of life! Who can meditate on wisdom, with the noise of folly sound-

ing incessantly in his ears? That blessed person who could suffer no distraction of thought from the objects around him, withdrew from the multitude, that he might teach us to do the same, who, alas! are often unable, when alone, to confine our thoughts, for a few minutes together, to one subject. The world, like Martha, is "troubled about many things," and most about those which are of least concern; so that, besides the profane, the unseemly, and uncharitable discourses, which they must hear who are much conversant with it, the mind of a man suffers not a little from the variety of light and unprofitable conversation in which he is frequently engaged. This scatters the thoughts, and so indisposes them for any speculations that are great and noble, sublime and sacred, that some time is required to reduce the wanderers, to compose the spirits, and to restore that tranquillity of soul which is indispensably necessary for the prosecution of religious inquiries. And although the general assertion of a famous recluse, "that he always came out of company a worse man than he went into it," savoureth too much of the cloister, yet whoever, as the world goes, should diligently note the times when he came out of company a *better* man than he went into it, might, perhaps, find his diary contained in a less compass than at present he is apt to imagine.

Certain, however, it is, that for the productions of wisdom we are indebted to solitude, as the parent of attention. And therefore many, in all ages, have followed St. John into the wilderness, and chosen retirement, not out of any moroseness of temper, or misanthropy, but that they might give themselves, without let or molestation, to the pursuit of divine knowledge. In this situation they found themselves always at liberty to choose their companions. They could converse at pleasure with patriarchs and prophets, apostles, martyrs, and confessors, with devout and learned bishops, and others, who once adorned the church by their lives, and have continued, since their deaths, through

\* Wisdom ix. 16. † 1 Pet. i. 10.  
‡ Eccles. xii. 10.

many generations, to edify her by their writings. Here they could rally their scattered thoughts, and fix them upon subjects, whence they might extract real profit, and durable pleasure. For meditations, while employed, in a general and cursory way, upon a variety of objects, like the rays of light diffused in the air, discover not the force and activity which they possess; it is close attention which collects and unites, and renders them operative. And an ability to bestow that close attention in a crowd, is granted to very few among the sons of men.

A dispassionate and unprejudiced state of mind is another requisite for the attainment of true wisdom. And as our sentiments take the tincture of our company, persons continually engaged in the world are very liable to be corrupted, as well as dissipated. He who passeth his time with men of base and antisciptural tenets, will find, when it is too late, that "evil communications corrupt" good principles, as well as "good manners." The understanding will be blinded, and the heart hardened: wisdom will be shut out at every avenue; and the man will sit down in darkness and depravity, for the remainder of his days, determining with himself that there is no such thing as truth, without ever being at the trouble of making the inquiry. Happy, therefore, is he, who, like *St. John*, spendeth his early days in privacy, and there acquainteth himself betimes with the excellences and perfections of divine wisdom. For "Wisdom is glorious, and never fadeth away; yea, she is easily seen of them that love her, and found of such as seek her. She preventeth them that desire her, in making herself first known unto them. Whoso seeketh her early shall have no great travel, for he shall find her sitting at his doors."\*

Upon the same principle, we may account it one of the no small advantages which *St. John* enjoyed by his retreat into the wilderness, that he was thereby delivered from the vain

janglings of the many religious sects and factions, at that time in Judea. For the authors and abettors of such as are naturally confined in their views, and obstructed in their search after truth, by having assumed it for a first principle, that "they are the men, and that wisdom must needs 'live and die with them.'" Hence, they become more solicitous about the defence of their own particularities against those of other sectaries, than careful to advance and propagate the general principles of true religion. This hath been but too much the case for some time past in Christendom, which like Jerusalem before its destruction, is crumbled into innumerable parties, biting and devouring one another; insomuch that it is now difficult for one writer to law down a position in theology, which another shall not immediately set himself to controvert with all his might, as heretical and antichristian. The dispute soon becomes a trial of skill, and the passions and prejudices of the combatants spread a cloud over the question, in which truth and charity often vanish together. Thus dark and tempestuous are these lower regions. But, by study and meditation in solitude, the Christian, in heart and mind, ascendeth to a purer element, from whence he beholdeth the storms produced by contending factions far beneath him, and expatieth at pleasure in those fields of light and serenity which open themselves on all sides to his view. He consoleth himself by contemplating the church as she formerly subsisted in original purity and unity, and as she will hereafter exist in her triumphant state above, when her members of every age and nation shall all lift up their voices together, and make their sound to be heard as one, in giving glory to God, and to the Lamb. Disencumbered of passions and prejudices, he followeth after the truth which leadeth to godliness, and the wisdom whose end is salvation.

For the attainment of that wisdom a third thing requisite is divine illumination. Wisdom is one of those "good and perfect gifts," which

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\* Wisdom vi. 1.

"come down from the Father of lights," and must be sued for with humility and fervour, in petitions like these—"Give me wisdom that sitteth by thy throne, and reject me not from among thy children—For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded—O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee. For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me by her power—For what man is he that can know the counsel of God; or, who can think what the will of the Lord is, except thou give wisdom, and send thy Holy Spirit from above?"\* Such gracious promises are made, and are ready to be fulfilled to the retired Christian. Let but the pollutions and distractions of the world be removed, and the wisdom which "is first pure," and then "peaceable," will enter in. To receive the law, Moses was called away from the congregation to the top of the mount. Ezekiel beheld the visions of God, while a solitary captive upon the banks of Chebar. Daniel was informed concerning the restoration of Jerusalem, and the advent of Messiah, on the evening of a day dedicated to retirement, for the purposes of fasting and prayer. St. John was an exile in the desolate Patmos, when the glorious scenes described in the book of Revelation were made to pass before him, and he was enabled to extend his view, through all the different revolutions of empires, and periods of the church, to the end of time. And although we no more look for visions and revelations from heaven, yet from thence we expect, according to the most sure promise of our Master, the gift of the Spirit, to bless and prosper us in our studies, to open to us the Scriptures, and our understandings, that we may understand them. The same Spirit that gave the word,

giveth likewise the interpretation thereof. And the latter, as well as the former, is best received in solitude, which appears to be thus admirably calculated for the attainment of wisdom, as it requireth study and attention, a dispassionate and unprejudiced mind, and that illumination which is from on high.

Sin, in the language of Scripture, is styled *folly*, to intimate to us, that true wisdom and holiness are inseparable companions. That, therefore, which conduceth to the acquisition of one, can never bear an unfavourable aspect towards the other, and solitude will be found the best nurse of sanctity, more particularly as it consisteth in the exercise of mortification.

This is a work which no man can set about, till he knoweth what those failings are, to which he is subject. And such is the power of self-love, that the person concerned is generally the last who comes to a knowledge of this most important point. If neither the fidelity of his friends nor the malice of his enemies let him into the secret, there is only a third way in which it is possible for him to become master of it, which is self-examination, constantly, sincerely, and thoroughly practised. And this requireth stated seasons of retirement; for want of which, we see those who are engaged in a circle of business, or pleasures, living entire strangers to themselves and their own infirmities, though intimately acquainted with the follies and foibles of all around them. "In the night," the psalmist tells us, he communed with his own heart, and "his spirit made diligent search."\* Then silence and solitude afforded him an opportunity of scrutinizing the tempers of his soul, of discovering the maladies to which he was inclined, and of applying the proper remedies to each.

That medicines may be administered with success, it is necessary to cut off the provisions, which nourish and increase the disorder. The

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\* Wisdom ix. 4.

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\* Psalm lxxvii. 6.

world, in the case before us, is full of such provisions; and therefore the patient must withdraw, for a while, from the influence of its temptations. "Where no wood is, the fire goeth out." Remove the object, and the passion will by degrees die away. In solitude, the pleasures and glories of the world no longer strike upon the senses, and solicit the affections. The soul, therefore, in this situation, like one escaped out of a battle to a place of security, hath leisure to reflect upon her condition, and to provide for her future safety. By looking into herself, she perceiveth how much she standeth in need of mercy and grace; and then she is naturally led to look up to heaven, as the only place from whence they are to be obtained. The former of these prospects filleth her with compunction, and causeth her to mourn for her sins with that godly sorrow which worketh a repentance never to be repented of; the latter encourageth her to pour forth herself in continual prayer to the God of her salvation, until he have mercy upon her. St. Peter, when reminded of his offence by the crowing of the cock, and the affectionate look of an abjured Master, went out from the high priest's hall where he was, and in solitude, with strong crying and tears, made supplication for pardon and peace. In retirement it is, that we find ourselves best able to practise all the holy arts of abstinence and self-denial, so needful for the perfecting repentance by mortifying the whole body of sin.

When men cannot be induced voluntarily to take this course, they are often forced into it by Providence visiting them with some heavy calamity, which, by a stroke, like the amputation of a limb, severe, but salutary, separating them at once from the world, shall oblige them to converse first with themselves, and then with God. Thus was Babylon's haughty monarch driven, in an extraordinary manner, from society, to learn humility in the fields and woods,

until he acknowledged the power and the righteousness of the King of heaven. And thus the idolatrous and superlatively wicked Manasseh became a sincere and hearty penitent in the solitude of a Chaldean prison. Nor can we but admire, upon this occasion, the wisdom and goodness of God in sending sickness, as a preparative for death. Sickness takes a man, as it were, out of this scene of things, to fit him for another. It draws the curtain between him and the world, shutting out all its cares, and all its pleasures. It puts away his idle and noisy acquaintance far from him; and having thus secured his attention to the one thing needful, gives him ideas of the nature of sin, and the importance of death, the vanities of time, and the glories of eternity, to which he was before an utter stranger. Now appear to him, in their proper colours and natural deformity, the diabolical nature of pride and envy, the brutality of intemperance, the folly and torment of lasciviousness, the wretchedness of avarice, and the stupidity of sloth. Now he hath no longer any unlawful desires, and grieves that he ever had such. Now he is what he always ought to have been, and what retirement, at proper seasons, should and would have made him.

In morality, as in husbandry, the preparation of the soil is a great step towards the production of a plentiful harvest. If carnal desires are dead in us, all things belonging to the Spirit, will live and grow in us. If the affections are disengaged from things on earth, the difficulty of the work is over; they will readily and eagerly lay hold on things above, when proposed to them. If the snare of concupiscence be broken, and the soul be delivered out of it, she will presently fly away, on the wings of faith and charity, towards heaven. They who have duly practised mortification in the school of retirement, will, at their appearance in the world, afford it the brightest examples of every thing that is "honest, just, pure, lovely, and of good report."

We may, therefore, conclude, that

\* Prov. xxvi. 20.

he who desires to undertake the office of guiding others in the ways of wisdom and holiness, will best qualify himself for that purpose by first passing some time in a state of sequestration from the world; where anxious cares and delusive pleasures may not break in upon him, to dissipate his attention; where no sceptical or sectarian spirit may blind his understanding, and nothing may obstruct the illumination from above; where every vicious inclination may be mortified through grace, by a prudent application of the proper means; and every fresh bud of virtue, sheltered from noxious blasts, may be gradually reared up into strength, beauty, and fragrance; where, in a word, "he may grow and wax strong in spirit, until the day of his showing unto Israel."

#### Of Zeal and Diligence.

(From Smith's "Lectures on the Sacred Office.")

THEODORUS had the pastoral care of the vale of Ormay. The tenor of his life was smooth like the stream which stole through his valley. The path which he trod was always clean; nobody could say, Behold the black spot on the linen ephod of Theodorus. His flock listened with attention to his voice; for his voice was pleasant. His speech dropped from his lips as honey from the summer oak; his words were as the dew on the rose of Ormay. The spirit of Theodorus was also meek, and his heart appeared to be tender. But if it was in some degree tender, it was in a higher degree timid. If his soft whisper could not awaken the sleeping lamb, he had not the spirit to lift up his voice and disturb it; no, not even if the lion and the bear should be nigh it. If a thoughtless sheep wandered too near the precipice or the brook, Theodorus would perhaps warn it gently to return. But rather than terrify, alarm, or use any exertion, he would leave it to its fate, and suffer it quietly to tumble over. The danger of precipices and

brooks in general, Theodorus often sung on his melodious reed; but this or that brook he could scarce venture to mention, lest such of his flock as were near them might consider themselves as reprov'd, and so be offended. He could say, in general, Beware of the lion and the bear; but could not tell a poor wandering sheep, Thou art particularly in danger: Nor could he say, In such and such paths the enemy lies in wait to devour thee.

The voice of history should be the voice of truth, and when the motives of actions are doubtful, they should be interpreted with candour. Let, therefore, the conduct of Theodorus be allowed to proceed, not so much from indifference as from a love of ease and a false fear of offending. His flock, because he did not disturb them, believed that he loved them, and they loved him in return. They were, indeed, for the most part, a tractable and harmless herd. And though the service of Theodorus had not much zeal, it was not altogether without success. Therefore, without considering that he might, if zealous, do much more, he was satisfied with having, without zeal, done so much. He blessed God, that his labour was so useful, without any remorse for its not being more so; as it well might, if zeal had given aid to his lazy morals. All around were satisfied with Theodorus. Theodorus, on comparing himself with all around, was secretly satisfied with himself, and concluded that God was also pleased.

So dreamed Theodorus his life away, and hoped he should open his eyes in heaven when that dream on earth should be ended. Full of these complacent thoughts, he ascended, on a vernal eve, the eastern brow of his vale, to see the calm sun setting in the west. How happy, said he, is the man who departs, like that beam, in peace; and who, like that too, sets but to rise again, with more resplendent brightness, in another world! So may I set, when my evening comes; and so on the resurrection morn may I arise!

As he uttered these words, he

heard, as it were, the breath of the evening rustling in the leaves behind him. He turned his eye, and beheld a being whose aspect was brighter and milder than the beam he had been just now beholding. His robe was like the æther of heaven, and his voice was soft as the dying sound on the harp of Ormay, when the daughters of music touch it. Theodorus bowed his head to the ground, and observed a respectful silence. For the angel had spoken peace to him, and, therefore, though filled with awe, he was not afraid. Look down to the valley of Ormay, said the angel, and attend to what thou seest. Theodorus turned his eye downwards. A light, clearer than the beams of mid-day, shone on the banks of Ormay. In its beams he beheld a building far surpassing in magnificence the temple of Solomon, or the palace of Tadmor in the desert. Ten times ten thousand hands were conspiring to rear it; and, while he yet beheld, it seemed to be already finished. All the rubbish was ordered away; a deep pit had been prepared to receive it. The scaffolds used in rearing the edifice still remained; and the master builder was consulted how they should be disposed of. Take, said he, the best of them to be made pillars within the palace, where they shall remain for ever; but for the rest I have no further use, and they are indeed good for no other purpose than that which they have already served: Throw them where the rest of the rubbish has been cast, and there, as they are of a grosser and more hardened quality, let them be consumed with the fiercest of the fire.

The order was instantly obeyed. Piece after piece was taken down, and laid to this or the other hand, either for the palace or the pit. As they touched a certain piece, and seemed to think it meet for the pit, Theodorus felt all his frame convulsed, as if a thousand demons moved him; and, in the anguish of his soul, he cried, "Spare me, O my God! spare me, if it be not now too late to pray for mercy and pardon."

If it were altogether so, said the angel, I had not been sent to thee now as the minister of instruction. A few moments of grace still remain; improve them with care, and show that at length thou art wise.

Ah, my Lord! what do these things mean? I have indeed perceived their purport; but, O that I might also hear it!

The building which thou hast seen, said the angel, is the church of God; and its ministers are those instruments which were used to rear it. Many of them having served that purpose, though not as they ought, and being fit for no other use, are at length condemned. I saw the danger that hung over thee, and trembled for thy fate. For, negative virtues and dull morals, without diligence and zeal, can be of no avail to save a minister. Have I not pulled thee as a brand from the fire?—Depart in peace, think of thy danger, be diligent, be zealous, and be saved.

As these words were uttered, the vision in the valley of Ormay vanished, and the angel shook his silver wings as he flew on the wind towards heaven. The rustling of his wings was like the rushing of the stream of Lora, where it falls between oaks in the gulf of Amur.

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FOR THE CHRISTIAN JOURNAL.

*Remarks on Biddulph on the Liturgy.*

I CANNOT altogether agree with your pious and sensible correspondent in all his remarks in the piece which appeared in the 21st number of the Journal. He seems to think the usual prayer before sermon, "Direct us, O Lord," &c not well calculated for that purpose, because "it does not specifically apply to the particular work in which we are about to engage." I presume, however, that both preacher and congregation always apply this admirable collect to the business of preaching and hearing in which they are to be occupied; and with this application the sentiments of the prayer are highly appropriate.

He speaks in commendation of the work of *Biddulph on the Liturgy*. Perhaps his encomiums ought to be somewhat qualified. In the preface to this work, the author falls into the error (on the autho-



rity indeed of Wheatley) of imputing to Queen Elizabeth a retrograde movement towards popery, by her restoring, in the service, the gaudy habits allowed by the first reformed Prayer Book of Edward, but forbidden by the second. This is a mistake. Elizabeth in her injunctions published in Sparrow's Collections, enjoined the habits in use in the *later year* of the reign of Edward; and these were not the popish habits, but those which from that time to the present are in use in the Church of England. This erroneous imputation on Elizabeth is pointed out in the accurate and judicious essay, detecting the errors of *Neal's History* of the Puritans, published in the 8th and 9th numbers of the present volume of the Journal.

In many parts of the work of Biddulph, it is thought, that he discovers a *Calvinistic bias*; particularly on the doctrine of *Original Sin*. On this subject our articles are remarkably cautious and judicious. The 9th article speaks of man being "very far gone from original righteousness," and of being "inclined to evil" not, *wholly* inclined. It is true, the Latin expression of this article is, *quam longissime, gone as far as possible*. But at the time of framing the article there was a well known distinction between the positive righteousness of man, which was considered as a supernatural habit and his propensity to sin. The former was considered as totally lost in Adam. In respect to original righteousness, man, if the Latin construction be regarded, was gone *as far as possible*: that is, the positive righteousness which was a supernatural gift in his original condition, was totally lost. But with respect to sin, he is *inclined* to the commission of it; not wholly depraved and influenced only by evil principles.

In accordance, however, with the Calvinistic theories, Biddulph maintains, that Adam was "the federal head and representative of all his posterity," and by his transgression involved himself and his posterity in guilt, misery, and ruin," and speaks of the "imputation of the original offence." This language is not to be found in the articles or formularies of the Church of England. Biddulph quotes as authority for it Calvinistic divines. He also introduces quotations from the Homilies; but let it be remembered, that the 2d book of Homilies was put forth by Calvinistic divines in the reign of Elizabeth, when the 1st book was also in some respects altered. And the Homilies are not of equal authority with the articles, as is stated in the preface to the American edition of them.

It is of great importance, indeed, to maintain the corruption of human nature, and the inability of man, except through

faith, and by the influences of the Holy Spirit, to perform good works "acceptable to God." Still, the moral works of an unbeliever may be *good in themselves*, yet because they do not proceed from a principle of faith, our articles teach that they are not "acceptable to God."

I beg leave to refer your readers to the excellent work of Bishop White, entitled, "Comparative Views of the Controversies between the Calvinists and Arminians," and particularly to the 3d and 4th sections of the 4th part, in which he will find a very judicious and able refutation of the opinion that our Church maintains those Calvinistic views of original sin, which Biddulph attributes to her. The corresponding sections of the 1st and 2d parts also vindicate the texts of Scripture which this writer adduces from the Calvinistic gloss which he puts upon them.

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*Resolutions of the Committee appointed by the General Convention of the Protestant Episcopal Church in the United States of America, for organizing and establishing a Theological Seminary, agreed on at a meeting held in the city of Philadelphia, October 9, 1818.*

*Resolved*, That it is expedient to carry into immediate operation the Theological Seminary of the Protestant Episcopal Church in the United States of America.

*Resolved*, That for this purpose the following professorships be instituted: A PROFESSORSHIP OF BIBLICAL LEARNING, comprehending the exposition of the Holy Scriptures with whatever relates to the evidences of revealed religion, and Biblical Criticism; a PROFESSORSHIP OF SYSTEMATIC THEOLOGY, giving correct views of the doctrines of Scripture and the authorities sustaining them; a PROFESSORSHIP OF HISTORIC THEOLOGY, giving correct information of the state of the Church in all ages, and of the Church in England in particular, from the period of the Reformation, embracing a view of the constitution of the Christian Church, of the orders of the ministry, and of the nature and duty of Church unity; a PROFESSORSHIP OF THE RITUAL OF THE CHURCH, AND OF PULPIT ELOQUENCE, comprehending all the points relative to the Liturgy, to the correct and

devotional performance of the service of the Church, to the composition and delivery of sermons, and to the duties of the clerical office.

*Resolved*, That as soon as the funds of the institution will admit, these Professorships be filled, and the Professors detached from all parochial charges, and devoted solely to the objects of the institution.

*Resolved*, That when the funds of the institution admit the Rev. Charles Henry Wharton, D. D. be appointed Professor of *Systematic Theology*; and that the Rev. Samuel F. Jarvis be now appointed Professor of *Biblical Learning*, and the Rev. Samuel H. Turner Professor of *Historic Theology*; and that these two last named Professors receive for the present, and until they can be detached from parochial cures, and devoted solely to the objects of the institution, a salary each of \$ 800 per annum.

*Resolved*, That until the other Professorship be filled, and until the Professor of *Systematic Theology* enters on the duties of his office, the subject of *Systematic Theology* be assigned to the Professor of *Historic Theology*; and that the two Professors at present appointed proceed, by joint arrangements, to provide for the objects assigned to the Professor of the Ritual of the Church and of Pulpit Eloquence.

*Resolved*, That the Professors be regulated in their instructions by the provisions of the Canons, and the course of study set forth by the House of Bishops—that they conduct the students through all the books prescribed in that course, making them thoroughly acquainted with the subjects of which those books respectively treat—that the present Professors provide for the daily instruction of the students, and that when the Professors are detached from parochial cures they shall each be daily engaged in instruction—that the students be frequently exercised in the devotional performance of the service of the Church, and in the composition and delivery of sermons—and that particular attention be paid to their progress in the spiritual life, to their

correct views of the nature and responsibility of the duties of the clerical office.

*Resolved*, That until the further and complete organization of the institution, the Bishops who are members of this committee be charged with making such temporary arrangement as may be necessary.

*Resolved*, That as soon as the funds will admit Theological Scholarships be established for the education of young men of piety and talents who may be destitute of pecuniary resources.

*Resolved*, That the Bishops composing this committee be authorized and requested to make arrangements for providing funds for the institution, and for this purpose to publish an earnest appeal to the members and friends of the Protestant Episcopal Church, stating the wants of the Church with respect to Clergymen, the number of young men of piety and talents desirous of an education for the ministry, but who are destitute of adequate pecuniary resources, and the indispensable necessity of a liberal endowment of the Theological Seminary, to the honour, prosperity, and vital interests of the Church.

*Resolved*, That David I. Greene, Esq. of the city of New-York, be appointed the Treasurer of this institution, with power to collect and receive the monies that may be subscribed or granted for the benefit thereof, and to place them at interest, on good security, in trust for the use of the institution.

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*Abstract of the Proceedings of the Annual Convention of the Diocese of New-York, held in Trinity Church, New-York, on the 20th and 21st days of October last.*

THERE were present, as members of the Convention, the Bishop of the Diocese, 28 Presbyters, 5 Deacons, and Lay Delegates from 39 parishes.

The Right Rev. the Bishop of the Diocese of New-Jersey; six Presbyters and seven Deacons of this Tho-

cess, not entitled to seats; and three Presbyters and four Deacons of other Dioceses, were admitted to the sittings of the Convention.

The Convention was opened by morning service by the Rev. David Butler, of Troy, an appropriate sermon by the Rev. Thomas Lyell, of New-York, and an ordination by the Bishop, at which seven young gentlemen were admitted Deacons.

St. Thomas's Church, New-Windsor, Orange county; Zion Church, Sandy-Hill, Washington county; and St. Paul's Church, Turin, Lewis county, were severally received into union with the Convention; the certificates of their respective incorporations having been read and approved.

The Rev. Benjamin T. Onderdonk was chosen Secretary of the Convention.

Agreeably to the 45th Canon of the General Convention, the Bishop delivered the address which is published in page 356 of this volume.

The Bishop, from "the Committee of the Protestant Episcopal Society for Propagating the Gospel in the State of New-York," presented a very satisfactory Report from the Missionaries (thirteen in number) at present employed by that committee. The following is the aggregate number of Baptisms, and Communicants reported by the Missionaries :

|                  |     |       |
|------------------|-----|-------|
| Baptisms,—Adults | 24  | } 233 |
| Children         | 146 |       |
| not specified    | 63  |       |
| Communicants     | 378 |       |

In the parochial reports of the other clergy, rendered agreeably to the 45th Canon of the General Convention, there were returned,

|                  |      |        |
|------------------|------|--------|
| Baptisms,—Adults | 73   | } 1145 |
| Children         | 506  |        |
| not specified    | 566  |        |
| Communicants     | 3934 |        |

From the reports of the Clergy, delivered in, and recorded on the minutes, agreeably to the rules of the Convention, it appeared that there had been collected during the past year,

|                         |           |
|-------------------------|-----------|
| For the Missionary fund | \$1502 91 |
| For the Episcopal fund  | 790 5     |

The Episcopal fund is formed of the collections made for the purpose, and is to increase, without diminution, until the proceeds of it are adequate to the support of the Bishop. It appeared by the Treasurer's report that its increase for the past year was \$1720 15, and that its present aggregate amount is \$17,844 53.

The following resolutions were adopted.

On motion, Resolved, that five Trustees be appointed, to whom the management, and care of the Fund for the support of the Episcopate in this Diocese shall be intrusted; and that all money belonging to the said Fund shall be loaned upon real security, or invested in stock of the United States, at their discretion; and that all such securities and investments shall, in future, be taken or made in the names of the said Trustees, or the survivors of them, expressly in trust, as part of the said Fund; and that a statement of the said Fund, and the securities for the same, shall be exhibited at every stated meeting of the Convention, signed by the said Trustees, or a majority of them; and that the said Trustees shall hold their offices during the pleasure of the Convention, who shall, from time to time, supply all vacancies.

Resolved, that Gerrit H. Van Wagenen, David I. Greene, Joshua Jones, Thomas S. Townsend, and William Johnson, be the Trustees for the purposes above specified.

The thanks of the Convention were unanimously returned to Mr. Gerrit H. Van Wagenen, their late Treasurer, for his long and faithful services.

The following gentlemen were elected Delegates to the General Convention :—

The Rev. Isaac Wilkins, D. D. Rev. David Butler, Rev. Thomas Lyell, Rev. Benjamin T. Onderdonk, Hon. Rufus King, Dr. John Onderdonk, Philip S. Van Rensselaer, Esq. Mr. William Ogden.

The following gentlemen were elected the Standing Committee of this Diocese :—

The Rev. Wm. Harris, D. D. Rev. Thomas Lyell, Rev. Samuel F. Jar-

vis, Rev. James Montgomery, Richard Harison, Esq. Gen. Matthew Clarkson, Mr. William Ogden, Col. Nicholas Fish.

The following gentlemen were elected the Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York, of which the Bishop of the Diocese is, *ex officio*, President:—

The Rev. Thomas Lyell, the Rev. Henry J. Feltus, the Rev. James Montgomery, Mr. Gerrit H. Van Wagenen, Dr. John Onderdonk, Thomas L. Ogden, Esq.

*Paraphrase of the 148th Psalm, written by Dr. Ogilvie at 16 years of age.*

Bless, my soul, th' exalted lay,  
Let each enraptur'd thought obey,  
And praise the Almighty's name.  
Lo! heaven and earth, and seas and skies,  
In one melodious concert rise,  
To swell th' inspiring theme.

Ye fields of light, celestial plains,  
Where gay transporting beauty reigns,  
Ye scenes divinely fair;  
Your Maker's wondrous power proclaim,  
Tell how he form'd your shining frame,  
And breath'd the fluid air.

Ye angels, catch the thrilling sound;  
While all th' adoring thrones around  
His boundless mercy sing;  
Let ev'ry list'ning saint above  
Wake all the tuneless soul of love,  
And touch the sweetest string.

Join, ye loud spheres, the vocal choir;  
Thou, dazzling orb of liquid fire,  
The mighty chorus aid:  
Soon as gray ev'ning gilds the plain,  
Thou, moon, protract the melting strain,  
And praise him in the shade.

Thou, heav'n of heav'ns, his vast abode;  
Ye clouds, proclaim your forming God,  
Who call'd yon worlds from night;  
"Ye shades, dispel!"—th' Eternal said;  
At once th' involving darkness fled,  
And nature sprung to light.

Whate'er a blooming world contains,  
That wings the air, that skims the plains,  
United praise bestow:  
Ye dragons, sound his awful name  
To heaven aloud; and roar acclaim,  
Ye swelling deeps below.

Let every element rejoice:  
Ye thunders, burst with awful voice  
To him who bids you roll;  
His praise in softer notes declare,  
Each whisp'ring breeze of yielding air,  
And breathe it to the soul.

To him, ye graceful cedars, bow;  
Ye tow'ring mountains, bending low,  
Your great Creator own:  
Tell, when affrighted nature shook,  
How *Sinai* kindled at his look,  
And trembled at his frown.

Ye flocks that haunt the humble vale,  
Ye insects flutt'ring on the gale,  
In mutual concourse rise;  
Crop the gay rose's vermeil bloom,  
And waft its spoils, a sweet perfume,  
In incense to the skies.

Wake, all ye mountain tribes, and sing;  
Ye plummy warblers of the spring,  
Harmonious anthem raise  
To him, who shap'd your finer mould,  
Who tipp'd your glitt'ring wings with  
gold,  
And tun'd your voice to praise.

Let man, by nobler passions sway'd,  
The feeling heart, the judging head,  
In heav'nly praise employ;  
Spread his tremendous name around,  
Till heav'n's broad arch rings back the  
sound,  
The gen'ral burst of joy.

Ye, whom the charms of grandeur please,  
Nurs'd on the downy lap of ease,  
Fall prostrate at his throne;  
Ye princes, rulers, all adore;  
Praise him, ye kings, who makes your  
pow'r  
An image of his own.

Ye fair, by nature form'd to move,  
O praise th' eternal Source of love,  
With youth's enliv'ning fire:  
Let age take up the tuneful lay,  
Sigh his bless'd name—then soar away,  
And ask an angel's lyre.

#### ADDRESS OF THE PUBLISHERS.

A LEADING motive in the establishment of the *CHRISTIAN JOURNAL* was to furnish the public, and particularly Episcopalians, with a cheap vehicle of literary and theological information, which would serve to amuse and instruct, and, at the same time, to record documents connected with the growth and prosperity of the Episcopal Church, and exhibiting its situation from time to time.

It was hoped that an extended patronage and prompt pay would have remunerated at least the expenses of publication. No idea of profit was ever entertained; nor could it be expected from the price of the work, even had no defalcations in payment taken place. The Publishers were not disappointed in regard to the reception of the work: the list of subscribers exceeded the most sanguine expectation. But the experience of two years proves that it can no longer

be continued without great pecuniary sacrifices on the part of the Publishers. The defalcations have very far exceeded every calculation that was formed of them; and the further prosecution of the work at its present price would only add to a debt already amounting to a very considerable sum.

The Publishers, however, would exceedingly regret its total discontinuance. The interests of the Church to which they belong require such a channel of information. While there are numerous periodical publications attached to almost every denomination of Christians receiving ample support, it would be a reproach upon Episcopalians to suffer the only one devoted to their Church to sink for the want of the trifling aid necessary for its support. Its use merely as a place to record the public documents of the Church, and as a source of information on points regarding her welfare, to say nothing of its literary and moral tendency, entitles it to the particular and zealous patronage of every Episcopalian.

The collection of so small a sum as the yearly subscription to the *Christian Journal*, has been found to be attended with much difficulty and expense. And the putting up and directing from 60 to 70 thousand papers in a year, consumes more time than can be given to it, and otherwise subjects the Publishers to an expense which would not be remunerated if every subscription was paid up.

But in order that the members of the Protestant Episcopal Church may not be destitute of a work so interesting to those who are concerned for her welfare, the Publishers have determined to make another effort for the continuance of the *Christian Journal* upon an extended plan; and they now invite the patronage of the public to the third volume, which will issue in *monthly* numbers, agreeably to the terms annexed.

In this form the Publishers are assured it will be more acceptable to many of its friends. By an increase of matter, each number will become of more importance; and the promise of literary aid from many of the clergy affords an assurance that its pages will occasionally be furnished with original communications. A greater variety of matter will also be introduced, and the various tastes of its readers consulted, by the insertion of moral anecdote and other miscellaneous articles not incompatible with the design of the work. In its transmission to subscribers, too, it is hoped more certainty will be afforded, and those disappointments avoided which have been so frequently complained of, and which have operated so much to the prejudice of the *Christian Journal*.

It is desirable that the accounts for the two volumes already published should be

closed with all convenient speed. Subscribers and agents will greatly oblige the Publishers by an immediate attention to this matter, so important to the work. And subscribers at a distance who are desirous of continuing their patronage will please to signify the same to the agents from whom they receive their numbers, or by letter, post paid, to the Publishers. Subscribers in the city will be considered as continuing the work, and will be supplied with the first number on its appearance, unless orders to the contrary should be received before that time. It is hoped the small additional price of the work will not have the effect of reducing the number of its patrons.

The Publishers, however, are fully satisfied that without the particular aid of the clergy in obtaining subscribers, and in undertaking themselves, or inducing others to undertake, the agency of the work, and to remit punctually the monies due, all their efforts to continue it will be fruitless.

Additional subscriptions are respectfully solicited, and will be received at the office of the Publishers, No. 160 Pearl-street; to whom all communications, free of expense, must be addressed.

T. & J. SWORDS.

#### TERMS.

The *CHRISTIAN JOURNAL* will be published in monthly numbers of 32 pages each, on good paper, and with a neat type, and stitched in a printed cover.

The price will be *Two Dollars* a year, payable in advance; single numbers 25 cents each—the cheapest periodical publication of an equal quantity of matter in this country.

Each number will appear as near the first of the month as circumstances will permit; but the first number will not be published until about the first of March

T. & J. Swords have now ready for delivery, at their Book-store, No. 160 Pearl-street, New-York, a NEW STEREOTYPE EDITION of the BOOK OF COMMON PRAYER, which they will furnish to societies and individuals, for gratuitous distribution, at 30 cents per copy, and at 37 1-2 cents at retail. They have also a new stereotype edition on a large type, which will be furnished for gratuitous distribution, and at retail, at very reduced prices.

Printed and published by T. & J. Swords, No. 160 Pearl-street, New-York, where Subscriptions for this Work will be received, at two dollar per annum, or 12 numbers.—All Letters relative to this Journal must come free of Postage.









